

**WOMEN'S
INSTITUTE
FOR
FREEDOM OF
THE PRESS**

Summer 2016
Washington, D.C.
www.wifp.org

FOUNDER

Donna Allen, Ph.D.

DIRECTORS

Martha Allen, Ph. D.
Elana D. Anderson, Ph. D.

2016 VOICES STAFF

Angelica Sisson
Lucy Lu
Briawna Gillespie
Natasha Mirza
Batya Marcus

**PRODUCTION
EDITORS**

Angelica Sisson
Lucy Lu



TABLE OF CONTENTS

WIFP NEWS AND INFORMATION

WIFP's Summer Event: Women's Voices and the Media

2016 "Women and Media Award" Presented to Soraya Chemaly

New Booklet: *Weaving Our Way: Personal Stories of Identity*

Walk to End FGM: October 15, 2016

WIFP Associates and Websites

A Few Highlights in WIFP's History

Media Report to Women

Women and Media: The History of an Activists Fight for Equality

ARTICLES

WIFP and New Story Leadership

My Time With New Story Leadership

The Literary Treatment of Women in the Classical Era

The Voice Behind the Tag

American Muslims and Patriotism

Understanding Rape Culture

WOMEN'S VOICES AND THE MEDIA

JULY 1st, 2016



Speakers from left to right: Anna, Majd, Angelica, Briwana, Lucy, Martha (Not Pictured: Natasha)

NATASHA MIRZA

Understanding Rape Culture

"Rape Culture" is a popular buzzword today for political pundits and online commentators alike. Rape Culture affects every facet of the society we live in, from our television and film industry to our legislative and judicial processes.

However, it is poorly understood and often misinterpreted as an empty and deliberately provocative phrase. In order to truly combat the toxic effects of a Rape Culture society we must first understand its impact.

Bio: Natasha Mirza is a 21-year-old student at the University of Virginia. Born in London, England, she completed her Associates at Northern Virginia Community College with an Honors degree in Liberal Arts. She is a rising fourth year student at UVA where she majors in English. She plans to continue working on behalf of the Minority Rights Coalition as a contributor to the school newspaper *The Cavalier Daily*. She hopes to pursue a career in women's rights advocacy and international journalism.



MAJD AL WAHEIDI

Beyond the Struggle

Women in Gaza have never had an easy life but the summer war in 2014 has made the situation even worse. The news usually says most of those who died in wars are women and children, but we do not hear their individual stories. Majd al Waheidi works to promote and share the stories of those who are often overlooked.

Bio: Majd al Waheidi is the Gaza based reporter for the *New York Times*, and regularly breaks important and exclusive stories. She also works as a freelance correspondent for Channel News Asia that broadcasts from Singapore. She promotes human interest stories in a place that struggles from siege and constant hardships that has opinions that are fed more by propaganda than reliable information. Like most of the people in Gaza, she is the descendant of refugees, but likes to define herself as a global nomad. Majd has lived through three wars in the last 6 years, and covered the last one, known as Operation Protective Edge, in 2014 for several international TV channels.



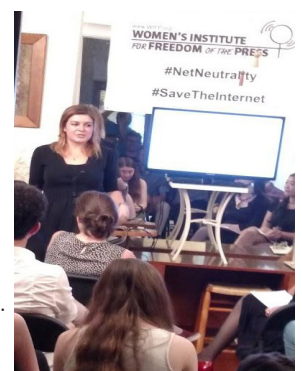
ANGELICA SISSON

The Resurgence of Self-Publishing in Print Media

In the past few years the influence of print media has been reemerging in a society that is nearly exclusively digital.

Marginilized communities (young women in particular) have been using print media and self-publishing to promote their own voices by employing a sense of gravitas that is often lacking in online spaces.

Bio: Angelica Sisson is a senior at the Catholic University of America in Washington D.C. studying Greek, Latin, and Philosophy. She is the news editor and copy editor for *The Tower*, her university's paper as well as the head copy editor for her school's undergraduate research journal.



ANNA GARBAR

The Effects of a Conflict on the Gender Roles in the Society

Israeli society has been dealing with many issues because of its long term involvement in a violent conflict. This conflict shapes many social norms, one of which is the gender roles in the society. Israeli women serve in the military making them equal to men in many ways, but the dynamic that is created there is still very much gendered.



Bio: Anna Garbar is a 25-year-old Israeli student in the final year of her B.A. in Political Science and Philosophy at the University of Haifa in Israel. She is passionate about politics, specifically international relations. In her opinion, the field of International Relation is starving for a feminist perspective. It has been a male dominated field for far too long. Her interest in women's voices in conflicts comes from her connection to the Israeli-Palestinian conflict. Being an Israeli, it is important to her to stress that a solution can come from raising the voices of women who are affected by it, since a real change has to be done both from bottom to top as well as from top to bottom.



Great turn out to "Women's Voices and the Media."

LUCY LU

The Lack of Women's Representation in Politics

In 2016 women across most developed and developing countries remain significantly underrepresented in politics both as voters and as leaders. Women constitute half of the world's population and therefore it is crucial that they have equal participation and representation in world democracies.



Bio: Lucy Lu is a rising junior majoring in Political Science and minoring in Sociology and Studio Art at Marist College. She grew up in Beijing, China, then moved to New York for school. She also studied in Florence, Italy for a year. Lucy is passionate about social issues especially those regarding human rights and social justice. She hopes to pursue a career in international relations.

BRIAWNA GILLESPIE

The Voice Behind the Tag

Fashion is something that we are all consumed by and play a role in. However, when it comes to knowing The Voice Behind the Tag we as consumers are not very aware. Women in the garment industry in Bangladesh are being killed and not being heard. It is time to see how media can bring their stories to light to change the consumer world so that these women's voices are not devalued.



Bio: Briawna is a graduate student at the University of San Francisco studying International Studies/Relations. Bri has a bachelor's degree from Bowling Green State University in International Studies with a minor in Theatre. She has also lived/studied in France and speaks French. Originally from Chicago, Illinois, Bri hopes to continue to travel, learn and be inspired by the world, pursuing a career in Human Rights Law.

2016 WOMEN AND MEDIA AWARD

The Women's Institute for Freedom of the Press presented the 2016 Women and Media Award to Soraya Chemaly, a writer and activist focused on the role of gender in culture, politics, religion, and media.



By **ANGELICA SISSON**

In the summer of 2015 Soraya Chemaly gave a TED talk at the Barcelona Women conference. She presented "The Credibility Gap: How Sexism Shapes Human Knowledge." At this talk she discussed an article she wrote concerning how gender is addressed in public spaces, specifically how men's bathrooms are larger than women's even though women routinely need the bathroom more and for longer periods of time (due to breastfeeding, periods, etc.). She said this article, written for *TIME* and called, "The Everyday Sexism of Women Waiting in Public Toilet Lines" is the one for which she has received the most backlash and verbal abuse. This was shocking to her because many of her other articles contain stories of violent gender-based crimes often of a sexual nature, yet it was an article about how women ought to have larger public restrooms that was the cause of public outcry.

Recently, Soraya has written about the role gender plays in the ongoing 2016 Presidential Election. At a rally in Spokane, Washington Donald Trump said Democratic Presidential Nominee Hillary Clinton had been "playing the woman card." In response, Soraya wrote the article "How Ted Cruz, Bernie Sanders, and Other Men Play the Gender Card" where she explained how men constantly bring their gender to the front of their campaigns. She said by being recognized first and foremost for their political ideals and not having to discuss their gender these candidates are themselves playing the male card.

Another powerful article published in May 2016 on *The Huffington Post's* website deals specifically with the Washington D.C. Metro Area. In the article, "D.C. Metro Rape Highlights Why Women Are Always Aware of Rape," Soraya discusses how threats of sexual assault, harassment, and stalking are prevalent to women in the Metro area and to women who use public transit across the world. Soraya encapsulates the threats women face on public transit, writing:

We aren't walking around petrified, saying to ourselves, "I could get raped today," eagerly anticipating having legendary victimhood status, but by the time we are adults, at school, going to work, shopping for food, we have all been taught to adapt silently to the threat, and society's leveraging of that threat to limit our public and civic engagement.

