Welcome
our newest columnist:
K. M. Zwick

This week’s article:
Errol Morris’ *Tabloid*:
a study in
one-dimensional
editorializing

PLUS
her feature-length article:

*Why I Don’t Care Where
Michele Bachmann Spends Her Sundays*
WELCOME

to the continually revamped digital Digest magazine.

Utilize our INTERACTIVE design by clicking on subjects to jump!

The WSGS Mission:

Founded in 1979, Loyola’s Women’s Studies Program is the first women’s studies program at a Jesuit institution and has served as a model for women’s studies programs at other Jesuit and Catholic universities. Our mission is to introduce students to feminist scholarship across the disciplines and the professional schools; to provide innovative, challenging, and thoughtful approaches to learning; and to promote social justice.

The DIGEST Mission:

Since 2007, the WSGS weekly digest has grown from a listing of upcoming events, grant opportunities, and other announcements to an interactive digital publication in the style of a feminist zine. The Digest’s mission is to connect the WSGS program with communities of students, faculty, and staff at Loyola and beyond, continuing and extending the program’s mission. We provide space and support for a variety of voices while bridging communities of scholars, artists, and activists. Our editorial mission is to provoke thought and debate in an open forum characterized by respect and civility.

Click HERE to Contribute! (guidelines)

We encourage Loyola students and staff, and ALL readers, to share with us, small or large, simple or complex.
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“Why I Don’t Care Where Michele Bachmann Spends Her Sundays” by K. M. Zwick
Dear readers,

This second week of working on the *The Weekly Digest* is a little bit smoother. This is not a themed issue, although there is a certain theme of welcoming our newest columnist, K. M. Zwick. She is a psychotherapist, a performer, a feminist, and a solid writer. She is very intelligent, thoughtful, and opinionated, which is something that I deeply value in people. But also, she is someone who listens to others, is grateful for life, and I’m sure would welcome any feedback about her columns and articles.

In this issue, we feature her column, Pop Up, whose tagline is “A feminist and psychotherapist goes toe-to-toe with pop culture.” Be sure to watch out for her future articles on many aspects of film, television, and other recent pop culture mediums. This week, she critiques Errol Morris’ documentary *Tabloid*, and I have to say that I am excited to rent the film when it comes out on DVD in November in order to see if I see the same things that she describes.

K. M. Zwick also has a feature-length article in this issue of the Digest, something that hasn’t often happened outside of a themed issue. I hope we can do that more often. This article is called “Why I Don’t Care Where Michele Bachmann spends her Sundays.” Although this article touches on two of the three “dinner table taboos,” I think Zwick handles the material deftly.

These non-themed issues are usually going to be a bit smaller than their counterparts under the editorship of Curtis Main. As a graduate assistant, it became part of his job to put out the magazine he created as a innovative resource for the WSGS program and the feminist/social justice community at large. I saw Curtis put in dozens of hours a week into the magazine, and I want to honor him by attempting to do the same. However, I have heard from some people that having a large issue every week is very daunting to read. I am trying to conserve some time for myself to do what needs to be done as an undergraduate as well as satisfy those readers who want to get through an entire Digest without having to devote hours and hours to reading it. Please let me know what you think about this change.

As ever, I’m looking forward to hearing from you.

Brandie Rae Madrid
bmadrid@luc.edu
September

9/14 Wednesday
3pm Klarchek Information Commons, 4th Floor
“A Question of Habit”
Directed by: Dr. Bren Ortega Murphy
LUC School of Communication
Film Screening, panel discussion, and reception

9/20 Tuesday
4pm Crown Center 530
“The Convert: A Tale of Exile and Extremism”
Written By: Deborah Baker
Discussion with author

October

LGBTQ Awareness Month

10/13-10/15
Orrington Hotel, Evanston & Loyola Lakeshore Campus
Annual Conference
The Organization for the Study of Communication, Language, and Gender
Theme “Performing Gender”

10/19 Wednesday
4pm Piper Hall 1st Floor
“From Murdered Women to Auspicious Goddesses: Dramatic Apotheoses in Rural Andhra Pradesh, India”
Discussion with Sree Padma

10/25 Tuesday
7-9pm Galvin Auditorium
“Guyland: The Perilous World Where Boys Become Men”
Written By: Michael Kimmel
Discussion and Book Signing

November

11/6-11/12
Hunger Week

Check out next month’s updated calendar for more exciting events!

www.luc.edu/womenstudies
CHICAGO PREMIER
A Question of Habit
Screening and Discussion

Film Directed by
Dr. Bren Ortega Murphy
School of Communication, Loyola University Chicago

Narrated by
Susan Sarandon
Academy Award Winning Actress

Wednesday, September 14, 2011
Klarchek Information Commons, 4th Floor

3:00 PM  FILM SCREENING

4:30 PM  PANEL DISCUSSION
Dr. Bren Ortega Murphy, School of Communication, LUC
Dr. Suellen Hoy, Guest Professor of History at the University of Notre Dame
Dr. Robert Orsi, Grace Craddock Nagle Chair in Catholic Studies at Northwestern University
Cheryl Reed, Director of Strategic Communications at the University of Chicago Medical Center

5:45 PM  RECEPTION

A Question of Habit is an award-winning documentary exploring the profusion of “run images” that have flooded the American marketplace since the 1950s. It contrasts those images with the remarkable contribution of actual sisters and nuns in American society.
THE CONVERT:
A Tale of Exile and Extremism
with author
Deborah Baker

