

THE OLIVE BRANCH

FEBRUARY 7, 2014

IN THIS ISSUE:

SPOTLIGHT	2
ARTICLE: TRAFFICKING	3
BLOG OF THE WEEK	4
ON-CAMPUS EVENTS	6
OFF-CAMPUS EVENTS	7
FELLOWSHIPS	8
CONFERENCES	9
ORGANIZATIONS	10
ABOUT	11



IN THE SPOTLIGHT

Bertha Von Suttner

By: Emily Hart

Bertha von Suttner was born in 1843 in Prague, Bohemia. Raised in an aristocratic family and named a countess in her youth, she grew up to be a novelist and radical pacifist. Von Suttner was instrumental in the European peace movement and the creation of the Nobel Peace Prize, which she later won and was the first woman to do so.

Raised as she was in a well-to-do family, von Suttner enjoyed a formal education in music, foreign languages, and writing. This, coupled with her frequent travels, lent her a worldview comparatively broader than that of many of her contemporaries. She also grew up in a society that embraced very militaristic traditions; these experiences led her to vigorously oppose violence and militarism.

In 1876 von Suttner took a job in Vienna, Austria as a housekeeper for Alfred Nobel, creator of the Nobel Prize. Though she remained in his employment for only a short time, Nobel was impressed with von Suttner's ideas and articulacy and remained in correspondence with her for many years.

Shortly after this von Suttner married Baron Arthur von Suttner, an engineer and novelist, and moved to the Caucasus.



There, she began her career as a writer and formulated her theories on achieving a peaceful society.

Several years later, in the 1880s, von Suttner and her husband became involved in the International Arbitration and Peace Association; their writings soon took on a distinctly pacifist tone and widely criticized the exaggerated nationalism and militarism that surrounded them. Von Suttner wrote her best-known novel, *Die Waffen nieder* or *Lay Down Your Arms*, in an effort to show her support for the Peace Association and spread its ideals. In the novel, the story's heroine suffers greatly over the course of four wars, losing two husbands, two siblings, and a father. The wars featured were ones contemporary to von Suttner, and she took great care in meticulously researching them in order to accurately represent their horrors. The European public quickly took great interest in the novel, embracing its indictment of militarism; her book's popularity led von Suttner to embark on a series of speaking engagements promoting nonviolence. With her help, several peace-related groups and projects were established across the continent, including the Venetian Peace Group, the Austrian Peace Society (of which she served as president) and the Bern Peace Bureau.

In 1892, *Die Waffen nieder* inspired a peace journal of the same name, of which von Suttner served as the editor. The same year, Alfred Nobel expressed interest in designating a prize for peace; von Suttner pledged to help him make this happen and regularly kept him informed on the progress of the peace movement and its effectiveness. Upon Nobel's passing in 1896, von Suttner was thrilled to discover that he had indeed established such a prize in his will.

In 1899, von Suttner and her husband helped arrange The Hague Peace Conference and its Permanent Court of Arbitration; she also sent accounts of the conference to many papers and journals across the world, seeking to spread its message of peace. Following Arthur's death in 1902, von Suttner retired to Vienna; however, she frequently interrupted it with arduous peace missions and speaking tours, including Peace Congresses in London and Boston.

Her writings became a vehicle solely for spreading the message of peace and, in 1905, she became the first woman to be awarded the Nobel Peace Prize. By this point in time she was widely regarded as a highly influential and important leader in the peace movement and used her position to speak out against the militarization of developing nations and the utilization of aviation as a weapon of war. She assisted in the formation of the Anglo-German Friendship Committee and continued to participate in further peace conferences at Hague.

Von Suttner's last major tour was a lecture series across the United States in 1912, when she was almost seventy years old. In 1914, while suffering the effects of cancer, she assisted in preparations for the twenty-first Peace Congress in Vienna; however, she passed away two months thereafter.

