



The Olive Branch

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The Olive Branch is a publication of the Center for Peace and Conflict Studies at Ball State University. Every issue, we shine a spotlight on people, events, campus groups, conferences, and organizations who are working towards a more peaceful world.



**BALL STATE
UNIVERSITY**

An Announcement on the 2020 BSU Cohen Peace Conference

The 2020 “Benjamin V. Cohen Peace Conference: Building a Beloved Community” has been postponed due to the COVID-19 pandemic. This was a difficult decision, however, the health and safety of the participants and everyone else involved was our highest priority. We plan to host the Conference in Spring 2021. We hope you will attend. If you were scheduled to present this March, we want to offer you the opportunity to present at the rescheduled Conference. Further details about the Spring 2021 Conference will be shared in the next few months. We thank you for your understanding and solidarity during this challenging and unpredictable time. We wish you the best of health, safety, and peace.

Yours, Lawrence H. Gerstein, Ph.D.

Director, Center for Peace and Conflict Studies

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www.bsu.edu/peacecenter



Image Source

Children for Change: How the Children of Birmingham influenced the Civil Rights Movement

Birmingham, Alabama in the 1960s was one of the most racially divided cities in the southern United States. Alabama's governor, George C. Wallace, was a staunch advocate for racial segregation. In fact, his inaugural speech concluded with the infamous line, "segregation now, segregation tomorrow, segregation forever."¹

The Southern Christian Leadership Conference (SCLC), led by Martin Luther King Jr. and James Bevel, fought hard to desegregate Birmingham. The SCLC and Alabama Christian Movement for Human Rights organized numerous sit-in demonstrations to nonviolently and peacefully fight for social justice. Nonetheless, Birmingham police officers arrested anyone who participated in the sit-ins.



Children protesting in Birmingham 1963

[Image Source](#)

In response, Birmingham church leaders began to contemplate a new tactic - - incorporating children into civil rights protests. Parents and civil rights leaders were extremely cautious about doing so fearing the harm that might come to them. However, Bevel and other leaders saw the possible advantage posed by images of children protesting were distributed nationwide by the press.

Most of the children chosen to participate in the Children's Crusade were African American and their parents and grandparents were already involved in the fight for racial justice. Before the Crusade began, the children learned about the importance of non-violent protesting to the movement and were trained in the tactics of non-violent protesting (e.g., marches, bus boycotts, and sit-ins). One goal of the children's crusade was to talk to the mayor of Birmingham about segregation policies in the city. However, the children were met with a violent response from law enforcement that resulted in hundreds of children being arrested.

The mass arrest of children occurred on May 2nd, 1963, the first day of the protest. This same day, protestors began to gather at the New Pilgrim Baptist Church in Birmingham and marched to the Southside Jail where numerous children were imprisoned. On May 3rd, the second day of the protest, Commissioner of Public Safety Eugene “Bull” Connor ordered police to spray the children with water hoses, threaten them with police dogs, and use their batons. This maltreatment received significant media coverage. Photos and video footage of the mistreatment of children at the hands of police officers aired on television stations across the country. Seven days later on May 10th, the children’s crusade officially came to an end.



Protesters at Birmingham, 1963. Sign reads: “Can a man love God and hate his brother?”

[Image Source](#)

This press coverage satisfied the primary goal behind the crusade. The African American citizens of Birmingham wanted the nation to see the depth of injustice that existed in Birmingham, Alabama. Given this national scrutiny, city officials were forced to cooperate because of public pressure. On May 10th, the last day of the protest, the city of Birmingham negotiated a truce with Dr. King, which resulted in Bull Connor being fired. Despite the truce, the Birmingham Board of Education ordered the expulsion of students who participated in the demonstrations, but this order was struck down by a federal judge.

Today, Birmingham has an African American mayor, a City Council comprised primarily of African American members, and an African American superintendent of schools. The children’s crusade showed that everyone can play a role in standing up for peace and justice. Additionally, it demonstrates to children, community, and outsiders that to fight for societal change, we need to fight with peace. Non-violent conflict resolution strategies are powerful ways to combat justice issues far better than methods of war and violence.

Celebrating the African American Vote in Baltimore 1870



Artist portrayal of Frederick Douglass and African American protesters

[Image Source](#)

Five years following the end of the Civil War (1865) and into the Reconstruction of the South¹, the Fifteenth Amendment to the Constitution was introduced by Congress. The amendment attempted to secure the right of African Americans and all citizens to vote, not barred on account of “race, color, or previous condition of servitude” (U.S. Constitution Amendment XV, 1870) In response to the passing of the amendment, the African American citizens in Baltimore, Maryland took to the streets in the largest celebration in the nation in May of 1870. With the theme of Black History Month 2020 being “African Americans and the Vote,” it is more important than ever to commemorate the 150th anniversary of the Fifteenth Amendment and remember the goal of equal access to democracy that is still relevant today. Despite the amendment, many cultural, societal, and political barriers still exist, preventing many in the African American community from fully experiencing democracy.