Margaret Marcus (self-portrait) / Maryam Jameelah (Pakistan)

Tuesday September 20, 2011   4 PM
Crown Center 530

Author Deborah Baker will discuss her recent biography of Maryam Jameelah, a work that unravels the remarkable and complex life of an American Jewish woman who converted to Islam, migrated to Pakistan in the 1960s, and became a prolific writer and commentator as a spokesperson for Mawdudi’s Jamaati Islamic movement and an active voice of Islamic revivalism in the 20th century. Issues raised by Jameelah’s life and writings, in which she heavily criticizes “The West”, provide fascinating insights into the fraught relationship between America and the Muslim world. This book is also an important literary achievement in which Baker, previously nominated for a Pulitzer prize, interpolates her own thoughts and feelings as she explores Jameelah’s story.

Sponsored by English, Islamic World Studies, Theology, Women’s Studies and Gender Studies
For information contact Joyce Wexler jwexler@luc.edu
Errol Morris’ *Tabloid*: A study in one-dimensional editorializing

It is July 30th. I just came from a screening of *Tabloid* at Chicago’s Landmark’s Century Centre Cinema.

Here’s the very-short gist: In 1977, Joyce McKinney, a young 20-something American former beauty pageant queen, traveled to England with a bodyguard, a pilot, and a male friend to help her (this next part is up for debate) kidnap a Mormon man - Kirk Anderson - with whom she professed being in love, take him to a “love cottage” in Devon, tie him to a bed and rape (or have consensual sex with) him. Then, Mr. Anderson escaped (or was let go as he wished), went to the police, reported he’d been kidnapped and raped, and Ms. McKinney was arrested, as was her male friend accomplice.

The British tabloids - most notably *The Daily Express* and *The Daily Mirror* - had a field day with this odd tale, and Ms. McKinney, apparently, lapped it all up and fanned the flame of the tabloid passion for her sad and bizarre story, becoming an overnight celebrity for a brief period of time. She was released on bail, fled the country back to the U.S. and has been living in the U.S. ever since.

I should mention that just as one tabloid built her up by printing a story “in her own words,” another tabloid tore her down, exposing her as an alleged call girl/dominatrix and plastering its widely read pages with partially and totally nude “found” photos of Ms. McKinney. It was after this unrepentantly scathing series that Ms. McKinney’s life appeared to be essentially beyond repair.

Mr. Morris’ film relies heavily on the talking head of Ms. McKinney herself – now in her fifties - as well as those of Kent Gavin and Peter Tory, the two then-tabloidists from the British papers mentioned above, one of her unknowing accomplices Jackson Shaw (who quit the gig before the kidnapping actually occurred), and one contemporary young ex-Mormon radio host, to tell the details of this complicated and titillating tale.

However, despite the engrossing first-hand accounts, this film should decidedly not be thought of as a well-rounded ‘documentary’ plumbing an interesting subject and a strange series of events in the ’70s. Morris editorializes all along the way, openly mocking Mormonism and McKinney herself while positioning Gevin and Tory as the ultimate in trustworthy sources of truth-seeking. Morris consistently uses these two men to shed light on McKinney’s outlandish behavior and her supposed history of

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sexual advertising, juxtaposing their stories with McKinney’s tearful rendering of her albeit crazed love for Anderson.

That Morris chose to use only these tabloidists to counter McKinney’s story reveals a fundamental flaw of this film: it utterly lacks context.

Ms. McKinney’s decision to chase Kirk Anderson across the world to kidnap (or “rescue,” by her account) him, with wedding bands already engraved and an accomplice - only to tie him up in a cottage for three days engaging in sexual acts that were potentially not consensual - did not erupt fully formed from within a social, familial, and psychological vacuum. Yet Morris feeds the audience the line that it mostly did.

Morris’ title - Tabloid - suggested ... a taste of a critical exposé of tabloid culture, which includes the readership as much as it includes the tabloidists, and how it ruined one woman’s life (not to mention Mr. Anderson’s). Instead, this film is itself an extension of that tabloid culture.

The context that Morris does offer is lackluster and one-dimensional. He lets the viewer know McKinney was a beauty pageant queen in a flimsy attempt to suggest that her self-obsession and good looks are the major explanations for her deranged behavior. He leaves out any potentially relevant social context of the times. There were many fascinating things happening in mid-’70s America that might have been related to Ms. McKinney’s story. But one of these is the sexual revolution and its aftermath, the budding confusion and glee around women’s sexual liberty progressing in America, and the impact that may have had on women McKinney’s age straddling the divide between their parents’ more repressed generation and this new one of an albeit somewhat flawed invitation to open sexual exploration, radical public exhibitionism, and self-empowerment through sexual agency.

There is an incredible amount of social context to draw on to at least partially unpack the climate in which Ms. McKinney grew up, to make no mention here of race, class, and the part of the country she was raised in, all of which may have had an impact on the choices that McKinney was making as a 20-something stalker. In the film, there were no sociologists, media impact experts, psychologists or feminists remarking on an understanding of Ms. McKinney in her time, leaving the viewer to believe that this allegedly crazy sex-obsessed woman was an individual without community, culture, family or status to influence any of her choices.