Bertha von Suttner's legacy lives on in her writings and in the works of those she has influenced; *Die Waffen nieder* has been translated into sixteen languages and adapted into film twice; her peace work is widely regarded as a major influence in the writings of Leo Tolstoy, who in turn inspired peace workers such as Gandhi and Martin Luther King Jr.

ARTICLE

Sports & Human Trafficking

By: Kate Giglio

Super Bowl XLVIII is in the books. Bruno Mars rocked the half-time show and the Seattle Seahawks blew Peyton Manning's Denver Broncos out of the water.

It may take a few days for some Bronco's fans to lick their wounds but the NFL's offseason is underway. It is safe to say that the Super Bowl was life changing for many of the players on the field, but it has also changed the lives of other individuals whose stories go untold.

Human trafficking is not something that typically comes to mind when most of us think of the Super Bowl, yet traffickers take advantage of the opportunity and often force young girls into the trade. Human trafficking is a widely under-reported crime, making it hard to gather data, but the National Center for Missing and Exploited Children estimates that nearly 10,000 prostitutes were brought into Miami for the 2010 Super Bowl and 133 arrests for underage prostitution were made in Dallas during the Super Bowl in 2011. Under federal law, the prostitution of minors is considered trafficking.

When the Super Bowl came to Indianapolis in 2012, Indiana introduced a law stating that it is illegal for anyone to arrange for a person to participate in any forced sexual act. The new legislation included an extended definition of human trafficking and amplified the penalties for offenders. The introduction of this legislation was Indiana's way of



proving that they would not tolerate the trafficking that accompanies the frenzy brought to town by the Super Bowl.

This year's Super Bowl was held at Met Life Stadium in New Jersey, and in preparation, Governor Chris Christie signed the "Human Trafficking Prevention, Protection and Treatment Act" to increase the penalties of human trafficking and to provide additional resources to prevent trafficking. ABC News reports that leading up to the Super Bowl, the FBI had rescued sixteen juveniles that had been forced into prostitution and were found in New York, New Jersey, Connecticut and Pennsylvania, ranging from 13 to 17 years of age.

According to the FBI, the children were a part of a trafficking ring that had been under investigation since the announcement of Super Bowl XLVIII's location.

When it comes to fighting the trafficking that accompanies the Super Bowl and human trafficking in general, it is not about counting the arrests that have been made; it is about enlightening the public and training the law enforcement. In addition to shining a light on the trafficking that accompanies the big game, the activism and education needs to continue beyond Super Bowl Sunday. The Super Bowl teams may have left town, but the trafficking has not.

BLOG OF THE WEEK

Missy Hayes

“Imagine a dog that has spent years barking and running after cars. Then, one day, it catches one. What does it do with it? What would devotees of peace do with the world if they had the opportunity?” Before reading these selections I did not realize the difficulty that lies in defining and perpetuating a positive peace. We often think of peace as the opposite of war, but it is more than that. Just because a nation is not at war does not mean it is at peace. What would a world at peace look like? Is this an image that we can determine given the discrepancies among what different individuals and groups see as peace?

The excerpt from *The Pedagogy of the Oppressed* is very telling of the relationship between the oppressors and the oppressed. In reading this section I could not help but think of Karl Marx and his commentary on class relations. According to Marx, throughout history there has always been a ruling class and a subservient class; in feudal society it was the nobles over the serfs and in Marx’s time it was the bourgeoisie over the proletariat. Marx’s observations were expressed in a critique of capitalism in which the bourgeoisie owned the means of manufacturing and employed the proletariat to do mindless, menial work that was in direct opposition to the human nature of working to directly fulfill a need. Rather, individuals were working to make money (not much) in

order to purchase goods to fulfill a need. Marx’s critique of capitalism is largely focused on economics, but it nonetheless shows the nature of an oppressed/oppressor relationship. And, Marx had a clear understanding of this relationship seen through history, as does Paulo Freire in *The Pedagogy of the Oppressed*.