While the Fourteenth Amendment to the Constitution gave African Americans citizenship in 1866, it did not translate into the right to vote. African Americans were consistently turned down at polling locations, particularly in the South, prompting a need for a further legislature to bring racial equity. However, despite the intention of providing equal voting access to all Americans as the last amendment of the Reconstruction, African Americans faced more hurdles to equal participation in democracy. Out of fear, many Southern States soon initiated rules to limit the African American vote following the Fifteenth Amendment including polling taxes, property ownership qualifications, and literacy tests.

Though Maryland refused to ratify the Fifteenth Amendment until 1973, leaving voting rights still unsecured, the national ratification of the amendment was still a victory for people of color across the country. The celebration in Baltimore on May 17, 1870 was the largest of the nation with over 20,000 African Americans parading through the streets. According to the Baltimore Sun, the streets were filled with colorful banners, flags, and brandished muskets. Maryland citizens gathered to observe, many opening their windows to cheer on the procession. The parade finally stopped at Monument Square in the afternoon for the reading of a letter from abolitionist² William Lloyd Garrison and a speech from former slave and orator Frederick Douglass.

Frederick Douglass was born into slavery in Maryland around 1818 and began sharing his story in the 1840s following his escape and participation in the abolitionist movement. In his famous speech that day in Baltimore, Douglass spoke against a government and legal system that discriminated against African Americans. He hoped that the Fifteenth Amendment would bring a time where no one would be “hurt by justice.” In Douglass’ words, “Hereafter, the black man will have no excuse, as formerly, for ignorance or poverty or destitution... We must stand up and be responsible to our fellow citizens as independent men.” Unfortunately, unbeknownst to Douglass, the barriers to equal access to democracy would continue long after the Fifteenth Amendment.

A century and a half later, a reenactment parade is scheduled for May 17, 2020 in Baltimore to mark the anniversary of the amendment and historic procession. However, the work is not yet over to make Douglass’ dream a reality. African American women faced even more barriers, including racism directed toward them by the women’s suffrage movement in the early 1900s. Today, African Americans still face many obstacles to voting including new ID regulations, lack of access to transportation, purged voter rolls³ that disproportionately affect minorities, and strategically closed polling places. It would be a mistake to think that this nation embodies a true democracy if not all voices are equally heard. Despite the passing Fifteenth Amendment a century and a half ago, there is still more work to be done in the name of social justice and equality.

Obstacles to Diversity, Inclusion, and Equity on College Campuses

April is National Diversity Month. Despite the importance of diversity, a study by the Pew Research Center (2018) indicated that only 58% of Americans agreed that increased racial and ethnic diversity in the United States makes the country a better place to live. This does not even begin to account for perceptions of other diverse identities such as gender, socioeconomic status, sexuality, ability, language, and religion. Across the nation, hate crimes have become increasingly common, affecting the lives of both victims and minority populations across the nation (Herek, 2017). Despite having been designed for open discourse and accessible education, colleges in the United States are not immune to the culture of intolerance, privilege, institutional discrimination, and segregation. Examining obstacles to diversity on university campuses includes understanding how diversity is interpreted and implemented, as well as understanding important gaps in diversity-focused dialogue.

Diversity is particularly important in institutions of higher learning in order to provide equal opportunities and access to education. According to research, some of the hindrances to racial diversity come directly from individuals belonging to majority identities. While the logic of diversity ideology is based on acceptance, intent, commodity, and liability, many argue that it centers on the desires and feelings of those identifying as white (Mayorga-Gallo, 2019). Though whites claim increased life hardships when exposed to evidence of racial privilege and experience a threat to themselves, they are acutely aware of the immorality associated with benefiting from racism (Philips & Lowery, 2015). In fact, being “not a racist” is essential to a moral white identity and positive construction of self. This is one reason that diversity has recently become such a popular ideal and proclaimed goal of the white population, often arising out of an attempt to reassure themselves (Mayorga-Gallo, 2019). By attempting diversity, these individuals of majority identities can characterize themselves as moral and inclusive, despite failing to engage with some of the deeper components of fostering equality such as equitable opportunity and the existence of privilege.

Perhaps due to these misguided motives, the mission of diversity in higher education has yet to be achieved, despite admission efforts and Affirmative Action policies (Haring-Smith, 2012; Smith, 2015). Instead of grappling with discourse focused on equity or privilege, it is unfortunately common for admissions personnel to look at diversity as a simple concept evidenced by the presence of some visible minority individuals on campus (Hakkola, 2019). When representation is used as the sole measure of fairness, institutions can show that they are attempting diversity, but fail to engage with equality in more meaningful ways that challenge the status quo in the classroom, student organizations, and housing (Ahmed, 2012). In addition, in university messaging, many liberal arts recruiters discuss their colleges' emphasis on internationalization and global diversity while failing to prioritize representation of a wider range of diverse identities and intersectionality including those of invisible minority identities such as sexual and religious minorities as well as those with unseen disabilities (Hakkola, 2019).

By simply going through the motions to check the boxes of diversity during the admission process, white university students are often robbed of the opportunity to engage with the deeper issues of diversity, equity, and privilege. Diversity driven by those of majority identities as an obligation to simply boost their moral image is detrimental to the populations that are still impacted by discrimination and prejudice. In addition, when the focus is solely on ethnic diversity, individuals of a wide range of minority gender, socioeconomic, sexuality, ability, language, and religious identities are pushed aside and are often underrepresented at colleges. While this article is hardly comprehensive, it is hoped that acknowledging institutional shortcomings and beginning meaningful dialogue is the overdue first step in addressing diversity in institutions of higher learning.