Morris leaves out any exploration of McKinney’s childhood and how she was raised. A woman as possessive, singularly obsessed, and pathologically anxiety-free about it as Ms. McKinney appeared to be did not come out of the womb that way. There was no mention in the film of how she may have been treated in her home, what her relationship with her parents was like, and no information provided that the three primary subjects (all subjectively involved in the events in question) did not tell.

Don’t get me wrong - it is not my desire to excuse what is apparently very unhealthy, harmful and potentially criminal behavior on the part of Ms. McKinney by seeking to contextualize her. However, the lack of any serious consideration of contextualization from a seasoned documentarian like Errol Morris gives me pregnant pause regarding Mr. Morris’ agenda in the making of this film.

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Mr. Morris is no better than the men at The Express and The Mirror. He is feeding his viewers the lines they want to hear to make them laugh, drop jaws, point fingers and snicker at a woman we will never know personally.

Instead, this film is itself an extension of that tabloid culture: it takes every shot it can at Ms. McKinney, at her expense. That Morris spends the last 20 minutes of the film showing us how much she loves her dog and how she had him cloned again seemed to suggest a “laughability” about her character, further dehumanizing her rather than contextualizing her. By that point in the film, I was so fed up with the sensationalist, one-dimensional style of Morris’ conveyance, I felt incredible sympathy for a woman who appeared quite sad and likely had been from a very early time in her life. Women who are healthy, self-possessed, happy and believe they have viable choices in life for fulfillment do not kidnap Mormons in England and then gleefully create a tell-all of their entire sad and confusing lives to become one-hit celebrity wonders who are discarded just as quickly as they are clung to by the media and total strangers soliciting them for sexual favors.

Morris’ other major failing in this film is the dismissive manner in which he approaches the alleged rape of Mr. Anderson. Besides a one-liner from McKinney in which she claims you cannot rape a man, Mr. Morris does not touch that incredibly painful topic with a ten-foot boom mic pole. The fact that the possible reality of this story - that Ms. McKinney seems a disturbed individual, who may actually have kidnapped an unassuming man she was obsessed with, tied him to a bed, and raped him for three days - became a mere backdrop to the tabloid-esque laugh fest at Ms. McKinney’s retelling that Mr. Morris chose his film to be is perhaps the gravest of missteps. In this, Mr. Morris is no better than the men at The Express and The Mirror. He is feeding his viewers the lines they want to hear to make them laugh, drop jaws, point fingers and snicker at a woman we will never know personally and about whom we know nothing deep, nuanced or intimate, because Mr. Morris chose to turn his head the other way and give his wink aside to his audience instead.

Thank you to Marjorie Jolles, PhD, for her contributions to the discussion on this topic.
THIS WEEK’S FOCUS: “Puppoose” Dog Carriers

• Is this advertisement more offensive because of the way it portrays women or because of the way it promotes using living beings (especially dogs) as an accessory?

• Do women dress or pose like this when walking/carrying their dogs? How do the (lack of) clothes and the positioning of the women entice (probably mostly straight, white) women to buy this product?

• When you see advertising like this on packaging or a website or some other place, does it prevent you from buying a product that you would otherwise want to buy?

Feel like saying something to the maker of the accessories? Click here!

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
WLA: (Re)Animated
Reimagine and Relive artifacts from the vaults of the Women’s & Leadership Archives

“If being a woman is more accurately conceived as a state which fluctuates for the individual, depending on what she and/or others consider to characterize it, then there are always different densities of sexed being in operation, and the historical aspects are in play here.”

- Denise Riley, Feminist Historian

From: Mundelein College Photograph Collection

“1937: Radio Script Writing Course”

In this photograph:
A group of students in a radio script writing course offered at Mundelein College.

• Did you know that Loyola currently has a class in the Communications Department called Community Radio Production? From the course description: This course focuses on community programming as a distinct approach to radio production. Students use interviewing skills to give voice to local communities and develop radio programming. Students learn how to develop community-based radio programming while acquiring interviewing and production skills.

The above photo is part of WLA’s special digital collection from Mundelein College. In 1991, Loyola University Chicago incorporated the last remaining women’s college of Illinois, Mundelein. Join us in reanimating photos like this one from the past for glimpses into what made the present and what influences the future.

The Women & Leadership Archives (WLA) collects, preserves, organizes, describes, and makes available materials of enduring value to researchers studying women’s leadership activities. The WLA strives to promote knowledge and understanding of women’s many diverse and important contributions to society through active collection development, research, and the facilitation of learning about women’s history. The Women & Leadership Archives functions as a public facility in addition to serving the Loyola University Chicago community.

Click the above paragraph to jump to the WLA website, and the previous paragraph to jump to the photo collection.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
Why I Don’t Care Where Michele Bachmann Spends Her Sundays

by K. M. Zwick

Recently, I was listening to a podcast called DoubleX Gabfest, which is hosted by the women from The XX Factor blog on Slate.com’s online magazine. This blog consists primarily of commentaries on current events that involve issues of gender. The particular podcast I was listening to aired on August 11, 2011 and was hosted by Jessica Grose, Nina Shen Rastogi, and Hanna Rosin. The podcast began with a conversation about Michele Bachmann’s religious views and how those are or are not related to other American’s Christian views. This conversation seemed to be sparked in reaction to the August 7 Newsweek cover story on Bachmann titled “The Queen of Rage” and the recent New Yorker profile on Bachmann.