Freire discusses further the human nature that allows for these oppressed/oppressor relationships to develop and persist. The oppressed/oppressor relationship has been a part of society throughout most of history and as a result has become the norm. An example of this can be seen in the Stanford Prison Experiment in which average men who had volunteered for the study were randomly assigned either the role of a prisoner or the role of a prison guard. Some of those who were guards subjected the prisoners to psychological abuse which most of the prisoners accepted passively. The experiment was halted after only six days and after two prisoners quite to escape the oppressive conditions. This experiment (though ethically questionable) displayed the idea that the oppressed/oppressor relationship is internalized; despite being average men, none of whom were actually prisoners or prison guards, they fell into their respective roles without question.

According to Freire, the oppressed have accepted their state of being and the guidelines set out by

the oppressors as the norm. As a result, a fear of freedom sets in because freedom requires autonomy and personal responsibility, which falls outside the norm to which they have grown accustomed. But, this fear must be overcome, as it is only the oppressed who can change their circumstances for, “freedom is acquired by conquest, not by gift.” The oppressors have no need or desire to change their circumstances and unless the oppressed begin to realize and retaliate against their oppression nothing will be changed. But, “When they discover within themselves the yearning to be free, they perceive that this yearning can be transformed into reality only when the same yearning is aroused in their comrades.” In taking action, the oppressed can help both the oppressed and oppressors escape their dehumanization; the oppressed are dehumanized as a result of being oppressed, and the oppressors are dehumanized as a result of oppressing others and not seeing or treating them as humans. One well-known occurrence of the oppressed rising against the oppressor is the civil rights movement of the 1960s.

Martin Luther King Jr.’s “I have a Dream Speech” is one of the most iconic moments of the civil rights movement delivered by one of the most iconic activists of the time. But, while this speech is most often attached to MLK, his “Letter From a Birmingham Jail” is just as significant a piece. This is not the (cont’d)

BLOG OF THE WEEK (cont'd)

first time I have read this letter and each time I read it something new stands out to me. This time around it was MLK's appeal to the "white moderate." He expresses his hope that they will see this letter, but understands that "few of the oppressor race can understand the deep groans and passionate yearnings of the oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent, and determined action." Despite knowing the difficulty of instilling change in the oppressed/oppressor society, MLK (and all the other players of the civil rights movement) is an embodiment of Friere's philosophy. In speaking out and demanding change, the oppressed are able to challenge the relationship and in turn make the oppressors reflect on the relationship and consider change as well. As MLK expresses, "I am thankful, however, that some of our white brothers in the South have grasped the meaning of this

social revolution and committed themselves to it."

The civil rights movement was a fight for African Americans to be afforded the same rights as Whites – to be treated as equals. The rights they fought for were ones that Whites considered to be basic human rights. The idea of human rights, however, as explained by David P. Barash, is far from basic. In his discussion of human rights, Barash brings up the point that different rights are likely to conflict with one another. For example, a woman's right to control her body, including an abortion, conflicts with a fetus's right to life. I chose this example because it is a hot button issue in society and is a good representation of how similar issues are just as complicated. Not only are there two conflicting rights, but also each individual has conflicting views of right and wrong regarding the subject. For example the major religious traditions (Christianity,

Catholicism, Judaism, and Islam) all have different beliefs regarding when, if ever, abortion is acceptable, and these beliefs run contrary to what the law deems acceptable. While human rights are inextricably connected to peace, with issues like these it is difficult to please everyone and thus establish a peace in which all human rights are respected.

What would a world at peace look like? How would we even get the world there, and what would we do with it? Peace is not just the absence of war. A world in which peoples are oppressed or human rights are denied is not a world at peace. Change is possible and the oppressed and oppressors can become equals. Human rights can be recognized, though there will likely always be the contention of rights that conflict with one another. Still, we can strive to reach this peaceful world the same way the dog strives to reach the car.