Important Definitions and Terminology Related to Diversity, Inclusion, and Equity

1. **Diversity.** Diversity is the practice or quality of including or involving people from a range of different ethnic backgrounds, genders, sexual orientations, socioeconomic backgrounds, ability, religions, age, political affiliation, etc.
2. **Minority.** A minority is a relatively small group of people, especially one commonly discriminated against in a community, society, or nation, differing from others in ethnicity, gender, sexual orientation, socioeconomic backgrounds, ability, religions, age, political affiliation, etc.
3. **Identity.** Identity refers to being able to associate with, hold membership, and feel like part of a group based on its culture. It is also possible for an individual to identify with multiple diverse cultures. Identities can be held in the context of an individual's gender, race, sexuality, ability, political affiliations, etc.
4. **Intersectionality.** Intersectionality is the interconnected nature of social identities such as race, class, and gender, creating overlapping and interdependent identities. Individuals with multiple overlapping minority identities are also more likely to face disadvantage and hardship as a result of their cultural memberships.
5. **Prejudice.** A prejudice is an unfair or unreasonable opinion formed against an individual. This attitude can take a form such as racism/sexism/ableism or other negative beliefs about an individual or a group of individuals.
6. **Discrimination.** Out of prejudice, acts of discrimination can occur. This discrimination is the unjust treatment of different categories of people, particularly minorities.
7. **Institutional Discrimination.** Institutional discrimination occurs on a larger scale, referring to the denial of equal rights to certain members of a society as well as carrying forth unjust treatment towards them.
8. **Microaggression.** A microaggression is a statement, action, or incident regarded as an instance of indirect, subtle, or unintentional discrimination against members of a marginalized group such as a racial or ethnic minority. Microaggressions occur between two or more individuals.
9. **Privilege.** A privilege is an exclusive right, advantage, or benefit granted to an individual on the basis of their identities, belonging to majority groups, or sharing characteristics with those in power. This could include financial, educational, or social advantage.
10. **Cultural Bias.** Cultural bias is the interpretation and judging phenomena by standards inherent to one's own culture. Beliefs or practices are subjectively judged through the lens of one's own cultural beliefs without objective understanding and respect for cultural differences.

All definitions have been adapted from the Oxford Dictionary. The terms defined above is a non-comprehensive list of terminology related to diversity. Please refer to [this list](#) for a more comprehensive resource on diversity related terminology.

How Universities Can Promote Diversity, Inclusion, and Equity

1. **Adopt anti-discrimination policies.** Most universities already have policies in place to protect against discrimination based on identities such as ethnicity, gender, religion, sexual orientation, and ability. It is equally important that universities have procedures in place to establish a method of reporting and investigating relevant concerns.
2. **Create multicultural learning opportunities.** It can be beneficial for a university to have a coursework requirement that allows students to participate in classes that engage with issues of diversity, privilege, oppression, and discrimination. In addition, exposure to a wide range of cultural curricula has the potential to make lasting impact on students and their worldviews.
3. **Represent diversity among faculty and administrators.** In addition to focusing on recruiting students from diverse backgrounds, diversity needs to be reflected in the hiring process as well. Students can benefit learning from diverse faculty, and be empowered by seeing diversity reflected by those in authority.
4. **Practice cultural competency in the classroom.** Universities must demand culturally relevant and thoughtful teaching in the classroom. Faculty can benefit from training in cultural competence as well as how to set classroom norms that foster self-awareness, respect, and openness.
5. **Celebrate cultural events.** Universities can expose students to cultural diversity by intentionally filling event calendars with a wider range of multicultural events, holidays, history, and aspects of culture such as food or film. Promoting these events to students can also raise awareness to the existence of a wide range of cultural identities and activities.
6. **Collaborate with other institutions and organizations.** Universities can join intercollegiate organizations such as the Higher Education Recruitment Consortium (HERC), the National Association of Diversity Officers in Higher Education (NADOHE), and the Consortium for Faculty Diversity. Collaboration between educational institutions can present both new ideas and share efforts that have worked to promote diversity.
7. **Assess diversity, inclusion, and equity.** While efforts made toward diversity are important, it is vital to assess the impact of these efforts, and the presence of diversity, privilege, and discrimination on campus. Investing in research and the utilization of assessment tools can provide a tangible means of measuring progress and indicating areas for improvement.
8. **Listen to students.** Students, especially those of diverse identities, are strong judges of whether or not inclusion and equity is occurring on campuses. Dialogue with these students can occur on an individual level or during open forums. Not only can they share their experiences, but they may also offer valuable insights and ideas for better promoting diversity.

The suggestions listed above are a non-comprehensive list of how universities can promote diversity, inclusion, and equity. Please refer to [this list](#) for a more comprehensive resource on creating inclusive spaces in higher education.