At first, I was interested to hear if Bachmann’s alleged views are aligned with a majority or minority population of Christians in America. The more I listened to the podcast, however, the less I cared about this and the more incensed I became with how many times the word “crazy” was used to describe Bachmann’s supposed religious beliefs. The word “crazy” was also used to describe the entire Mormon faith, when one of the hosts off-handedly mentioned Mitt Romney. Other words used to describe her religious beliefs and Mormon beliefs: “wrong,” “freaky,” and “nuts.”

Daring to assert that anyone knows what is crazy faith and what is sane faith is the exact same kind of egotistical absolutism the Glenn Becks and Rush Limbaughs of the world have been lobbing at non-Christians for decades.

The more so-called left wingers and liberals dogmatically insult the religious dogma of another human being (usually a conservative Republican), the less inclined I am to listen to anything they have to say in the political arena.

We need to stop engaging in this conversation, fellow liberals. Insulting people of faith, because they are people of faith, and daring to assert that anyone knows what is crazy faith and what is sane faith is the exact same kind of egotistical absolutism the Glenn Becks and Rush Limbaughs of the world have been lobbing at non-Christians for decades. Democratic political platforms such as the pro-choice movement and the movement to secure national gay marriage rights center on the notion that religious beliefs – that homosexuality is a sin, for example, or that abortion is murder in the eyes of someone’s version of God - should not dictate laws that govern civil rights.

If we follow the concept of the separation of Church and State to its most logical conclusion, we find that liberals similarly have no place insulting a politician’s religious views as a valid argument to not vote for a politician.

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I do not care as much WHY some politicians may be against gay marriage or believe in laws that limit or ban a woman’s right to choose abortion. I care THAT they have those political beliefs. And the information that they will use their political power to work against civil rights that are meaningful to me is the information that influences my vote against them.

All I hear when I hear anyone – on my side of the political spectrum or not – labeling someone else’s faith as “crazy” is intolerant dogmatic mud-slinging and a lack of political focus.

The more liberals engage in this kind of egoism and intolerance about politicians of faith – condescending to certain beliefs but giving other more mainstream or “acceptable” beliefs an honorable mention – the more they fail to uphold their very desire to separate Church and State.

I will point out where the conversation about religion and politics seems relevant to me. When a politician herself brings her religious rhetoric into her discussion of political decision-making and/or makes it clear she lacks intellectual and emotional boundaries between her religion and her politics, we as voters need to inquire about her political beliefs in light of the personal and private religious beliefs she herself has interwoven with her public and political ones. It seemed the hosts of DoubleX started to discuss this matter, but kept falling back into the gutter of calling Ms. Bachmann “nutsoid.”

Recognize that she is apparently incapable of separating Church and State in her approach to government, and if you believe in such a separation, don’t vote for her.

I might ask these questions of a politician who brings a private personal religious belief such as, say, Christian Dominionism into her public political agenda: What is your approach to foreign affairs with nations that are non-Christian? What is your view on the peace process in Israel and how do you intend to engage with the Palestinians and work to ensure their safety and rights? What is your view on the civil rights of non-Christians in the United States?

I refer you now to a quotation from Ms. Bachmann from February of 2010 in front of the Republican Jewish Coalition in Los Angeles. This is excerpted from her response to a question regarding her view on the United States’ connection to Israel:

“I am convinced in my heart and in my mind that if the United States fails to stand with Israel, that is the end of the United States . . . [W]e have to show that we are inextricably entwined, that as a nation we

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have been blessed because of our relationship with Israel, and if we reject Israel, then there is a curse that comes into play. And my husband and I are both Christians, and we believe very strongly the verse from Genesis [Genesis 12:3], we believe very strongly that nations also receive blessings as they bless Israel. It is a strong and beautiful principle.”

Pay attention to the answers to these types of questions and judge the merit of her policy; but reserve your judgment about the merit of her religion.

If a politician continues to bring her private, personal religious rhetoric into her answers to questions about matters of State, don’t waste your time judging her religious views. Recognize that she is apparently incapable of separating Church and State in her approach to government, and if you believe in such a separation, don’t vote for her. Stay on message, fellow liberals. Don’t get derailed by the patches of mud on the stump speech trail that you could sling.

Let us not find ourselves two steps away from an argument about the existence of God; let us be tolerant of religion while we are incisive about civil and legal matters of State.

We need not evaluate politicians based on the plausibility of their religious beliefs. In reaction to Ms. Bachmann’s quotation above, I do not judge her brand of Christianity; I judge her inability to separate her religious beliefs from her approach to foreign policy with Israel. And I furthermore disagree with her “bond” with Israel, to the apparent exclusion of consideration of the concerns and rights of Palestinians. Fellow liberals, we need to be the bigger people in this conversation about politics and faith and find ways to remain ever-vigilant about the separation of Church and State. We can successfully support our causes by engaging in discussions about the causes, not by judging what kind of God someone prays to. If we are going to claim that someone’s religious beliefs should have no bearing on gay rights, we cannot in the next breath lower ourselves to label a politician’s religious beliefs crazy, as though that’s a valid political debate.

Let us not find ourselves two steps away from an argument about the existence of God; let us be tolerant of religion while we are incisive about civil and legal matters of State.

Barack Obama has claimed to be a Christian. This typically would mean he believes Jesus is the Son of God. Who is to say where the line of “crazy” stops and starts, and who gets to decide? If it were up to an Atheist, maybe Obama’s crazy. If it were up to a Jew, maybe the Atheist and Obama are both crazy. If it were up to a Muslim, maybe all of the above are crazy. Assuming religious intolerance is doled out equally, of course.