EVENTS On Campus

OUTREACH GROUPS **Multicultural Center Library**

ETHNIC/RACIAL MINORITY SUPPORT GROUP:

Safe, supportive place for ethnic/racial minority students to explore and discuss navigating 2+ cultures.

KNOWING INTERNATIONAL STUDENT STORIES:

This is designed to provide support for international students by coming together and sharing cross-cultural stories. Through sharing our stories, participants will find similarities and differences as well support from each other.

Please visit the Counseling Center or call 285-1736 for more information.

INTERNATIONAL CONVERSATION HOUR **Tuesdays from 6:00-7:30 pm** **L.A. Pittenger Student Center** **Room 310**

This program is designed to help international students practice English, learn studying skills and classroom culture, and make American friends. We hope through students' participation, domestic students will learn about different cultures without studying abroad and international students will increase their sense of belonging to BSU.

MAJOR BARBARA **Feb. 6-8 & 12-15 at 7:30 pm** **February 9 at 2:30 pm** **University Theatre**

Join us for George Bernard Shaw's masterpiece, a witty social commentary wrapped in the complex story of a father's love for his daughter. Tickets: General Public-\$14, Faculty/Staff-\$13, Senior Citizens-\$10, Students-\$8. Box Office Hours: Monday-Friday 12pm-5pm and one hour before each performance.

For more information, please contact the University Theatre Box Office at 765-285-8749.

COUNSELING CENTER **GROUP THERAPY SESSIONS** **Require appointment @ Center**

CHOICES:

Group for students who are exploring changes in their relationship with substances.

JOURNEY TO WHOLENESS:

Safe, supportive place for survivors of sexual trauma to explore the meaning of their experiences and to explore effective ways of coping.

UNDERSTANDING SELF/OTHERS:

Group members explore patterns of relating to self & others through understanding and acceptance.

WEIGHT NOT, WANT NOT:

Support group for women with eating disorders or body image struggles.

AFRICAN-AMERICAN STUDENT EXPERIENCE EXHIBIT **Bracken Library** **Archives & Special Collections**

As part of the celebration of Black History Month, the University Libraries are proud to present The Ball State University African-American Student Experience, 1970-2013: available until Feb. 28. The display draws from several collections; featured are the Black Student Association Records, the Allen Williams Black Ball State Alumni Collection, the Robert Foster Papers, and the Marie Fraser Papers and Photographs.

CALL ME CRAZY: A Five Film **Wednesday, Feb. 9 at 7:30pm** **Pruis Hall**

The Counseling Center presents CALL ME CRAZY: A Five Film (Courtesy of A&E Television Networks, LLC). Through the five shorts named after each title character, powerful relationships built on hope and triumph raise a new understanding of what happens when a loved one struggles with mental illness.

The film is presented in cooperation with the JED Foundation (www.jedfoundation.org) and the Love is Louder Campaign (www.loveislouder.com)

EVENTS

Off Campus

MUNCIE MISSION
Walk a Mile in My Shoes
Feb. 8 at 9:00am
Muncie Fieldhouse

Walk a Mile in my Shoes benefits Muncie Mission a homeless rescue for men as well as assisting needy families. It is a fundraising and awareness-building non-competitive walk. It starts at the Fieldhouse and ends at the Mission; free return transportation is made available. For those who have not registered online, registration is between 8a.m. - 9a.m. Just in case, the inclement weather date is February 15.

FELLOWSHIPS

ROTARY PEACE FELLOWSHIPS

If you are looking to make an impact by promoting cooperation and tolerance than this may be for you!

Rotary Foundation provides fellowships to fund master's degree or professional development certificate study at one of the six Rotary Peace Centers. Recipients of this fellowship promote peace, cooperation, and successful conflict resolution on both the national and international levels.

There are two types of peace fellowships available.

The deadline for submitting applications is July 1, 2014.

Please visit <https://www.rotary.org/en/peace-fellowships> to learn more information.