How NOT to let COVID-19 Impact Your Diversity Month

- 1. Be respectful of your dialogue in the context of COVID-19.** Referring COVID-19 as a “Chinese virus” or a “foreign virus” perpetuates fear, prejudice, and racism. Think twice before reposting virus memes that may be racially charged and avoid participating in conversations on social media that are based in overgeneralization and prejudice against communities identifying as Asian or Asian American.
- 2. Stream seminars and conferences that promote diversity, inclusion, and peace.** With the cancelling of large events to COVID-19, many national and international peace and inclusion conferences are temporarily transitioning to a webinar format. You can be a part of their growing audiences simply by logging in to your internet and may be eligible for discounted or even free online attendance.
- 3. Be willing to share your stockpile.** Following the shortages of essential items in stores across the nation, economists expect that prices will have to be increased in order to restore a balance in supply and demand. For many underprivileged folks, this may mean increased financial obstacles in acquiring necessary provisions. Instead, attempt to buy in moderation and be prepared to share your stash with neighbors who might not have access to the same resources.
- 4. Explore new podcasts on diversity and inclusion.** More free time can equate to the opportunity to discover insightful podcasts on the subject of cultural competence and diversity. The trending list for 2020 includes The Diversity Gap, The Will to Change, Choose Inclusion Podcast, Inclusion Works, Crescendo Chats, DiverCity, and the Element of Inclusion.
- 5. Build your cultural self-awareness through intentional dialogue via technology.** Despite physical distancing, you can have valuable conversations with friends and family through the use of technology. Now might be a great time to ask your older relatives about your family history or ask your friends to share their backgrounds with you. Doing so can acquaint you with both your cultural memberships as well as those of individuals around you.



[Image Source](#)

A Risk-Factor for COVID-19 No One Seems to be Talking About

The Director-General of the World Health Organization, Dr. Tedros Adhanom Ghebreyesus, declared COVID-19 a pandemic on March 11, 2020. The term “pandemic” indicates that COVID-19 has the potential to infect all members of society, worldwide. However, there are a few groups in society which are at higher risk of contracting and dying from this disease, including older adults, individuals with preexisting health conditions, and persons from low socioeconomic (SES) classes. The last risk factor, low SES, is highly salient to the way this pandemic can impact the United States (U.S.) in the upcoming weeks.

In the third week of April 2020, 22 million individuals in the U.S. were unemployed; the unemployment rate is at 13 per cent and rising every week. Additionally, the most recent U.S. Census Bureau (2018) data indicated the official poverty rate was 11.8 per cent, representing 38.1 million people. Further, 29.9 per cent of the U.S. population lives close to poverty. This represents 93.6 million people. Taken together, this means that over 131.7 million people or about 40 per cent of the population are living in, or close to, poverty in the U.S.. Research suggests these people have a higher likelihood of contracting and dying from COVID-19. What follows is an explanation of why this is the case.

First, studies have found that having lower income as compared to the rest of society is directly correlated to living with chronic health conditions (e.g., diabetes, heart disease, asthma); a risk factor linked to complications and mortality from COVID-19. Second, it is highly unlikely that individuals with limited financial resources and who often lack health insurance can afford the medical costs associated with this disease. Third, people from the lower SES are more likely to be hourly employees frequently earning only up to \$12,000 per year (National Public Radio, 2014). Moreover, these individuals often have no government worker protections, and as result, suffer a loss of income when there are job lay-offs. Lastly, research indicates that persons in rural and urban spaces tend to cluster on the basis of their

socioeconomic status. Therefore, communities that present with the highest rates of COVID-19 infection and mortality live in close proximity, which compounds the risk of their disease.

Overwhelmingly, the data points to two conclusions. First, individuals from the lowest SES in the U.S. are impacted disproportionately by the COVID-19 pandemic. And second, if we are to fight this pandemic in an effective way and save potentially millions of U.S. lives, we must emphasize public health. As stated succinctly by public health expert, Dr. Nicole Errett, “public health isn’t just about your own personal health, it’s about the health of the public at large. If there’s one person who can’t get treatment, that person is posing a risk to everyone” (New York Times, 2020).



Image Source

COVID 19—Peaceful and Self-care strategies

The Advisory Board of the Ball State University Center for Peace and Conflict Studies generated a [list of peaceful ways](#) to express ourselves as we seek to help others in this time of extraordinary and unpredictable crisis. We also produced some self-care strategies that you might find useful.

1. Greet everyone with a smile, a wave, and/or a positive comment while maintaining appropriate physical distance.
2. Respect, understand, and support persons in your family.
3. Respect, understand, and support individuals you live with.
4. Be kind to, and nurture, yourself and others.
5. Continue regular routines for showers, medications, consistent sleep times, hydration, etc.
6. Clean, straighten, and declutter.
7. Tend to something growing – plants, flowers, vegetable garden, child, pets, etc.
8. Be mindfully present to – sounds, songs, sensory feelings, visual stimuli, tactile stimuli, spiritual practice, etc.
9. Do something to raise your heart rate.
10. Do something you'll be glad you did later.
11. Share an uplifting song, poem, story, image, etc. with others.
12. Create a list of positive, simple strategies you have used and can use if you become stressed.
13. Create a list of positive, simple strategies you have used and can use to prevent or resolve conflict.
14. Communicate (e.g., phone, mail, email, social media, skype, zoom) with friends, colleagues, and neighbors to tell them you are concerned and here to listen.
15. Listen and communicate (e.g., phone, mail, email, social media, skype, zoom) with your own family members near and far who are undergoing stress and have concerns about the future.
16. Listen and communicate (e.g., phone, mail, email, social media, skype, zoom) to persons you know if they are expressing concerns, especially hateful or violent thoughts about others.
17. Communicate with your neighbors especially if they are older adults, have illnesses, and/or have restricted mobility.