Through her many articles and presentations Soraya has shown time and time again that she is an eloquent speaker and a thoughtful researcher, able to pinpoint and comment on the problematic parts of gender treatment and expression in today's society with accuracy and considerate judgment. In 2013, she won the Association for Education in Journalism and Mass Communication's (AEJMC)'s Donna Allen Award for Feminist Advocacy and the Secular Woman Feminist Activism Award. Now Soraya has been awarded the 2016 Women and Media Award from the Women's Institute for Freedom of the Press.

WIFP'S WOMEN AND MEDIA AWARD CEREMONY JUNE 23, 2016



Elana Anderson presents the award to Soraya Chemaly with Angelica Sisson, Briawna Gillespie and Lucy Lu



Martha Allen, Elana Anderson, Soraya Chemaly, Briawna Gillespie, Lucy Lu, Angelica Sisson

WALK TO END FGM

Saturday , October 15, 2016
Third Annual Walk To End FGM
Washington, DC
Join **Team WIFP**

FGM is the deliberate mutilation of female genitalia, often the removal or cutting of the labia and clitoris. The World Health Organization describes FGM as any procedure that injures the female genital organs for non-medical reasons.

Global Women, a WIFP partner organization, is holding the third annual Walk to End FGM on the National Mall in Washington, DC. Join Team WIFP and Walk with us. Registration for the Walk is \$25.

More information and to register:
<http://globalwomanpeacefoundation.org>



WIFP participants in the first Walk to End FGM in 2014 (from left to right): Zenia Zeitlin, Jonathan Zeitlin, Martha Allen, Sandy Somchanmavong, Tanya Smith-Sreen and Delma Webb

NEW BOOKLET “WEAVING OUR WAY PERSONAL STORIES OF IDENTITY”

Weaving Our Way: Personal Stories of Identity



Articles by: Elana Anderson, Sandy Somchanmavong, Tanya Smith-Sreen, Danielle Maldonado, Clare Verbeten, Kavya Padmanabhan, Martha Allen, and Cherrie Yu.

When discussing some of our life experiences in the WIFP office one day, we got onto the topic of identity. Then and there, the four of us decided to write essays about how we each currently view our own identities to share with each other and with others interested in this topic. We talked about putting together a booklet and invited a few others on the WIFP staff to join us in this endeavor.

It was clear that there are many aspects to identity. Not all are predetermined. We may be born in a particular city, live in various countries, be raised in a specific culture, be exposed to and influenced by other cultures, have a gender assigned to us at birth that fits us or not, discover our sexual orientation is accepted by society or not, come from a racial line of people that have a shared history or characteristics that others respond to in various ways. Some facets we choose to give meaning to while others are automatically given to us by the world around us.

Some aspects of our identity may change over time as our life experiences impact us. We weave our different experiences and perspectives into many varied yet intrinsically intertwined identities. Hearing other stories of identity can broaden and enrich our own. It can create deeper understanding of the experiences and challenges of others. We can be empowered by the stories we hear and subsequently the stories we tell. May the stories we share the booklet serve to encourage you to speak and write about how you weave together the aspects of the identity that you hold dear.

ASSOCIATES

WIFP associates are the individuals that have supported us by making contributions and taking a continued interest in our ideals, practices, and goals as an organization over time. The following individuals are some of the hundreds of associates of the Women's Institute for Freedom of the Press. Many have been with us since the early days in the 1970s.

United States:

Dorothy Abbott	Nikki Clemons	Birgitte Jallof
Jennifer Abod, Ph.D.	Elayne G. Clift	Margaret R. Johnston
Karma Abu Ayyash	J. Ann Colbert	Deanna Kaplan
Jo-Ann Huff Albers	Erin Conroy	Susan Kaufman, Ph.D.
Martha Leslie Allen, Ph.D.	Joy Corcoran	Jean Kilbourne, Ph.D.
Donna Caledonia Allen	Rev. Cheryl Cornish	Lucy Komisar
Mark Allen	Pamela J. Creedon	Andrea Korte
Otgon Altankhuyag	ZerMarie Deacon	Cheris Kramarae
Ana Maria Alvarado	Dorothy Dean	Kimberlie Kranich
Elana Anderson, Ph.D.	Christine Deloatch	Arlene Krebs
Maurine Beasley, Ph.D.	Dana Densmore	Patti Krueger, Ph.D.
Carolyn Bennett, Ph.D.	Alix Dobkin	Katherine Lawrence
Nora Bertognotti	Ariel Dougherty	Maryvonne Lecuyer
Nana Farika Berhane	Ruth Dropkin	Kristin Lee
Eleanor Blalock	Valerie Eads	Helena Leslie
Kathy Bonk	Yaara Elazari	Tobe Levin, Ph.D.
Marcia J. Boruta	Howard Fisher	Cindy H. Lin
Denise Bostrom	Jo Freeman	Karin Lippert
Christen J. Brandt	Sara Friedman	Rebecca Little
Briawna Gillespie	Margaret Gallagher	Lucy Lu
Carissa Brooks	Pragya Ghimire	Kashini Maistry
Annie Brown	Amanda Ghobadi	Danielle Maldonado
Susan Brownmiller	Sheila Gibbons	Tatyana Mamonova
Amy Buck	Amanda Glensky	Lisa Kar-Wai Man
Charlotte Bunch	Elaine F. Graves	Lucinda Marshall
Martha Burk, Ph.D.	Heather Grimm	Flora Massah
Sara Burnes	Elsie Gutchess	Paula McKenzie, Ph.D.
Carolyn M. Byerly, Ph.D.	Francesca Harding	Betty Medsger
Colleen Callery	Teresa Haring	Leila Merl
Bonnie Carlson	Sandy Hayden	Laura Mesquita
Medha Chandorkar	Jasmine Hillyer	Nancy Meyer
Jessica L. Chesnutt	Shere Hite	Maria C. Miccio
Sena Christian	Maureen Honey, Ph.D.	Julie Mikalson
Danielle Chynoweth	Michael Honey, Ph.D.	Paul Miller
	Riley Horan	Natasha Mirza
	Frankie Hutton, Ph.D.	Sarah Misailidis

Dorinda Moreno
Robin Morgan
Maryse Mouglin
Karen Mulhauser
Kathlene Mullens
Angel Navuri Mvati
Mira Elena Peralta Nair
Emilia Ninova
Jenny Odintz
Laurat Ogunjobi
Senay Ozdemir
Kavya Padmanabhan
Abigail Paulson
Rebecca Peterson
Marge Piercy
Letty Cottin Pogrebin
Gabrielle Rajerison
Lana Rakow, Ph.D.
Julia Beizer Ratliff
Kathleen Rand Reed
Cheyane Reisner
Frauke Richter
Bonnie Robertson
Gertrude Robinson, PhD
Jane Rosen, Psy.D.
Ramona R. Rush, Ph.D.
Alethea Russell
Diana E. H. Russell, Ph.D.
Corinne Sabo
Wazhma Wali Sadaat
Sara Sepehrrad
Trent Serwetz
Abeer Shehadeh
Elizabeth Shepard
Noa Shusterman
Andrea Singer
Angelica Sisson
Margaretha Geertsema Sligh
Jill Rehkopf Smith
Tanya Smith-Sreen
Sandy Somchanmavong
Calandria Somuah
David Song
Silvia Soriano
Gloria Steinem
Elisha Sum
Cecily Swanson
Elizabeth Thoman
Julie Thompson
Patricia Tobar

Anita Varma
Clare Oumou Verbeten
Mary Ellen Verheyden-Hilliard
Desiré Vincent
Carmen Delgado Votaw
Billie Wahlstrom, Ph.D.
Danna Lynn Walker, Ph.D.
Betsy Warrior
Haruko K. Watanabe
Diana Murray Watts
Delma M. Webb
Frieda Werden
Jin-A Yang
Samantha Young
Cherrie Yu
Marcia Yudkin
Jonathan Zeitlin
Zenia Allen Zeitlin
Karen Zelermyer
Anne Zill
Jan Zimmerman

Canada:
Karin Lippert
Frieda Werden
Gertrude Robinson, Ph.D.

China:
Cherrie Yu
Lucy Lu

Denmark:
Birgitte Jallov

France:
Shere Hite
Maryvonne Lecuyer
Maryse Mouglin

Germany:
Tobe Levin, Ph.D.
Frauke Richter

Israel:
Yaara Elazari
Abeer Shehadeh
Noa Shusterman
Batya Marcus

Japan:
Haruko Watanabe

Korea:
Jin-A Yang

Mexico:
Diana Murray Watts (& U.S.)