If Obama prays to God every night and believes that those prayers help him fight for women’s rights, more power to him. But I don’t care what he does in his private life, on his knees or not. I care what decisions he makes in his public one, on his feet; because that is what actually affects me as a citizen during his administration.

Similarly, I don’t care what Bachmann does on Sundays.

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I care that in 2003, as a Minnesota State Senator, she proposed a constitutional amendment in Minnesota to bar the state from legally recognizing gay marriage. I care that she supports state and federal constitutional amendments barring gay marriage and legal equivalents. I care that as a U.S. Congresswoman, she voted yes to prohibit the use of federal funds for Planned Parenthood and National Public Radio.

I care that in 2008 she co-sponsored the Credit and Debit Card Receipt Clarification Act. I care that she voted against the federal financial sector bailout in 2008. I care that she voted no on regulating the sub-prime mortgage industry in 2007. I care that in 2011 she voted no to raising the debt ceiling.

I care that in 2008 she supported more exploration of oil and natural gas in ANWR and the Outer Continental Shelf. I care that she voted yes on barring the Environmental Protection Agency from regulating greenhouse gases in 2011. I care that she voted no on enforcing limits on carbon dioxide global warming pollution in 2009.

I care that she wants to eliminate the federal minimum wage. I care that she wants to phase out Social Security and Medicare. I care that she co-sponsored the Right to Life Act, seeking to grant the “pre-born” equal protection as persons under the 14th Amendment. I care that she wanted to keep Don’t-Ask-Don’t-Tell in 2010.


That is not the fault of her religion; that is the fault of her mind.

And I care that she appears incapable of separating her religious beliefs from her political decision-making. The two seem so deeply intertwined when she speaks – especially when she speaks candidly. I see a great failure in the separation of Church and State in Michele Bachmann.

That is not the fault of her religion; that is the fault of her mind.

There is plenty the American people need to know and understand about Michele Bachmann. Where she spends her Sundays is not on the list of Bachmann’s political decisions that I need to know about. Focusing on labeling what kind of God she prays to, what Church she attends, how often, and what the intricacies are of her brand of faith detracts from the major political issues that should matter to voters. Anyone could make the same political decisions she has made believing in a totally different religion or none at all.

What I care about is how she has and will represent the United States of America as a governing politician. And because I disagree with most of the choices she has made, both in her State Senate position and as a Congresswoman in the U.S. House, she will likely never have my support at any level of government. At the end of the day, all that matters to me is what she does in political office. If that seems unjust, illegal or unconstitutional to me – as, for example, her boundary management around her religious beliefs certainly seems to me - that is why she does not get my vote, why I’ll speak out against her, and why I hope you will, too.

Click here to CONTRIBUTE (guidelines)! We encourage ALL readers to share with us, small or large, simple or complex.
WSGS Graduate Student Association: Call for Leadership
Would you like to gain leadership experience within the context of a feminist community? Carpe Diem! The Graduate Student Association seeks a new leadership body. Funding for the organization is provided Loyola, and use of funds is determined by the association. Immediate openings include: Graduate School Representative and WSGS Steering Committee Representative. Additional openings: President, Secretary, and Treasurer. If you have additional questions, would like to send out an announcement for the first meeting of the year, and/or are interested in a leadership role, contact Graduate Program Director, Prudence Moylan.

Screening of “A Question of Habit”
Wednesday, September 14, 2011 3:00pm  |  Klarchek Information Commons, 4th Floor
Dr. Bren Ortega Murphy, a faculty member in communication studies and women and gender studies, will discuss and present her film that examines the wide variety of visual images of Catholic nuns and sisters used in contemporary U.S. popular culture and contrasts these images with the lives of actual women religious, both historical and current.

The Convert: A Tale of Exile and Extremism with author Deborah Baker
Tuesday September 20, 4 p.m.  |  Crown Center 530
Author Deborah Baker will discuss her recent biography of Maryam Jameelah, a work that unravels the remarkable and complex life of an American Jewish woman who converted to Islam, migrated to Pakistan in the 1960s, and became a prolific writer and commentator as a spokesperson for Mawdudi’s Jamaati Islamic movement and an active voice of Islamic revivalism in the 20th century. Issues raised by Jameelah’s life and writings, in which she heavily criticizes “The West”, provide fascinating insights into the fraught relationship between America and the Muslim world. This book is also an important literary achievement in which Baker, previously nominated for a Pulitzer prize, interpolates her own thoughts and feelings as she explores Jameelah’s story. Sponsored by English, Islamic World Studies, Theology, Women’s Studies and Gender Studies. For information contact Joyce Wexler jwexler@luc.edu

Organization for the Study of Communication, Language, & Gender Annual Conference
Thursday-Saturday, October 13-15
Call for Volunteers
Theme: “Performing Gender” Opportunity for Practicum credit
We are currently interested in Loyola undergraduate and graduate students signing up as volunteers for the upcoming conference, taking place at the Orrington Hotel in Evanston and in Piper Hall at Loyola University Chicago. Students may also sign up for practicum credit for either Communication or Women’s Studies and Gender Studies, in which a learning project will be formed with Dr. Bren Ortega Murphy, WSGS Internship Director and Director of this year’s conference. Please contact Dr. Murphy for further information and details at bmurphy@luc.edu.