TAPIR PROGRAM

The Transatlantic Post-Doc Fellowship for International Relations and Security (TAPIR) Program is open to candidates who have recently received their doctorate in social and political sciences or economics and whose research focuses on topics of international relations and/or international peace and security issues.

Fellowships are granted for a duration of 24 months to prepare Fellows for a career in international policy-oriented research at renowned think tanks and political consulting research institutes. Fellows spend three eight-month stays at institutions participating in the program - at least one on the Eastern and one on the Western side of the Atlantic.

The TAPIR fellowship is administered by the Stiftung Wissenschaft und Politik in Germany.

Visit <http://www.swp-berlin.org/de/projekte/tapir/call-for-applications.html> for more information about placements and applying.

CONFERENCES

NOTRE DAME STUDENT PEACE CONFERENCE March 29-30

The Annual Notre Dame Student Peace Conference attracts both undergraduate and graduate students from all across the United States and abroad who are committed to a rigorous, multi-disciplinary academic work on peacebuilding. Students present original research and showcase innovative peace building practices.

More information regarding deadlines for research proposals will be posted online at kroc.nd.edu/undergraduate/notre-dame-student-peace-conference

THE 19th ANNUAL BLACK SOLIDARITY CONFERENCE February Yale University New Haven, CT

Through a series of panels, discussions, and speakers, this year's conference participants will gain a historical understanding of the evolution of black art and analyze what role different forms of art play in the expression of black culture. by a student organization.

UNIVERSITY OF MASSACHUSETTS BOSTON'S 10th BIENNIAL CONFERENCE Oct. 31 - Nov. 1

The conference will be focused on Conflict Studies and the new generation of ideas.

Please visit <http://www.umb.edu/academics/mgs/crhsgg/conferences> for more information.

THE PEACE AND JUSTICE STUDIES ASSOCIATION ANNUAL CONFERENCE: "Courageous Presence: Shifting Stories and Practices of Peace" October San Diego, CA

The conference will be held on the beautiful campus of the University of San Diego on a mesa overlooking the Pacific Ocean.

Proposal submission deadline is April 1, 2014.

NATIONAL CONFERENCE ON RACE AND ETHNICITY IN AMERICAN HIGHER EDUCATION (NCORE) Indianapolis, IN May 27- July 1

The NCORE conference series constitutes the leading and most comprehensive national forum on issues of race and ethnicity in American higher education. The conference focuses on the complex task of creating and sustaining comprehensive institutional change designed to improve racial and ethnic relations on campus and to expand opportunities for educational access and success by culturally diverse, traditionally underrepresented populations.

See <https://www.ncore.ou.edu/> for more information.

ORGANIZATIONS

THE ALIVE CAMPAIGN

Wednesdays at 9:00 pm

Student Center

Pineshelf Room

The Alive Campaign is a student-run organization at Ball State that is dedicated to raising awareness towards suicide prevention and awareness by representing ourselves as a “life appreciation group”. In the United States, suicide rates currently exceed 38,000 per year. We believe something can be done. We believe students across the nation should step up and let their voice be heard. We believe that if we stood together and gave people a reason to believe in life, a reason to be ALIVE, we can make a difference.

BALL STATE ‘TOMS’ CLUB

Wednesdays at 9:00 pm

Bracken Library

Room 201

TOMS Campus Club promotes the awareness, reality, and consequences of children living without shoes, and aids in charitable giving to this cause through programming and activities in accordance with the TOMS Shoes company.

ABOUT US



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**If you'd like us to include
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The Center for Peace and Conflict Studies

is an interdisciplinary knowledge unit
devoted to conducting research on various
forms of structural and direct violence and conflict,
and also dedicated to implementing projects
that employ nonviolent strategies to resolve conflict.

Our programs include:

Mediation training and services
Meditation classes
The Brown Bag lunch speaker series
The Muncie Interfaith Fellowship
The Social Justice League organization



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