Mongolia:
Otgon Altankhuyag

Netherlands:
Laura Mesquita
Senay Ozdemir

Palestine:
Karma Abu Ayyash

Peru:
Silvia Soriano (& England)

Russia:
Tatyana Mamonova (& U.S.)

Spain:
Laurat Ogunjobi

Scotland:
Bonnie Robertson

South Africa:
Kashini Maistry

Tanzania:
Angel Navuri Mvati

Tibet:
Pragya Ghimire

United Kingdom:
Margaret Gallagher
Helena Leslie

WEBSITES OF WIFP ASSOCIATES

Maurine Beasley, Ph.D.: Professor Emerita and author
<http://merrill.umd.edu/about-merrill/staff-faculty/maurene-beasley/>

Nora Bertognotti: Soul and Heart Cards
<http://www.soulandheartcards.com>

Christen Brandt: She's the First
<https://www.facebook.com/shesthefirst/?pnref=lhc>

Charlotte Bunch: Author, professor, activist
<http://womens-studies.rutgers.edu/faculty/core-faculty/66-the-faculty/core-faculty/117-charlotte-bunch>

Martha Burk: writer and author
<http://marthaburk.org>

Carolyn Byerly, Ph.D.: Howard Media Group
<http://www.howardmediagroup.org/researcher/carolyn-byerly-phd>
<http://communications.howard.edu/department/ccms/>

Sena Christian: Journalist
<https://senachristian.com>

Rev. Cheryl Cornish: First Congregational Church, Memphis
<https://www.firstcongo.com>

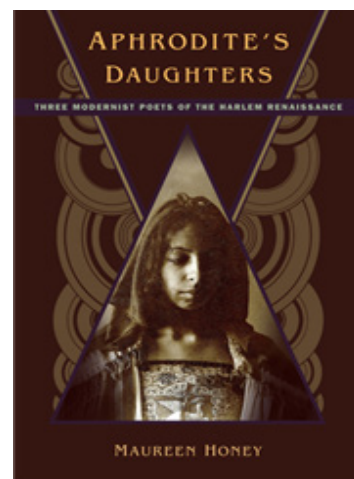
Pam Creedon: Professor Emeritus, School of Journalism & Mass Communication
<http://clas.uiowa.edu/sjmc/people/pam-creedon>

ZerMarie Deacon, Ph.D.: Assistant Professor
<http://faculty-staff.ou.edu/D/ZerMarie.Deacon-1/home.htm>

Dana Densmore: Green Lion Press
<http://www.greenlion.com>

Jo Freeman: Feminist scholar, speaker & author
<http://www.jofreeman.com>

Margaretha Geertsema-Sligh, Ph.D.: Associate Professor, Journalism
<http://butler.academia.edu/MargarethaGeertsemaSligh>



Maureen Honey, PhD - latest book: *Aphrodite's Daughters: Three Modernist Poets of the Harlem Renaissance*. Rutgers University Press 2016.



Dana Densmore, WIFP Vice President, is the co-director and chief editor of Green Lion Press.

Mary Gehman: author
<http://www.marygehman.com>

Sheila Gibbons: Editor and writer
<http://www.communication-research.org/media-report-to-women/>

Maureen Honey, Ph.D.: Professor of Women's and Gender Studies, author
<http://www.unl.edu/english/maureen-honey>

Michael Honey, Ph.D.: Love and Solidarity
<http://faculty.washington.edu/mhoney/lawsonproject/> and <http://directory.tacoma.uw.edu/employee/mhoney>

Frankie Hutton, Ph.D.: Rose Project
<http://www.roseproject.com/fhutton.html>

Birgitte Jallo: community radio and media development
<http://www.empowerhouse.dk>

Jean Kilbourne, Ed.D: Lecturer & Filmmaker
<http://www.jeankilbourne.com>

Pat Krueger, Ph.D.: Professor of Music Education
<http://www.pugetsound.edu/faculty-pages/krueger>

Tobe Levin, Ph.D.: Professor and activist focusing on the fight against FGM
<https://uncutvoices.wordpress.com>

Lucinda Marshall: Reclaiming Medusa
<http://lucindamarshall.com>

Robin Morgan: Author, journalist, activist
<http://www.robinmorgan.net>

Senay Ozdemir: Dutch-Turkish journalist and women's rights advocate
<http://senayozdemir.weebly.com>

Rebecca Peterson: Attorney
<http://www.rebeccapetersonlaw.com>

Gail Rebhan: Photography
<http://www.gailrebhan.com/index.html>

Ramona Rush, Ph.D.: Professor Emerita and author
<http://www.uky.edu/~clevitt/rrrush/rrrush/RushBio.htm>

Freida Werden: Women's International News Gathering Service
<https://www.facebook.com/wingsradio/?fref=ts>

A FEW HIGHLIGHTS IN WIFP'S 44 YEAR HISTORY

1972 - WIFP is founded by Dr. Donna Allen.

June 15, 1972 - First issue of *Media Report to Women* is published, highlighting what women are thinking and doing to make the world's communications media more democratic, reported directly by women themselves.

January 1, 1975 - First issue of annual *Directory of Women's Media* is published, as a way to increase communication among women nationally and internationally in a variety of media forms.

1977 - *Women in Media: A Documentary Sourcebook*, edited by Maurine Beasley and Sheila Silver, is published.

1977 - The associates network is formed and unified under the WIFP goals for a more democratic media.

April 7-8, 1979 - First of seven conferences titled "Annual Conference on Planning a National and International Communications System for Women" is held.

1980 - *Syllabus Sourcebook on Media and Women*, edited by Dana Densmore, is published.

1980 - Four hours of satellite teleconferencing are made possible by WIFP, between women in six U.S. cities and women serving as delegates from developing nations to the Second U.N. World Conference on Women in Copenhagen.

1985 - Another satellite teleconference is held

between women in three U.S. cities and the delegates at the UN Decade for Women World Conference in Nairobi.

1989 - *Directory of Women's Media* includes a 30-page section entitled, "Women Working Toward a Radical Restructuring of the Communications System."

1990 - Booklet series launched: *Media Democracy: A Booklet Series on Restructuring World Communications*.

1990s - Five booklets in the booklet series are published.

January 2000 - Martha Allen resumes editing the *Directory of Women's Media*.

January 2001 - *Directory of Women's Media* becomes available online.

2001 - Monthly online e-newsletter *Voices for Media Democracy* is launched.

January 2002 - *Directory of Women's Media* is published again in its annual print form.

2002 - Sixth booklet, *Media Democracy: Past, Present, and Future*, is published.

2004 - Seventh booklet, *The Media Liberation Movement*, is published.

2007 - The print edition of *Voices for Media Democracy* became available online as a PDF.

2008 - WIFP gets a group page on Facebook.

2008 - Organic cotton T-shirts with WIFP design are made up, along with WIFP buttons.

2011 - WIFP publishes online a compilation list of Women's Print Periodicals

2012 - The seventh booklet is published by WIFP: *Women's Print Periodicals, 1848-2012*

2013 - WIFP's online newsletter becomes an email newsletter: *Free Media, Free People*

2013 - WIFP gives it's first "Women and Media Award" to Dr. Maurine Beasley.

2014 - WIFP's second "Women and Media Award" honored Dr. Tobe Levin at her presentation on Female Genital Mutilation.

2014 - The eighth booklet is published by WIFP: *Women's Voices for Peace and Justice in the Middle East*.