“Feminism is one of the great and substantial democratic movements, a tradition of thought and action spanning more than two hundred years.... The fact that feminism’s hard-won achievements--the vote, women’s education, legal contraception--now seem prosaic and humdrum speaks to its phenomenal success in many parts of the world, certainly in the United States.”

-Christine Stansell, from the introduction of The Feminist Promise
Father Roger Schmit Speaks on The Laramie Project, Catholicism, and Homosexuality
**Tuesday, September 13th | Simpson MPR**
In 1998 Matthew Shepard was killed at the University of Wyoming for his sexual orientation. Father Roger Schmit, OSB was the director of Campus Ministry at the Newman Center and held a vigil for the mourning community. He then reached out to the Shepard Family when no one would by presiding over the funeral liturgy. Today he advocates for human dignity above all else because we are "all created in God’s image and likeness." He comes to Loyola University Chicago on Tuesday September 13th at 8pm in Simpson MPR. He will share his experiences and talk about Catholicism and homosexuality.

"Private Practice on a Public Issue": A Panel Discussion on Sexual Assault
**Wednesday, September 14, 6 p.m. | Bremner Lounge, CFSU**
Loyola University Chicago’s Coordinated Community Response Team and Wellness Center are pleased to host a panel discussion on the public discourse and personal experience of sexual assault, including an example from the popular ABC drama Private Practice. Please join us for a screening of selected scenes from Season 4 of Private Practice, followed by commentary and discussion with a panel of faculty and staff who are able to address various aspects of the portrayal and the issues it raises. The panel includes: Stephanie Atella, Loyola Wellness Center Chair, Coordinated Community Response Team; Elizabeth Lozano, Associate Professor, School of Communication Program Director, Latin American Studies; Marta Lundy, Professor, School of Social Work; Stacey Platt, Clinical Professor, School of Law Member, Coordinated Community Response Team.

Dating Violence Support Group
**Every Monday beginning September 13, 6-7 p.m. | Crown Center 108**
In your relationship have you experienced: Emotional abuse? Physical abuse? Isolation from friends? Intimidation? Threats to hurt you or your belongings? Forcible sex? If you answered yes to any of the above questions, this group may help you recover from the violence you have experiences. For more information e-mail Susan at scamp2@luc.edu. To access the 24-hour domestic violence crisis line call (877) 718-1868.

Ground Shifters: Stories from Unseen Worlds and of the Women Warriors who are Changing Them
**Tune In: September 12-16th, during the 12:00-1:00pm CST "Worldview" program**
Chicago Public Media WBEZ 91.5 www.wbez.org
The Ellen Stone Belic Institute for the Study of Women and Gender in the Arts and Media is pleased to announce a new radio series, an ongoing collaboration between the Institute and WBEZ, entitled: Gender, Human Rights, Leadership and Media. The Institute works closely developing projects with journalists, artists, human rights workers and activists across the world to investigate global issues as part of this initiative.

“[I]t is the ‘lesser’ feminists, I have found, those for whom the cause of Woman was not the only cause, who sometimes discovered another road to the future or pointed to roads not taken.”

-Christine Stansell, from the introduction of *The Feminist Promise*
CALLING ALL WRITERS, BLOGGERS, PHOTOGRAPHERS, AND ARTISTS!

Do you want to showcase your “changing colors?” Or perhaps you have an alternative voice that you feel has been stifled on this campus? Are you interested in writing, photography, art, or blogging and would love to have your work published and seen by other students?

Then what are you waiting for?! Come and join the team at the LUChameleon, Loyola’s brand-new student-run alternative themed webzine! We are currently looking for passionate and dedicated students to fill our six editorial positions, or any of our contributing volunteer positions as staff writers, photographers, artists, or bloggers.

Topics covered in the webzine include: arts/entertainment/fashion; LGBTQA and sexuality; feminism and gender; religion; the environment and activism; and politics and social justice issues.

For more information, please contact Editor-in-Chief Kim De Guzman at kadeguzman.24@gmail.com or at (702).994.5923.
Students Advocates to End Poverty
Deadline for Applications: September 14
LIFT-Chicago is currently recruiting student advocates. LIFT is a growing movement to combat poverty and expand opportunity for all people in the United States. Student Advocates work side by side with low-income community members, first helping them address immediate needs (e.g. employment, housing, health care, public benefits and or/education), then providing comprehensive, long-term support designed to help families break the cycle of poverty. Advocates also participate in community outreach events, get involved in city advocacy to effect larger policy change and participate in the leadership of the office. Student advocates volunteer about four hours a week in the office engaging in direct client service along with 45 other advocates from Loyola University. All advocates are fully trained before they begin engaging in direct service. We are currently accepting applications through September 14th that can be accessed, along with more information, by contacting mforrest@liftcommunities.org.