18. Offer if you are able to pick up something at the store for your neighbors, especially if they are older adults, have illnesses, and/or have restricted mobility.
19. If you are not on food stamps and not experiencing a food emergency, consider refraining from going to the grocery store the first few days of the month, as this is when eligible individuals receive their U.S. government food assistance. Their need to purchase food at this time is extremely great.
20. Think about friends you haven't been in touch with lately. Check your contact list or holiday list to identify these individuals. Call or send them a message.
21. Show your support for leaders and members of health care organizations, law enforcement, fire departments, the military, faith groups, and community organizations whose resources are limited because of physical distancing.
22. Thank doctors, nurses, and others in the medical field that you meet or know for the great job they are doing.
23. Thank emergency medical personnel, police, firefighters, and military personnel for their hard work and for serving and protecting our communities at this time.
24. Thank grocery and food service workers as well as other essential workers for their hard work and willingness to serve us at this time.
25. Surprise others (e.g., family, friends, colleagues, first responders, health care professionals, food and grocery workers) with gifts, cards, or other items that they would appreciate.
26. Be especially attuned to comments that express anxiety, fear and/or hopelessness.
27. Generate a list of ways you might respond with empathy, support, compassion, and hope when you hear comments that express anxiety, fear, hopelessness, and/or helplessness.
28. Prepare and have ready a list of community resources for colleagues, relatives, friends, and co-workers expressing anxiety, fear, hopelessness, helplessness, pain, and/or suffering.
29. If there is a potential danger of violence in a(n) family, organization, or neighborhood, do you or others you know have conflict resolution skills that could reduce tensions?
30. In your communications with others be alert to any comments that might suggest domestic abuse, sexual abuse, emotional abuse, child abuse, elder abuse, or any other type of abuse. Know who to talk with if you become aware of an abuse.
31. In this time to rush to return to "normal," use this time to consider which parts of normal are worth rushing back to.
32. Share this list with others and expand it!

A History of Sexual Assault Awareness Month

April of 2020 marks the 19th anniversary of Sexual Assault Awareness Month. While the month itself has only been formally recognized and celebrated since 2001, this month of awareness and advocacy has been in the making since the 1940s. During the civil rights era, movements for widespread social change began to gain traction. While open conversations about issues like domestic violence and sexual assault were rare at the time, activists used this opportunity of social change to challenge the status quo on the treatment of women (National Sexual Violence Resource Center [NSVRC]). This movement in particular was led by women of color. For example, women like Rosa Parks who had personally experienced gender-based violence held public discussions to bring awareness to the issue.

This activism expanded during the women's movement of the 1970s, bringing even broader awareness about gendered violence and the need for related public policy and programming. Toward this end, there began to be increased support for survivors of sexual assault. In 1971, the first rape crisis center was founded in San Francisco. In 1978, the first "Take Back the Night" protest in San Francisco happened in response to the violence against women that frequently occurred nationwide in the dark on city streets. This public awareness campaign was used to inform women and the public in general about the issues women face related to violence and assault. The program was further designed to help educate women about ways to stay safe in a world that frequently didn't listen to their pleas for support.

During the 1980s, the sexual assault awareness movement began to recognize that domestic violence, while most often directed toward woman, could also include violence against men. At this time the movement also gained more male supporters (NSVRC). In the late 1980s, the National Coalition Against Sexual Assault (NCASA) wanted to expand the national effort to promote awareness for issues related to sexual assault and related violence. After polling several sexual assault and domestic violence organizations, the NCASA decided to set aside a week in April in which public education and outreach efforts could focus on increasing awareness about the issue. Toward that end they established a teal ribbon as the symbol people could wear in order to bring awareness to the issue and their movement.

During the late 1990s the awareness week was expanded to encompass the entire month of April (thehotline.org). In the early 2000s, the primary goal of Sexual Assault Awareness Month was to raise awareness of issues related to sexual assault and related violence as well as to help people associate the teal ribbon with solidarity and awareness of this cause. In later years, the focus has shifted to prevention of sexual violence by focusing outreach and education efforts on vulnerable communities such as college campuses. The goal of these efforts was to empower young people in particular to serve as advocates in the prevention of sexual assaults (NSVRC). Community leaders and students are taught how to change behaviors and promote respect in order to stop sexual assault before it happens.