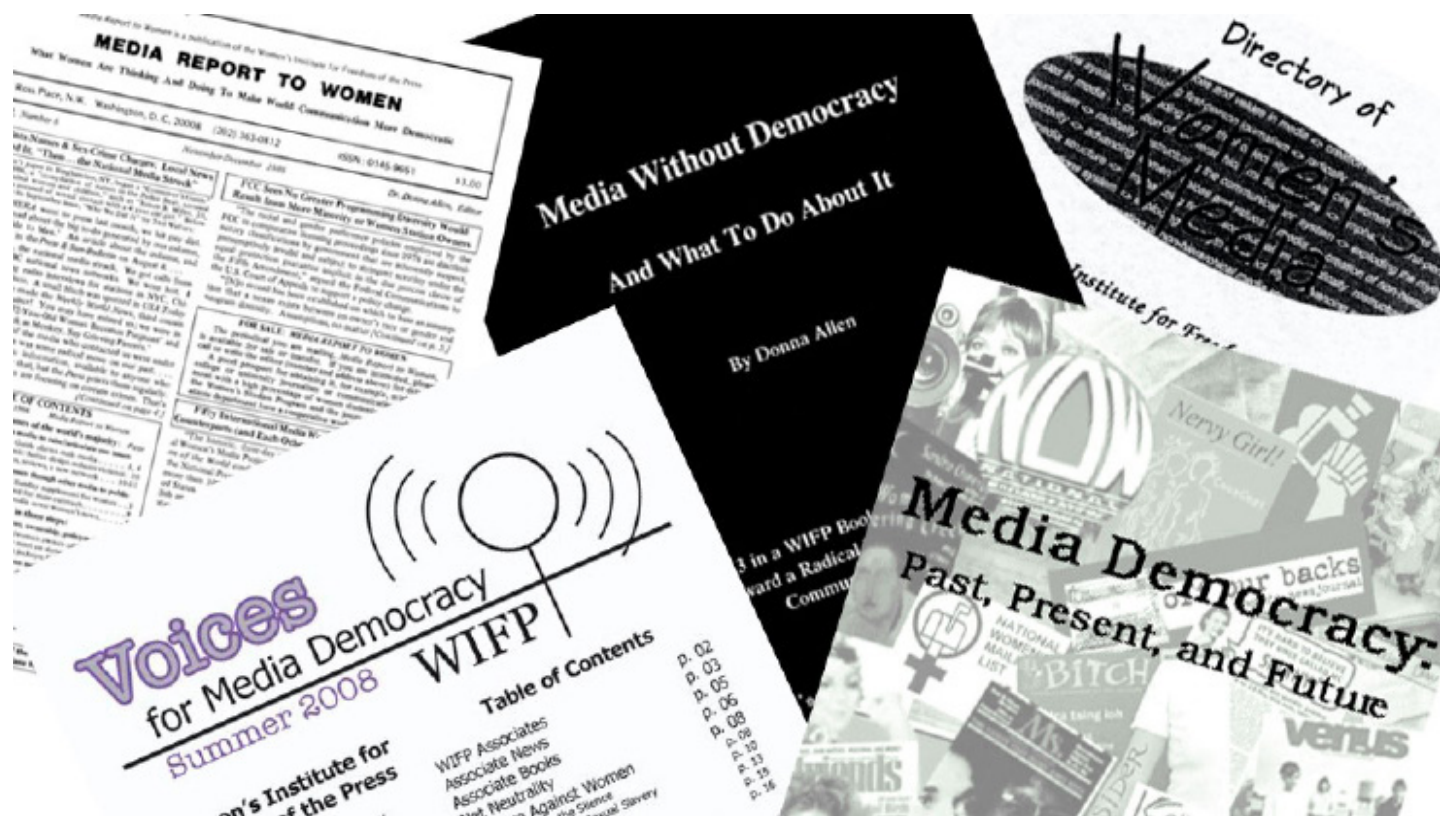
2015 - WIFP's third "Women and Media Award" honors Dr. Roxanne Dunbar-Ortiz.

2015 - The ninth booklet is published by WIFP: *Beyond Conflict: Women in the Middle East*.

2016 - WIFP's Tenth booklet: *Weaving Our Way: Personal Stories of Identity*

2016 - WIFP's fourth "Women and Media Award" honors Soraya Chemaly

2016 - WIFP's "Women's Voices and the Media" Event.



MEDIA REPORT TO WOMEN, 1972 TO PRESENT

A BRIEF OVERVIEW

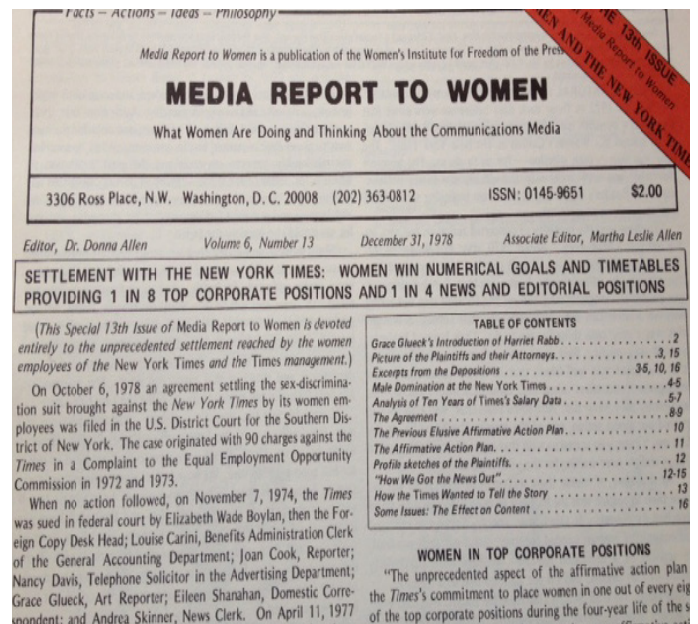
By **CHERRIE YU**

Media Report to Women is a print newsletter launched by Dr. Donna Allen in 1972, published by Women's Institute for Freedom of the Press (WIFP). It published facts, actions, ideas and philosophy reflecting what women were doing and thinking to change the communication media. Included in the newsletter were not only the ongoing events and issues, but also names, addresses and contacts, so the readers could reach out to organizations or publishers of interest. In 1974, *Media Report to Women* converted from the mimeographed to the printed form and became monthly. It became bimonthly in 1983 and quarterly in 1992.

Media Report to Women pioneered discussion of the ways that women are represented in TV journalism, broadcast, advertising and movie programming. It challenged the normative and male-centric mass media and established a well-rounded network for women who want to work against the male-dominant media industry. It was one of the first feminist media monitors. From the beginning it provided important information regarding women and especially the status and working condition of women in the mass media professions.

According to the media philosophy announced by WIFP in 1973, "freedom of the press belongs to everyone, not just those who own the media." With a free media, "people can get to know each other as they really are, not as interpreted by others, and so the public can hear and benefit from the contributions of all of us." *Media Report to Women* reported on not only what women are doing and thinking

about the communications media, but also on "major communication progress (made) by all people, of any sex, race, creed, color, national origin, or economic level" (Marzolf, 201).



Looking back at the files of *Media Report to Women* provide rich resources on both the condition of women in mass media and the representation of women in mass media content. The newsletter covered issues all issues of concern to women, including the Equal Rights Amendment. It also reported on important sexual discrimination complaints filed by groups of media women against the *Washington Post*, *New York Times* and other corporate media. A special issue published in December 1978 was entirely dedicated to the *New York Times* settlement. Beyond reporting on lawsuits and regulations, the newsletter included explanations of the laws and regulations, with samples of sexist contents in tele-

vision reporting, advertisement and textbooks. In the case of the *New York Times* women's caucus, the newsletter published tips on "how to organize and gather information on hiring, promotion, and salary practices" (Marzolf, 202).



Dr. Danna Walker wrote that Donna Allen and Martha Allen, the editors of *Media Report to Women*, hope that the newsletter will result in "better news coverage for all groups, a more accurate portrayal of all groups, more employment by women and minorities, and better programming" (Walker, 173). One of the continuing features of the newsletter was employment statistics of women and minorities in the media industry with reference to status and positions. In the course of 30 years, the newsletter recorded "the gradual increase of women in mass media employment, the continuing pay disparities, and slow encroachment into management ranks" (Marzolf, 203). Also reported in the newsletter are national and international meetings pertaining to woman and media, "including the World Conference of Women in Copenhagen, July 1980, in Nairobi in 1985, and in Mexico in 1990" (Marzolf, 202). In the age without the Internet, *Media Report to Women* functioned as a crucial networking tool for women and minorities. Likeminded activists, intellectuals,

journalists, and even some corporate media were subscribers of the newsletter. In 1979 the *Media Report to Women* "had a paid mail circulation of 1174, which remained consistent over the years" (Walker, 173).