Ministry Seeks Alternative Break Immersion (ABI) Companions
ABI Companions should have been on a previous ABI trip. They will: be primary ambassadors for the program on campus, attend various leader meetings [up to 8] before and after their ABIs conduct peer to peer interviews during the application process, research information on their immersion destination, build community amongst trip participants and with the host organization, facilitate pre-trip meetings, group reflection and other elements of an immersion, share the responsibility of driving a university van across the country or through nearby states (if on a domestic ABI), coordinate follow-up activities, perform some logistical work, and have fun! If you are familiar with immigrant justice concerns and would like more information about this opportunity, contact Patrick Eccles at peccles@luc.edu

Seeking Volunteer Advocates for Loyola Sexual Assault Advocacy Line
Deadline for Applications: September 30th
The Wellness Center is leading a 3-year grant project through the U.S. Dept. of Justice, Office on Violence Against Women. A major goal of this project is to increase the reporting rates of sexual assault, domestic/dating violence, and stalking on campus. We wish to increase our ability to respond to students as immediately as possible. Graduate students in social science, social services, higher education, and other related fields are being sought as volunteer advocates to help increase our response to survivors of sexual assault at LUC. Volunteer advocates will be expected to complete 56 hours of training through Rape Victim Advocates in downtown Chicago. For more information or an application, please contact Stephanie Atella at satella@luc.edu.

Stay tuned for new Internship Opportunities in future Digests!*  
* If you know of a internship opportunity for students, staff, and the community, contact kberg@luc.edu

Stay tuned for new postings in future Digests!*  
* If you have an information on conferences to post for students and the community, contact kberg@luc.edu

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
Charles A. Ryskamp Research Fellowships

**Deadline for Applications: no later than 9 p.m., Eastern Daylight Time, September 28, 2011.**

ACLS invites applications for the Charles A. Ryskamp Research Fellowships, generously funded by The Andrew W. Mellon Foundation in memory of Charles A. Ryskamp, literary scholar, distinguished library and museum director, and long-serving trustee of the Foundation. These fellowships support advanced assistant professors and untenured associate professors in the humanities and related social sciences whose scholarly contributions have advanced their fields and who have well-designed and carefully developed plans for new research. The fellowships are intended to provide time and resources to enable these faculty members to conduct their research under optimal conditions. The ultimate goal of the project should be a major piece of scholarly work by the applicant. Amount: $64,000, plus $2,500 for research and travel, and the possibility of an additional summer’s support.

Applicants must hold the Ph.D. (or equivalent) and be employed in tenure-track positions (3) at degree-granting academic institutions in the United States, remaining so for the duration of the fellowship. U.S. citizenship or permanent residency is not required, and previous supported research leaves do not affect eligibility for the Ryskamp Fellowship. For more information visit http://www.acls.org/programs/ryskamp/

Lecturer, Women’s and Gender Studies, Eastern Washington University

**Review of Applications begins on September 30th**

Eastern Washington University Women’s and Gender Studies Program invites applications for a full-time lecturer position in the Women’s and Gender Studies Program beginning in mid September 2011. The position is for one year with possible renewal based on staffing needs. Master’s degree in Women’s Studies, Gender Studies, or other relevant discipline in the Humanities or Social Sciences is required. Candidates must demonstrate ability to teach courses that focus on intersectionality between gender, race, ethnicity and sexuality including intro to women’s studies courses, sex and gender, and feminist theory. Applicants should be able to demonstrate teaching effectiveness and have a successful record of teaching at the college level. A strong commitment to the liberal arts, interdisciplinary education, and diversity or ethnic studies is also required. Areas of expertise preferred include: Transnational Feminism, Critical Race Theory, and/or Interpersonal/Domestic violence. Review of applications will begin after 8/19/2011. To be considered for this opportunity, please submit your application materials through our online faculty application portal located here: https://jobs.hr.ewu.edu. Submittals must include a letter of application which addresses each of the key responsibilities and qualifications of the position; curriculum vitae including a list of three references with addresses, email and phone numbers; evidence of your teaching experience, and a sample syllabi. You will also be asked to complete a short candidate profile form as part of the online process. Applications will not be accepted via email or regular mail.

Administrative Professor of Women’s Leadership, Tulane University

**Review of applications will begin on September 30**

Newcomb College Institute is searching for an Administrative Professor of Women’s Leadership, rank open. This is a permanent, full-time position that is renewable every three years. We are looking for someone whose scholarly research and teaching interests are on women’s leadership, broadly defined, with a Ph.D. in political science, sociology, history, American studies, communication studies, psychology, business or management, women and gender studies, or other related field. We are particularly interested in someone whose research is intersectional (examining race, class, and sexuality) and whose work is on women and politics, women’s organizations, women’s higher education, the sociology of work and the professions, the psychology of work and implicit bias, or women in business. To apply, please send an email to the search committee at newcomb@tulane.edu. Include the following attached as Microsoft Word or PDF files: letter of interest, curriculum vitae, and names and contact information for three references. Questions about the position or application should be addressed to Katherine Corbett at kcorbett@tulane.edu. For additional information about Newcomb College Institute, go to http://tulane.edu/newcomb.