Throughout the decades these awareness and advocacy campaigns also have tried to mobilize people to call for enacting legislation that is designed to protect women and support survivors. The groundbreaking Violence Against Women Act passed in 1993 (NSVRC) is an example of one such piece of legislation. During the month of April, the National Sexual Violence Resource Center provides resources nationwide to help advocates plan and facilitate individual programs geared towards sexual assault awareness and legislative advocacy. Advocates around the United States work to raise awareness about sexual violence and educate communities on how to prevent sexual assault, in hopes of creating a safer, more peaceful, and more just future for people everywhere.

For more information about sexual assault awareness month and resources for victims of sexual assault, visit the following links:

- [Center for Changing our Campus Culture](#)
- [The National Sexual Violence Resource Center](#)
- [Domestic Abuse Intervention Services \(DAiS\)](#)
- [Sexual Assault Awareness Month 2020](#)
- [Rape, Abuse, and Incest National Network Sexual Assault Hotline Info](#)



[Image Source](#)

Reformation to Restoration: The Story of Elizabeth Fry

From the late seventeenth to the early nineteenth century, the United Kingdom practiced the idea of ‘trial and error’ within the Industrial Revolution. That is, many institutions were trying to establish smooth and effective operations in their given institution. In Britain, the institution that needed significant and robust reforms, was the legal and penal system. Indeed, between the late seventeenth century and early nineteenth century, Britain’s legal system was called the ‘Bloody Code.’ This legal code made more than 200 offenses, many of them petty offenses such as pickpocketing, punishable by death. In addition, children were often jailed for stealing food, even damaging trees. It follows that with such stringent laws in place, British prisons were extremely crowded. These unjust policies did not go unnoticed by Elizabeth Fry from Norwich, England.

Elizabeth Fry was a British Quaker¹ and philanthropist who made it her mission to reform serious public issues that effected society. As a child, she helped her mother attend to the ill and impoverished. As she grew older, she became well connected in London’s society, and often met with influential members of the upper-middle class. Notably, Elizabeth was influenced by a prominent preacher by the name of William Savery. In 1798, he traveled to Europe and preached at a Quaker meeting in Norwich, England in which Elizabeth was in attendance. As a result, she was inspired to devote her energy to helping those who were in need. In the early 1800s, Elizabeth traveled to Scotland, northern England, Ireland, and the majority of Europe. This was the beginning of her work in regard to prison reform; she inspected prisons and journaled what she discovered during these visits.



Picture shows Elizabeth Fry helping in Newgate prison

[Image Source](#)

Elizabeth's first visit was to the infamous Newgate prison, located in London, England. Here, she discovered hundreds of women and children overcrowded in small spaces, even sleeping on the floor with no beds or blankets. After Elizabeth's initial visit, she began to visit the Newgate prison often, supplying the women and children with clothes and other goods, such as sewing kits. Elizabeth also established a school within the prison for children, so that they could continue their education while being imprisoned.

In 1817, Elizabeth and eleven other Quakers formed the Association for the Improvement of the Female Prisoners in Newgate. They formed this alliance to help battle the social and political wrongdoings towards the livelihood of women, which included the unjust living conditions that female prisoners were forced to endure. Shortly after, Elizabeth was invited to display her evidence to a House of Commons Committee on London Prisons. She explained how petty criminals were mixed in with violent offenders in the same extremely small spaces. Lord Sidmouth, the Home secretary, rejected her findings and pleas of reform. However, Sir Robert Peel, Lord Sidmouth's successor, was much more sympathetic to Elizabeth and decided to act upon her pleas.

Elizabeth's push for social justice through journalistic research and political representation was soon met with policy change. Sir Robert Peel introduced numerous reforms, including the 1823 Goals Act. This policy brought access to prison chaplains, allowed female gaolers to look after the female prisoners, and provided wages to the gaolers². These policies were enacted due to Elizabeth Fry's bravery and passion for being an advocate for all people. Elizabeth perceived the incarcerated as more than inmates—to her, they were people who deserved to live life with dignity and integrity.



Portrait of Elizabeth Fry

[Image Source](#)

The Singing Revolution

In the wake of the second World War, the Baltic states of Lithuania, Latvia, and Estonia were fully incorporated into the USSR (Union of Soviet Socialist Republics). Many years later, during the 1980s, Soviet Union leader Mikhail Gorbachev worked to stimulate the economy of the USSR and its associated territories. In this effort, Gorbachev allowed much more political freedom than was previously seen in the Soviet Union. As a result of these newly found political freedoms, numerous political scandals in the USSR were made public, much to the shock of the Baltic states. Some of the political secrets revealed included Chernobyl¹ and its associated fallout, and other environmental hazards that the Baltic states were unknowingly exposed to for decades (Koerv, 2016).

The Baltic states became increasingly frustrated with the Soviet Union for its political lies, and the new economic plan that was implemented in the USSR was often harmful to the culture and economy of the more vulnerable territories. Estonians specifically grew concerned about losing their national identity with the influx of foreign workers coming to “boost” the Soviet economy (Steves, 2010). Not being able to express their unique culture meant losing their cultural heritage and a shared, centuries-long history.