In 1987, Donna Allen decided to devote more time to Women's Institute for Freedom of the Press and her own writing. She sold *Media Report to Women* to Communications Research Associates. Now the newsletter is published four times a year featuring full-length research papers, edited by WIFP Associate Sheila Gibbons. Though the content may vary from before, it shares the same philosophy—providing information on all types of media and the way in which they depict women and issues of interest to women. While the good work is being continued, the large archives of issues of the newsletter in the past remain valuable, for they documented the media activism, which is an indispensable part of the women's movement of the 1970s and 1980s. In those days without the Internet, Allen and her newsletter were able to connect people with one another and make impacts on the media industry in America. (Back copies from the 1970s & 1980s are available from WIFP www.wifp.org).

Media Report to Women is still active today, both in print form through subscriptions and as an online blog. <http://www.media-reporttowomen.com>

Bibliography

Walker, Danna. *Women and Media: The History of an Activist's Fight for Equality, Donna Allen and the Women's Institute for Freedom of the Press* (Lamert Academic Publishing, 2008)

Endres, Kathleen L. and Lueck, Therese L. *Women's Periodicals in the United States: Social and Political Issues* (Greenwood Press, 1996)

WOMEN AND MEDIA: THE HISTORY OF AN ACTIVIST'S FIGHT FOR EQUALITY

DONNA ALLEN AND THE WOMEN'S INSTITUTE FOR FREEDOM OF THE PRESS

By **KAVYA PADMANABHAN**

Dana Walker's book, *Women and Media: The History of an Activist's Fight for Equality* (Lambert Academic Publishing, 2008) describes the founder of the Women's Institute for Freedom of the Press (WIFP) Donna Allen's pursuit for media democracy and gender equality. Walker labels Allen as a leader in mediafeminism—"a movement by women as communicators and networkers to take action on the media..." (2). Allen was a historian, journalist, economist, and activist who created formal and informal networks educating and empowering women on the power of the media. Allen's never ending pursuit of equality and media democracy placed her at the forefront of the media reform movement. Unlike Betty Friedan, who advocated for gender equality through the traditional media, Allen worked with women speaking for themselves in women-owned and community media as well as with those employed by the corporate mass media.

Donna Allen earned a Masters degree at the University of Chicago in Economics. In 1953, she started teaching for Cornell's School of Industrial and Labor Relations on media economics. She became increasingly concerned about the misinformation she felt was proliferated by mass media encouraging an intolerance for dissent. Walker describes Allen's attitude at this time by saying, "And, so it was in this atmosphere in the 1950s

that Allen felt a basic tenet of democracy—debate on the issues—was being eroded" (65). Most of the public believed the limited views expressed in the mass media. Allen, an activist throughout the 1950s and 1960s in the peace, disarmament, anti-war, labor and civil rights movement, came to see that without a more equal and open communications system, progressive progress is difficult. By the late sixties her speeches focused on media issues.

In 1972, Allen founded WIFP. Her experiences showed that men were resistant to her ideas about media saying that the media is too big to take on "and kept trying to argue with her, while women responded enthusiastically" (101). Allen formed WIFP so "... men didn't have the power to dictate the image of women" (102). Mass media was antagonistic to feminism. The media provided unflattering coverage and belittled women's causes. For instance, though Allen was an author of an economics book (Cornell University, 1964), news accounts of her talks frequently didn't mention her professional qualifications, rather interviews focused on clothing, marital status, her four children, and other details not asked of male speakers.

The charter of WIFP was for research and publishing as well as to spread women's ideas on communication and to extend freedom of the press to everyone. WIFP became more

than just a physical meeting space—it became an ideological center for Allen’s efforts to change the communications arena—“Donna created a universe, a place, a believable space, the Women’s Institute for Freedom of the Press, that so many of us were hungry for. It was like an oasis” (103). By 1978, WIFP became known for just this and began to draw many associates and others to conferences. Allen believed that WIFP should be used to bring women together and brainstorm about potential projects. WIFP’s many projects, too, started to garner attention as well.



A picture documenting the 1982 conference.

The *Directory of Women’s Media* is an annual publication that lists hundreds of women’s media. The purpose of this is to increase communication among women. The directory lists hundreds of women’s periodicals, presses and publishers, women’s news services, and more. The directory stood as a documentation of the many women’s publications that have come and gone over the years. Since education was one of WIFP’s main goals, it attempted to put forth as

much information on women and media as possible.

In addition to the major publications, WIFP put together a series of annual conferences. The first conference was a “Regional Discussion Meeting at the National Press Club in Washington.” The two-day meeting tackled issues such as stereotyping and sexist language in news coverage, pornography and violence, and much more. During the meeting, the associates agreed that they wanted to use WIFP as an umbrella organization to host their own individual projects as well. This meeting launched the First Annual Conference on Planning a National and International Communications System for Women, held in 1979 (130). For many women, the discussions held at the conference were the first that they had heard on some of the topics. The WIFP had four more conferences each one creating a network of women in media.

Media Report to Women (MRW) was a tightly packed newsletter with facts and information about what women were doing and thinking about the communications media. It brought together information not readily available and material from a number of sources. The *MRW* stands today as a comprehensive historical record of the women’s effort to bring about change, Walker wrote. True to the philosophy of WIFP, *MRW* focused on the principles that there should be no attacks on people, facts were more important than opinion, and people should speak for themselves. *MRW*’s key role was to build a network for women working on media issues and feminism. “Raising public opinions for debate is exactly what women’s media do,” Allen wrote in 1986. “We coalesce and articulate our issues, and through our media, tell the mass media

what we are most concerned about” (182). MRW facilitated the communication network Allen desired on media issues and women’s contribution to the media democracy movement.

In 1980, WIFP and its Associates decided to conduct an interactive satellite transmission at the U.N. World Conference on Women in Copenhagen. The international satellite teleconference took place between Third World delegates to the Copenhagen conference and women in six U.S. cities. This innovation started a series of teleconferences that were seen live on television. Another satellite teleconference was organized for the U.N. World Conference on Women in Nairobi. This conference allowed women to participate in a direct communication without third party intervention or interpretation.

Allen and WIFP were an integral part of the rising media awareness. They helped to bring the women in media movement to public consciousness. Allen also coauthored the book *Communications at the Crossroads: The Gender Gap Connection*. Walker wrote that Allen was “media-centric”—she believed journalism and media to be of key importance to the operations of society and that the media was central to historical events and processes. Allen’s pioneering work continues with the ongoing work of WIFP today.

**HELP SUPPORT MEDIA DEMOCRACY
DONATE TO THE WOMEN'S INSTITUTE FOR
FREEDOM OF THE PRESS!**

Name:

Address:

Phone:

Email:

___ Yes! I would like to contribute \$ ___ to WIFP.

___ Yes! I would like to become a sustaining supporter at \$15-\$20 per month

Contributions are tax-deductible.
Please make checks payable to WIFP.
Donations may also be made online at wifp.org

A JOINING OF NARRATIVES: NEW STORY LEADERSHIP AND WOMEN'S INSTITUTE FOR FREEDOM OF THE PRESS

By ANGELICA SISSON

New Story Leadership (NSL) is an organization based in Washington, D.C. that every summer brings together a remarkable group of young professionals, half of whom are Israeli and the other half are Palestinian. This group gathers in the capital of the United States to learn about each other and to spread their knowledge and personal experience with the Israeli-Palestinian Conflict to those in America who are not regularly exposed to it.



WIFP Summer 2016 Staff: Batya Marcus (NSL), Briawna Gillespie, Lucy Lu, Angelica Sisson, Majd Al Waheidi (NSL).

As part of the NSL programming the fellows receive work placements at organizations that support the discussion of this conflict. This summer, WIFP welcomed two members of NSL: Batya Marcus and Majd al Waheidi. In support of them and of NSL's mission as a whole the other summer staff at WIFP attended as many NSL events as they were able. These events ranged from the sharing of personal stories, to talks with members of congress, to panels with National Security experts about the role of the United States in the conflict.

The members of NSL then came to the WIFP event of the summer, Women's Voices in the Media, and showed their support both to the two of their fellows who were presenting and to the WIFP members they had come to meet by their attendance at NSL events.

After this summer, and the friendships forged over reception tables and bathroom lines, the relationship between NSL and WIFP has shifted from being entirely work-based, to being a friendship made out of a desire to promote stories that are often overlooked, a desire which we believe everyone can get behind.

newstoryleadership.org



WIFP Staff Member and NSL Fellow Batya Marcus speaks about being born in South Africa and being an Orthodox Jew in Israel.