Have an event or opportunity that the Loyola WSGS community would be interested in? Send it our way! E-mail the details to Kathryn Berg at kberg3@luc.edu
CALLS FOR PAPERS

Gender, Bodies & Technology: (Dis)Integrating Frames
Sponsored by the Women’s and Gender Studies Program at Virginia Tech
We invite proposals from scholars in the humanities, social and natural sciences, visual and performing arts, engineering and technology for papers, panels, new media art and performance pieces that explore the intersections of gender, bodies and technology in contexts ranging from classrooms to workplaces to the internet. In keeping with the conference theme, we are asking contributors to include specific reference to the ways in which their own particular disciplinary frameworks shape their approach to their sites of research.
As an assemblage of people and technologies we see the conference itself as enacting the conference theme. We welcome innovative uses of technology and creative session formats, including performance and interactive presentations, as well as traditional paper presentations. We are committed to the integration of scholarship from the Arts as well as more traditional forms of scholarship and we welcome early contact by email if space and/or technology requirements might present logistical challenges.
Proposals will be reviewed and notification of the outcome will be made by October 15, 2011. We are pursuing publication outlets for selected papers from the conference. Final drafts of papers received before April 26, 2012 will be eligible for consideration. The Gender, Bodies & Technology website, online submission form, as well as the full program from the 2010 conference can be viewed at: http://www.cpe.vt.edu/gbt/
For more information or questions please contact: Sharon Elber, GBT Coordinator, Women’s and Gender Studies Program, Department of Sociology at Virginia Tech, selber@vt.edu

Mothers and History: Histories of Motherhood
Deadline for abstracts: September 15th, 2011 | Conference Dates: May 10-12, 2012, Toronto, ON, Canada
This conference will explore the nature, status and experience of mothers and motherhood in various historical, cultural and literary contexts, and examine the many ways in which mothers in different historical periods have been affected by, viewed, and/or challenged contemporary cultural norms and dominant ideologies regarding their role.
Topics may include but are not restricted to:
Normative & disruptive discourses about mothers and motherhood in any historical period, including but not limited to the Middle Ages, the Renaissance, the Enlightenment; the Victorian era; mothers/motherhood and early feminism(s); mothering bodies: mothers and childbirth/lactation and maternal health in any historical period; mothers & midwifery; mothers and education in any historical period; mothers and sons/daughters in any historical period; mothers of color, teen mothers, First Nation/aboriginal/Native American mothers, low-income mothers in any historical period; “good” and/or “bad” mothers in history; mothers and paid/unpaid work in history; mothers and infertility in history; adoptive motherhood/adoption in any historical period; wet-nursing, and surrogate motherhood in any historical period.
If you are interested in being considered as a presenter, please send a 250 word abstract and a 50-word bio by September 15th, 2011 to info@motherhoodinitiative.org
We want you to Submit!
Digest Contributor Guidelines

Principles

i) Feminist Consciousness:
(a) recognizes all voices and experiences as important, and not in a hierarchical form.
(b) takes responsibility for the self and does not assume false objectivity.
(c) is not absolutist or detached, but rather, is more inclusive and sensitive to others.

ii) Accessibility:
(a) means utilizing accessible language, theory, knowledge, and structure in your writing.
(b) maintains a connection with your diverse audience by not using unfamiliar/obscure words, overly long sentences, or abstraction.
(c) does not assume a specific audience, for example, white 20-year-old college students.

iii) Jesuit Social Justice Education & Effort:
(a) promotes justice in openhanded and generous ways to ensure freedom of inquiry, the pursuit of truth and care for others.
(b) is made possible through value-based leadership that ensures a consistent focus on personal integrity, ethical behavior, and the appropriate balance between justice and fairness.
(c) focuses on global awareness by demonstrating an understanding that the world’s people and societies are interrelated and interdependent.

Expectations and Specifics

• You may request to identify yourself by name, alias, or as “anonymous” for publication in the digest. For reasons of accountability, the staff must know who you are, first and last name plus email address.

• We promote accountability of our contributors, and prefer your real name and your preferred title (i.e., Maruka Hernandez, CTA Operations Director, 34 years old, mother of 4; or J. Curtis Main, Loyola graduate student in WSGS, white, 27 years old), but understand, in terms of safety, privacy, and controversy, if you desire limitations. We are happy to publish imagery of you along with your submission, at our discretion.

• We gladly accept submission of varying length- from a quick comment to several pages. Comments may be reserved for a special “feedback” section. In order to process and include a submission for a particular issue, please send your submission by the Friday before the publication comes out, which is every Monday.

• Please include a short statement of context when submitting imagery, audio, and video.

• We appreciate various styles of scholarship; the best work reveals thoughtfulness, insight, and fresh perspectives.

• Such submissions should be clear, concise, and impactful. We aim to be socially conscious and inclusive of various cultures, identities, opinions, and lifestyles.

• As a product of the support and resources of Loyola University and its Women Studies and Gender Studies department, all contributors must be respectful of the origin of the magazine; this can be accomplished in part by ensuring that each article is part of an open discourse rather than an exclusive manifesto.

• All articles must have some clear connection to the mission of the magazine. It may be helpful to provide a sentence or two describing how your article fits into the magazine as a whole.

• The writing must be the original work of the author and may be personal, theoretical, or a combination of the two. When quoting or using the ideas of others, it must be properly quoted and annotated. Please fact-check your work and double-check any quotes, allusions and references. When referencing members of Loyola and the surrounding community, an effort should be made to allow each person to review the section of the article that involves them to allow for fairness and accuracy.

• Gratuitous use of expletives and other inflammatory or degrading words and imagery may be censored if it does not fit with the overall message of the article or magazine. We do not wish to edit content, but if we feel we must insist on changes other than fixing typos and grammar, we will do so with the intent that it does not compromise the author’s original message. If no compromise can be made, the editor reserves the right not to publish an article.

• All articles are assumed to be the opinion of the contributor and not necessarily a reflection of the views of Loyola University and the WSGS program.

We very much look forward to your submissions and your contribution to our overall mission. Please send your submissions to Digest magazine editors: digestmagazine@luc.edu.