Additionally, Estonia had access to Western television (via Finland), which made Estonians particularly aware of their situation and left them more dissatisfied with the Soviet system than the other Baltic nations. This growing dissatisfaction provoked mass demonstrations, especially as the collapse of the Soviet Union became increasingly visible in the late 1980s. Eventually, in February of 1987, it was revealed that the Soviet government had made plans to excavate phosphorite in Estonia. This would create catastrophic consequences for human and environmental health in the area. From there, the “Phosphorite War” -- an environmental campaign in Estonia -- and many other efforts to reveal secret plans of the Soviet government commenced in the Baltic states, starting a waterfall of civil disobedience.

The following year at the Tartu Pop Festival in Estonia, the “Five Patriotic Songs,” a series by rock musician Alo Mattiisen, premiered and became an instant anthem for the political injustices taking place in the community. After the festival was over, participants began to sing the patriotic songs together spontaneously. On August 23, 1989, a human chain of two million people called the Baltic Way (as it spanned across the Baltic nations) was formed. People sang their respective national songs in defiance of Soviet rule as a nonviolent means of achieving social justice and political freedom – as a result of independence from Soviet rule (Koerv, 2016).

What came to be known as “The Singing Revolution” was the result of four years of protests frequently accompanied by singing. The people of the Baltic states came together in order to peacefully push for justice, singing their respective national hymns and other traditional chorus music in their fight for independence. In 1991, as the USSR grew frustrated with the possibility of Estonian independence, Soviet tanks were moved into the Baltic states in an attempt to stop the inevitable progress towards independence of the Baltic nations. On that same day, the Congress of Estonia proclaimed the restoration of the independent state of Estonia and refused to accept further Soviet legislation and illegally raised the Estonian flag. People acted as human shields as a form of nonviolent protest to protect radio and TV stations from Soviet tanks so that the news of independence and social justice could be spread to everyone in the country. On August 20th, 1991, Estonia officially declared its independence from the USSR (Koerv, 2016). Through the actions of persistent peaceful protest and nonviolent resistance, Estonia regained its independence without any bloodshed.



The human chain (“the Baltic Way”) in Estonia.

[Image Source](#)

CONFERENCES & EVENTS

May 18-19 2020 Montreal, Canada	International Conference on Peace and Conflict Resolution The ICPCR aims to bring together leading academic scientists, researchers and research scholars to exchange and share their experiences and research results on all aspects of Peace and Conflict Resolution.
June 15-16 2020 Leeds, England	“From War to Peace” Conference This conference explores the transition from war to peace. Drawing on a wide range of approaches, concepts, and time periods, it hopes to discuss the consequences of this shift for individuals, organizations, and states.
June 25-26 2020 Paris, France	International Conference on Human Rights and Human Security The ICHRHM provides a premier interdisciplinary platform for researchers, practitioners and educators to present and discuss the most recent innovations, trends, and concerns as well as practical challenges encountered and solutions adopted in the fields of Human Rights and Human Security.
July 31 - August 1 2020 Nairobi, Kenya	Global Peace Leadership Conference East Africa 2020 This year’s conference theme is “Transforming Societies for Sustainable Peace and Development” through moral and innovative leadership in education and peacebuilding. Its main focuses are: 1. Transforming education 2. Entrepreneurship and innovation and 3. Value-based peace building.
August 5-7th 2020 Manistee, Michigan	International Peacemaking Conference 2020: “Envisioning Peacemaking in Today’s World” Peacemaking explores the issues and possible causes of the dispute, problem, or issue and helps direct the participants to understand and develop a new relationship, start healing, and define a new balance.
August 6th - 7th 2020 Manistee, MI, USA	Midwest Peacemaker Training This training will feature a state ICWA training and an example of school peacemaking programs. A film on peacemaking will be shown in addition to introducing the foundations of peacemaking.
August 1st - 8th 2020 Washington DC & New York, USA	Global Peacebuilder Practicum The Global Peacebuilder Practicum prepares university students and young professionals involved or interested in peace building to address the most pressing challenges confronting the rising generation.
Every Friday International	Fridays For Future - Online Climate Strike Due to the effects of COVID-19, Fridays for Future is encouraging activists to take this time to email politicians, post on social media, put a strike sign in their windows, online strike via zoom with others, and to prepare for future climate strike activities, thinking about effective approaches.

ORGANIZATIONS

International Justice Mission

IJM is a global organization that protects the poor from violence in the developing world. IJM fights by rescuing victims, bringing criminals to justice, restoring survivors, and strengthening justice systems. The group meets Tuesdays at 6:00PM in the Student Center, room 301.

Cardinal Kitchen

Cardinal Kitchen is Ball State University's campus food pantry. The pantry is located on the second floor of the Multicultural Center and is available for use to all undergraduate and graduate students. The pantry is open the last three Tuesdays of every month from 5:00-8:00PM. Its mission is to ensure that no Ball State student goes hungry on our campus.

MOSAIC

MOSAIC is a social justice peer education program whose mission is to engage undergraduate students in open dialogues focused on diversity and social justice topics to promote awareness, change, and inter-group understanding.

Global Brigades

Global Brigades is an international non-profit organization that empowers communities to meet their health and economic goals through university volunteers and local teams.

Feminists for Action

Feminists for Action is a group dedicated to the empowerment of women, men, and children through advocacy and education. They strive to educate others about issues in the global, national, and community level. They encourage thought-provoking discussions and work to organize events to benefit feminist causes. FA meets Mondays from 6:30– 7:30PM in Burkhardt Building Room 109.