WIFP Staff Member and NSL Fellow Majd al Waheidi talks about living through three wars, growing up in Gaza, and the work she does to promote women's personal stories.

MY TIME WITH NEW STORY LEADERSHIP

By **BATYA MARCUS**

My favorite quote from Thomas Jefferson is, "If you want something you never had you have to do something you have never done." This quote is something I often think about, and since I always try to be achieving and experiencing something new, I strongly identify with this quote and it inspires me to push myself. However, I do enjoy having a space where my activities and behaviors fit a routine and pattern that minimizes stress and risk. This provides me with regular happiness, low anxiety, and reduced stress. This space is my comfort zone.

My name is Batya. I am 25 years old, born in the beautiful Johannesburg in South Africa. Currently I live in Rehovot, Israel which is most well known for the Weizman Institute of Science.

I have a B.A. in Business and Marketing and an M.A. in Law. Despite having multiple degrees, after graduating I missed school so much I went back to do an LLB (Bachelor of Laws) in International Law. While I'm studying for this degree I also work for a lobbying firm in Israel. In my personal life, I love music, sports, food, meeting friends and many other things, I always like to have something going on.

This past June, I arrived in the great Washington D.C. very excited to live in a city where decisions are made that affect the entire world. I came with a team of eleven; five of whom shared my culture and six who did not. Of the six, I did not know a single thing about their culture or about them personally, what they like or don't like, what they are used to, what makes them comfortable - I knew nothing.

I am a fellow of New Story Leadership (NSL), a program of that takes young Israelis and Palestinians and brings them to D.C. to give voices to the middle east conflict by adding their personal stories to the narrative.

The NSL 2016 group has six from Gaza and five from Israel. NSL challenges our approach both the stories we were told and the stories we tell. For six weeks I have lived, eaten and spent most my day with people that live an hour away from me but I was not able to meet until I flew 6,000 miles.

During NSL we have weekly workshops together, we intern together, we live together with the same host families and together we host panels and talks at events open to the public. This is where the real story telling happens and this new story is written, from us together, from the small day to day details we learn about each other and the possibility of their reality. We are no longer people brought together to symbolize the conflict, we are friends and I have found that at the end we are very similar human beings.

These tensions and conflicts that have prevented us from meeting previously are fed by stories - stories that endlessly recycle old grievances, inflate differences and inflame passions. These stories keeps people apart. As long as oppositional communities lack stories of cooperation, no amount of negotiation or appeals to self-interest will work. We as NSL came to DC to tell and hear stories that seek to grow, stories that began modestly and yet will continue to grow.

THE LITERARY TREATMENT OF WOMEN IN THE CLASSICAL ERA

By ANGELICA SISSON

In Homer's *The Iliad* the Spartan Queen Helen begs the goddess Iris, "Strange divinity! Why are you still so stubborn to beguile me?" This famous Greek epic is about the Trojan War of which Helen is the impetus; yet, no matter how necessary her character is to the plot Helen speaks rarely and comparatively rarely appears. In the little time Helen does have on the page the attention is focused not on her but on the gods who are influencing her actions. Every action that Helen takes is divinely inspired; Aphrodite persuades her to leave her husband Menelaus for Paris and then fifteen thousand lines later Iris persuades Helen to return to Menelaus. In instances of godly persuasion, consent is dubious and no actions that follow from such can be traced to a person's own ambitions and volitions.

A century after *The Iliad* was written down, Sappho of Lesbos wrote a lyrical poem in which Helen is rightfully granted agency and self-control. In this poem, titled "Fragment 16", Sappho describes Helen as a woman so deeply in love with a man and so unyielding in that love she abandoned her home and family without a second thought. The main difference between Sappho's Helen and Homer's Helen is not in how much she did or did not love Paris but rather in the ability to make that

choice to leave with him herself. Homer's Helen was divinely inspired where as Sappho's Helen chose of her own free will. Homer uses Helen as bookends for his plot, first to begin the war and then to end it. Sappho on the other hand examines Helen not in the context of what she does for the Trojan War but rather of who she herself is.

Sappho's Helen treasures Paris above all else and thinks of nothing but him and this is how she so easily leaves her family to go with him to a strange land. Homer's Helen is so consumed with worry and terror that she cannot think of love. In *The Iliad*, Helen, in a desperate plea to reverse events, says to the King of Troy, Priam: "would that I had chosen death rather than to have come here with your son" (*Iliad* 3.171 Fagles). Homer never explains why Helen ran away with a man in an act she knew would cause war; he only specifies that it was a choice she made that she wished she did not. While Sappho's Helen may also regret leaving Sparta, her motives for leaving are explained more thoroughly and more proof is given that Sappho's Helen left for Troy willingly.

Sappho's "Fragment 16" focuses on all-consuming love and the merits it provides. She wrote Helen as a woman who

may have been “led astray by love’s power” but truly did believe in the love she held with Paris (Sappho). On the other hand, Homer created a Helen who is the scapegoat for the events of the Trojan War, events that would have happened eventually regardless if she left her husband. In all stories, Helen represents passionate and sexual love, not domestic and familial love; Homer uses Helen to discredit this type of love. Sappho wrote Helen as a human being, which Homer either was incapable of doing, or simply did not care to.

The Iliad traces back to the 7th-8th centuries BCE and Sappho to 6th century BCE. Homer and Sappho were distinctly different writers; Homer wrote epics and was well known in the classical world (even though the modern world questions his existence) while Sappho wrote lyric poetry and was famous among aristocratic Greeks and the people of Lesbos only. Yet, this does not lessen the importance of Sappho’s characterization of Helen but rather gives her characterization more weight. In the documents of thousands of years ago, when women writers were extremely rare, there is little perspective to be found that shows women’s thoughts and emotions since women were not often given the opportunity to write. Most great fiction writers of the ancient age (think Euripides, Aristophanes, Aeschylus, the list goes on and on) were men and the characters they focused on were men. While there are some notable exceptions (a case could be made for Sophocles’ *Electra*), merely having well-written women characters is not enough. Women analyzing women has

much more credence than men analyzing women. By giving proper attention to women authors in the historical record we can garner more accurate women perspectives than those that are gained from male writers characterizing women. Therefore it is necessary, that while there are often fewer works from women authors (especially tracing back to BCE times) the same attention and authority be given to their work, not only in literary terms but also in historical, cultural and anthropologic studies.

Bibliography

Homer, *The Iliad*. Trans. Robert Fagles, and Bernard MacGregor Walker. Knox. New York: Penguin, 1991. Print.

Sappho. *If Not, Winter: Fragments of Sappho*. Trans. Anne Carson. New York: Alfred A. Knopf, 2002. Print.

Du  Hackney, Casey. “Sappho.” *The Poetry of Sappho and Women’s Song and Dance Traditions*. University of Houston, 01 Aug. 2001. Web.



A Depiction of Sappho

THE VOICE BEHIND THE TAG

By **BRIAWNA GILLESPIE**

Fashion is something that we are all surrounded by and are involved in whether we want to be or not. It is something that links this world together in more ways than one may realize. However, when entering a store we rarely think more beyond the materials that we are wearing and the people who are behind it.

This is the voice of thousands of women workers who work day and night. Women who are paid next to nothing and have no say in what they can and cannot do. Woman with children and families they have to feed. Women who are in reality not women but young girls, who are too young to be working, but are forced to in order to survive. These are the people that we need to be thinking of. In order to understand the severity of the situation, it is necessary to be aware of the factories that have had tragedies.

**Who
made
your
clothes?**

History

On April 24, 2013, in Dhaka, Bangladesh just around 9am the Rana Plaza came crashing down. This plaza supplied clothes for many well-known companies like Wal-Mart, Children's Place and a variety of European designers. The day before the collapse a government inspector came in and told all the workers that it was unsafe. The building had cracks in the walls, electricity issues, and the working conditions were unhealthy for the workers. The managers of the plaza were completely aware of the situation but they still had the workers come in the next morning. Many women workers complained to the managers telling them that it was not safe and that the inspector told them to not be there; however, the owners and managers threatened the workers and told them that if they did not work that they would be out of a job. About 15 minutes after the workers made uproar about the conditions, the building came crashing down. Around 1,100 people died and 2,000 were injured.

This number of deaths is unacceptable and neither the deaths nor the number of injuries should have happened. This tragedy is not something that can be overlooked. Bangladesh is the second largest exporter of the garment industry in the world and is a huge economy driver. This industry employs around 4 million workers in Bangladesh and 85-90% of them are women.



The collapse of the Rana Plaza in Dhaka, Bangladesh.

Many companies are very aware of the conditions of these women and refuse to admit the reality of the situation. They are also great at saying that they will change and often don't. They have not even considered compensation or contributing to the workers who died or survived the Rana collapsing. H&M, Forever 21, Zara, Wal-Mart and many more refuse to even discuss the topic and ignore it as if it doesn't even exist. The stories don't end here. This is just one in the many stories that has happened in the garment industry. They are not all even reported on. This is where media takes becomes prevalent and has a role. Considering we rarely think much about the women who work in the factories media has helped to bring these issues to the forefront. There are many organizations who work in making sure that situations like the Rana plaza don't take place again, like the Clean Clothes Campaign, International labor Organization, and many more. They have openly allowed women to share their stories and experiences in the garment industry online and have used social media like Twitter to get people actively involved especially with calling out different stores who refuse to take ownership in their inhuman behavior towards workers.

Unfortunately, these organizations slightly stand alone when it has to combat the many different marketing and advertising strategies that the companies are constantly using to promote their fashion. Although organizations and clothing companies are not necessarily comparable since they have different goals, the medias impact that these brands has tend to blind the consumer from the real issues. Consumers get so caught up in the branding that it is easy to overlook them, which causes a lack of apathy to the real crimes against humanity and skews us away from the truth.

While researching, it became apparent that women speaking out on garment industry issues with their own campaign were missing. Clearly what the organizations are helpful with fixing the physical problems, but it is not beneficial when it comes to solving the culture of the situation. If we actually heard the women who are being devalued directly, maybe as a culture we would be more prompt to change. We've seen that what these organizations have been working to help with the issue, but it means nothing if we do not prompt change from our end as consumers to allow hope.

Changes Made in the Garment Industry

People Tree is a prime example that fashion can move forward without oppressing workers and allowing them to have voice and ethical working conditions. People Tree is a clothing line not only makes clothes that are sustainable, but the designer works with each worker giving

them reasonable pay and benefits in which it is realistic to survive. The owner also makes every one of the workers known on her site allowing the consumer to have a more direct connection with the people behind the tag. This brand gives consumers an alternative to fast fashion and allows us to be able to make decisions that are not at the expense of another person.

Significance

This is something that not only affects us all, but it's about really caring about humanity. Getting the word out there for the women who are oppressed by the factory owners and by the companies. Helping the people who are not able to get their point across. Seeing how media can have such an impact with just a few clicks can promote such a cause, makes it easier for these women to see that they are not in it alone.

Brands like People Tree show us that it is possible to have trendy clothes and still be able to allow workers to have the rights in which they should have. It reminds us that we have a choice to opt out of what seems to be typical and be able to do something ethical.

Until more of these women's voices and stories are heard in order for a majority of consumers to change, for those who are aware of the issues there are many alternative paths available. We as consumers can do our part to make sure that these women's voices are accurately represented, by making a conscious effort to check our own tags.

Further Research

The True Cost is a documentary that explores the impact of fast fashion in the garment industry in various countries. One of the main places that it explores is Bangladesh. Roughly, 80% of women in Bangladesh work in the garment industry and are paid about \$2 a day for working. Women suffer through unreasonable pay, harsh working conditions, and face fears of being slaves to the industry. Women do not have a voice in the way they are being treated. This film shows young women's stories through the struggle. This documentary explores the voices of the lost and shows the woman who sacrifice their lives daily for the shirts on our backs. It allows for their stories to be told considering huge corporations often oppress their voices from the truth being exposed.



AMERICAN MUSLIMS AND PATRIOTISM

By **NATASHA MIRZA**

No one would accuse Donald Trump of having a firm grasp of history or even of basic facts (O'Neill). But his lack of knowledge concerning American Muslims is not only troubling but also dangerous. Trump, along with a number of other Republican politicians, have been saying American Muslims and Muslim immigrants are a problem this country must solve. Trump is misinformed on a number of issues; however, his support for a national Muslim American database and for not allowing Muslim immigrants to enter the country reflects a larger issue (Graham, Larimer). Should Muslim Americans have to prove their loyalty or patriotism to the United States? Should Muslims be restricted from entering the United States? Absolutely not. Islam has been an integral part of the United States since its inception and to deny this would be both inaccurate and offensive.

The first Muslims to arrive in America were Western Africans, who were sold and forced into slavery in the New World (Teaching Tolerance). They arrived before the Revolutionary War, when the United States was still a British colony and these slaves were therefore a part of the demographic landscape long before the United States became a republic. You might think that our first president, George Washington, would have never interacted with Islam. However, Washington made it clear he believed no national religion should take priority, even claiming that people could practice Islam in his home

in Mount Vernon (Islam at Mount Vernon). One of the first Muslims elected to Congress, Keith Ellison, took his ceremonial oath on a copy of the Quran that was originally owned by Thomas Jefferson and remained a part of his private library (Frommer). Muslims have been documented repeatedly throughout American history, from serving as soldiers in the Civil War to fighting for civil rights in the 1960s. As a result, there are Muslims whose claim to American soil predates detractors like Donald Trump, whose paternal grandfather only immigrated in 1885 from Germany (Friedersdorf).

Would Donald Trump have made his immigrant ancestors prove their loyalty to America, or are they excluded from such trials on the virtue of having been white and Christian?

When it comes to preventing Muslim refugees from entering the United States, a quick peek into history reveals our past mistakes involving marginalization of religious or racial groups. Law-abiding Americans of Japanese descent were forced from their homes and sent to internment camps to ensure that no Japanese American was a "traitor" during World War II (Japanese-American Relocation). As for restricting refugees coming into the country, America has experience with that too — most specifically by preventing Jewish refugees from entering the United States during World War II (Holocaust Encyclopedia). America's notorious

treatment of refugees and people of color in the past is eerily similar to what a number of Republican governors have been saying recently when they discuss Syrian refugees (Fantz and Brumfield). Unless Americans are looking to experience the shame that accompanies these acts of bigotry once again, the rhetoric surrounding Muslims needs to be focused on unity and not xenophobic attitudes.

How exactly should American Muslims prove their loyalty or patriotism? Maybe by actively fighting against terrorism. Over the last decade, Muslims in the US have thwarted 50 terrorist plots — more than local police, state police, the FBI, the CIA, the NSA and all four branches of the military combined (Kurzman). Unfortunately, even though American Muslims cooperate with U.S. law enforcement and repeatedly condemn acts of violence in the name of Islam, Muslim Americans are deemed guilty until proved innocent (Jenkins). The double standard is obvious when considering that white men who own firearms are not continuously forced to prove they are not mass shooters.

Although American Muslims should not be obligated to declare their loyalty or make a show of their patriotism, a significant portion of Muslims declare their allegiance anyway. The Ahmadiyya Muslim Community, for instance, has been actively promoting the “Muslims for Loyalty” campaign worldwide along with the “Muslims for Peace” and “Muslims for Life,” campaigns that promote peace and organized blood drives benefiting Americans nationwide (Muslims for Peace). When it comes to serving the United States, unlike politicians such as Donald Trump and Ben Carson, nearly

6,000 Muslim soldiers serve in the United States military (Gibbons-Neff). When it comes to proving your worth in this country, American Muslims have proved their allegiance tenfold.

Islamophobia in the United States relies on ignorance of Muslim American history. Muslims are a convenient political scapegoat for many Americans, especially when you consider the fact that so few Americans have ever met a Muslim person (Phillips). That is why it is so important for Americans to revisit the contributions American Muslims have given to the U.S., from skyscrapers to ice cream cones (Jeffries). No person, Muslim or otherwise, should be forced to suffer at the hands of someone else’s ignorance.