Ethnic Theatre Alliance

The ETA explores cultures, diversity, and social justice in order to educate members through Fine Arts. They do this in accordance with the BSU mission to create a community for the members to learn about cultures so they may become better artists and people.

OFF-CAMPUS GROUPS

- [A Better Way](#)
- [AWAKEN](#)
- [Edible Muncie of Delaware County](#)
- [Islamic Center](#)
- [Muncie Action Plan](#)
- [Muncie Human Rights Commission](#)
- [Muncie Interfaith Fellowship](#)
- [Muncie OUTreach](#)
- [National Alliance on Mental Illness](#)
- [YWCA](#)
- [Whitely Community Council](#)
- [United Way of Delaware County](#)
- [Blood N Fire](#)

ORGANIZATIONS CONTINUED

Ball State University Social Justice League

The Ball State University Social Justice League (SJJ) is an organization of students and faculty members united by their commitment to social justice. The SJJ seeks to change social institutions, political and economic systems, and governmental structures that perpetuate unfair practices, structures, and policies in terms of accessibility, resource distribution, and human rights.

Student Action Team

SAT is an organization made up of general members and housing and residence life representatives. This organization is dedicated to volunteering and supporting Ball State University. SAT can be contacted through an email to Housing and Residence Life at housing@bsu.edu.

Spectrum

Spectrum's goal is to provide an anonymous, healthy and safe place for Ball State University students and surrounding communities who are discovering their sexual orientation to help find an understanding network of support.

OXFAM America

Oxfam America is a global organization working to right the wrongs of poverty, hunger, and injustice. Oxfam saves lives, develops long-term solutions to poverty, and campaigns for social change.

Students for Life

Ball State Students for Life (BSSFL) is committed to the protection of all human life; from conception until natural death. They strive to educate members and the Ball State University community about why they value life in all its forms. They strive to respond with love, compassion, and support to those who suffer from restrictions of life.

Call to Action

Call to Action (CTA) is a student organization at Ball State looking to educate and create awareness of lesbian, gay, bisexual, and transgender (LGBT) political issues at the local, state, and federal levels in order to empower students to take positive action towards equality for LGBT individuals and to influence others to take positive action.

BSU COUNSELING CENTER SUPPORT GROUPS

Due to COVID-19, the Counseling Center is now offering free Telehealth counseling services for BSU students through WebEx, a confidential platform. Students can call the Counseling Center at (765) 285-1736 or email counselctr@bsu.edu to make an appointment. The following groups are anticipated to resume in the Fall 2020 semester.

Mindfulness

This four week skills group will provide you with the opportunity to learn and practice various mindfulness skills.

Understanding Self and Others

This group will meet weekly throughout the semester and will include discussions surrounding topics like depression, anxiety, and family issues.

Weight Not, Want Not

This group will meet weekly throughout the semester and will provide a supportive environment for women with eating disorders and/or body image struggles to find ways to cope.

Safe Haven

This group will meet weekly throughout the semester and will provide a space safe for members of the LGBTQIA+ community to discuss shared experiences and offer support to one another.

Surviving and Thriving

Surviving and Thriving is be aimed to help sexual assault survivors. In this group, students share their experiences, find ways to cope, and gain perspective.

Building Resiliency

This four week workshop helps you learn useful skills to empower you to build resiliency when things feel out of control.

Loss and Grief

This group will meet weekly throughout the semester and will provide a supportive environment that includes discussions about normal grief and loss and the tasks involved in the grieving process.

Stress Less

This group will meet weekly throughout the semester and will focus on managing anxiety and depression symptoms, managing stress, improving self-esteem, and identifying healthy coping skills to better improve self-care.

ABOUT US

The Center for Peace and Conflict Studies is an interdisciplinary center whose mission is to pursue research on structural and direct forms of violence and conflict; to implement nonviolent strategies to resolve conflict; to offer mediation services to individuals, groups, and organizations; and to train people in conflict resolution, mediation, peacebuilding, leadership, meditation, and sportspersonship skills. The center also pursues public diplomacy, sports diplomacy, and cultural exchange as part of local, regional, national, and international projects designed to promote mutual understanding, appreciation, cooperation, and respect. Our services include monthly events, newsletters, the Social Justice League, the Muncie Interfaith Fellowship, meditation classes, mediation training and services.

Staff Members

- Director: Lawrence Gerstein, Ph.D.
- Research Fellow: Gerald Waite
- Curriculum Coordinator: Steven Hall, Ph.D
- Outreach Coordinator: Beth Messner, Ph.D.
- Graduate Assistant: Aashna Banerjee
- Interns: Adrian Scott, Audrey Loomis, Marla Summers, Star Shomongo

To include your events in the newsletter, please write to abanerjee@bsu.edu

Come visit us!

- We are located at 310 McKinley Avenue, Muncie, 47306
- Located inside the white house across the street from the campus shuttle bus stop at the BSU Student Center!
- While we are currently not holding in-person office hours at the Peace Center, please drop us an [email](#) or reach out to us on social media.



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