Bibliography

- “American Muslims in the United States.” Teaching Tolerance. Southern Poverty Law Center, n.d. Web.
- Fantz, Ashley, and Ben Brumfield. “Syrian Refugees Not Welcome in 31 U.S. States.” CNN. Cable News Network, 19 Nov. 2015. Web.
- Friedersdorf, Conor. “Donald Trump’s Flawed Immigration Plan.” The Atlantic. Atlantic Media Company, 18 Aug. 2015. Web.
- Frommer, Frederic J. “Ellison Uses Thomas Jefferson’s Quran.” Washington Post. The Washington Post, 05 Jan. 2007. Web.
- Gibbons-Neff, Thomas. “For Muslims in the U.S. Military, a Different U.S. than the One They Swore to Defend.” Washington Post. The Washington Post, 9 Dec. 2015. Web.
- Graham, David A. “Is Donald Trump Serious About Registering Muslims?” The Atlantic. Atlantic Media Company, 20 Nov. 2015. Web.
- “Islam at Mount Vernon.” George Washington’s Mount Vernon. Mount Vernon Ladies’ Association, n.d. Web.
- “Japanese-American Relocation.” History.com. A&E Television Networks, 2009. Web.
- Jeffries, Stuart. “The Muslims Who Shaped America – from Brain Surgeons to Rappers.” The Guardian. Guardian News and Media, 08 Dec. 2015. Web.
- Jenkins, Nash. “Muslims Speak Out Against Terrorist Attacks in Paris.” Time. Time, 14 Nov. 2015. Web. 21 July 2016.
- Kurzman, Charles. “Muslim-American Terrorism in 2013.” Triangle Center on Terrorism and Homeland Security 5 Feb. 2014: n. pag. Print.
- Larimer, Sarah. “Why Franklin Graham Says Donald Trump Is Right about Stopping Muslim Immigration.” Washington Post. The Washington Post, 10 Dec. 2015. Web.
- “Loyalty: Muslims for Peace.” Muslims for Peace. Ahmadiyya Muslim Community, n.d. Web.
- O’Neill, Patrick Howell. “50 Things Donald Trump Has Said That Simply Aren’t True.” The Daily Dot. The Daily Dot, 15 Jan. 2016.
- Phillips, Amber. “Americans Are Increasingly Skeptical of Muslims. But Most Americans Don’t Talk to Muslims.” Washington Post. The Washington Post, 15 July 2016. Web.
- “United States Policy Toward Jewish Refugees, 1941-1952.” United States Holocaust Memorial Museum. United States Holocaust Memorial Council, 02 July 2016. Web.

UNDERSTANDING RAPE CULTURE

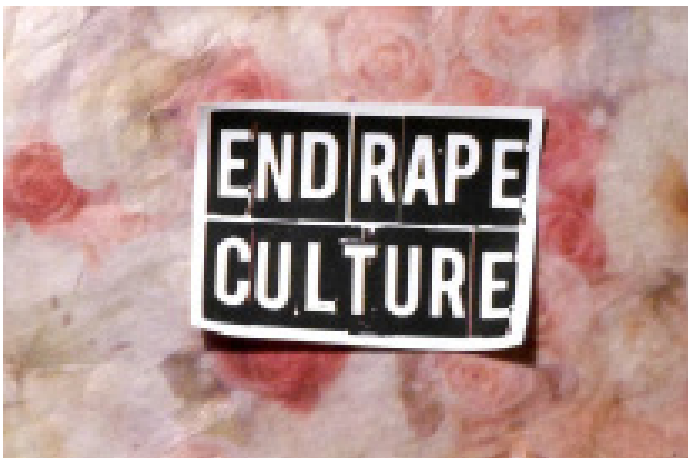
By **NATASHA MIRZA**

When Brock Turner was convicted of sexual assault and sentenced to three months in prison, public backlash was swift and fierce. How could a man convicted of a sex crime, in a court of law, still be punished so mildly by a judge? What factors made it possible for Turner to receive a conviction and somehow receive less time than criminals who commit tax evasion or fraud? To a number of people across the country, however, Brock Turner's conviction was a disappointing but not surprising outcome. Instead, his sentence was indicative of a society that has a pervasive and problematic relationship with sexual assault. This society is referred to as "Rape Culture".

The term "Rape Culture" is often used in the media and by political pundits alike; however, the phrase is still misused and as a result, largely misunderstood. Rape Culture is defined as a society where sexual violence is trivialized, normalized, fetishized, romanticized, commodified, ignored or accepted as an inevitable part of life due to society's relationship to gender and sexuality.

The confusion around the term also revolves around the somewhat murky definition of rape and sexual assault around the world. Legally in the United State, rape is classified as "The penetration, no matter how slight, of the vagina or anus with any body part or object, or oral penetration by a sex organ of another person, without the consent of the victim". Deception and coercion are also examples of encounters where individuals are not capable of giving consent. This definition does not clearly indicate the role that consent plays when the victim is underage or unconscious but U.S. courts will prosecute perpetrators for committing violence against victims who otherwise are not capable of consent.. This varies from state to state however and it is at the discretion of the courts on how exactly to prosecute the crime. Up until 2012, the FBI's definition of rape only depicted violence committed against women until it was changed from "The carnal knowledge of a female forcibly and against her will", to the more modern and accurate definition used in the last four years.

Part of the controversy is the provocative and somewhat inaccurate nature of using the word rape in Rape Culture. A more accurate term would be Sexual Assault Culture. But the term Rape Culture is inherently designed to be provocative. It is meant to be somewhat unsettling and controversial so as to bring attention to what is often considered a taboo subject for many people. By coining a term that is difficult to ignore, people have guaranteed the term's popularity.



Rape Culture exists and continues to thrive because of the pattern that sexual assault often follows that contains elements of social and legal practices. Statistically, two out of every three rape cases in the US are never formally reported. This is due to a variety of social pressures. Victim blaming or slut shaming occurs to a select kind of victim. The victim is often a young woman who is made to feel that her prior sexual experiences render her assault null and void or that her behavior on the night of the assault was misleading and thus led to her assault. Neither are valid excuses for sexual assault however, the level of vitriol that comes with these character assassinations is high, which ultimately discourages women from coming forward in the first place. Victims often are made to feel personally responsible for their attack as if foresight or correct behavior could have prevented the attack from occurring in the first place. As a result, fewer cases are reported which leads to fewer convictions which in turn lowers the possibility of punishment for sexual predators. This notable absence in our legal system allows for cases like Brock Turner's to occur. Fewer cases and convictions leads to a gap in legal precedent, which is often used to determine sentences and convictions.

A reasonable antidote for toxic victim blaming is for media outlets to highlight the severity of the crime and refrain from speculating on details that place the victim's testimony in doubt. False accusations are extraordinarily rare and open speculation often damages perception of the validity of victim's claims. Information such as what the victim was wearing are only relevant to forensic scientists and police reports. Details like outfit choices and prior relationships with attackers do nothing but distract from the severity of the crime and are typically only directed at

women. Having an environment where victims feel comfortable enough to come forward with details of their attack is necessary for societal and legal changes to take place. Compassion and respect for victims of systematic violence is needed to assuage the viciousness of sexual assault and skepticism and outright mockery does nothing but push victims further into the shadows. This tactic endangers everyone because this pattern allows rapists and sexual offenders to avoid public rebuke and prison time and ultimately it allows them more opportunities to prey on other victims. We each have a responsibility to make the world safer for not only ourselves but each other by ensuring that people who are unfortunate victims of these crimes are not blamed for their suffering. This a key way in encouraging prosecution of the predators that commit these despicable acts in the first place.



STAFF PHOTOS SUMMER 2016



Back: Martha Allen, Lucy Lu, Briawna Gillespie, Angelica Sisson
 Front: Majd al Waheidi, Batya Marcus, Natasha Mirza
 June 28, 2016



Lucy Lu, Briawna Gillespie, Angelica Sisson, Batya Marcus, Elana Anderson, Natasha Mirza, Martha Allen
 June 21, 2016



Martha Allen, Briawna Gillespie, Elana Anderson, Tanya Smith-Sreen, Batya Marcus, Lucy Lu, Angelica Sisson
 June 22, 2016



Martha Allen, Tanya Smith-Sreen, Briawna Gillespie, Angelica Sisson, Lucy Lu, Batya Marcus, Elana Anderson
 June 21, 2016

THE
WOMEN'S INSTITUTE

FOR FREEDOM OF THE PRESS



SUMMER 2016

WIFP.ORG

Graphic By Lucy Lu