The Olive Branch

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CENTER FOR PEACE & CONFLICT STUDIES
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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.

Transgender Day of Visibility

BALL STATE UNIVERSITY
EST. 1918

DAY of SILENCE®

Day of Silence

Understanding Violence: The Three Classifications

It is impossible to study peace without additionally studying violence as they are both interrelated. Johan Galtung (1990), one of the pioneers in peace research, loosely defines violence as "avoidable insults to basic human needs" (p. 292). While this intentionally broad definition encompasses all that violence can be, analysis of the subject is made easier by categorization. Galtung does this by dividing violence into three classifications: direct violence, structural violence, and cultural violence.

First, the most visible form of violence is direct violence. This violence is physical and readily apparent through observable bodily injury and/or the infliction of pain. It usually is evident and dramatic. Direct violence is "not only ripples on waves, but waves on otherwise tranquil waters," writes Galtung (1969, p. 173). Examples of direct violence are what most people refer to as violent acts, from murder to verbal attacks, and can be traced back to "concrete actors" (1969, p. 170-172).

There are many different forms of violence that we must consider

The second type of violence, structural violence, is much less obvious yet could be more fatal than direct violence. Typically, no particular person or persons can be held directly responsible for structural violence. This type of violence is frequently built into the structure of social, cultural, and economic institutions. Structural violence has the effect of denying people essential rights, such as economic well-being or social, political, and sexual equality.

Understanding Violence: The Three Classifications

Because structural violence is so ingrained in society, it often goes unnoticed and is frequently accepted as the norm. Institutionalized racism, for example, is a form of structural violence that harms people and prevents them from meeting their basic needs. Other forms include institutionalized sexism, which can be seen in the gender wage gap, and institutionalized classism, shown in the unequal access to quality healthcare in poorer neighborhoods.

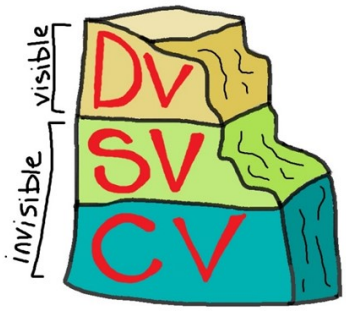
Third, cultural violence is defined by Galtung as "any aspects of a culture that can be used to legitimize violence" (1990, p. 291). Galtung describes cultural violence as a permanence, where it remains essentially the same throughout time because cultures are slow to transform. Whether it is religion or language, any aspect of a culture can be used to legitimize direct and structural violence. Cultural violence makes direct and structural violence look or feel "right," or at least acceptable—this form of violence provides an explanation for direct and structural violence. The belief that some people are valued more than others, and the consequent dehumanization of those who are put into the category of "them," is an example of cultural violence. Since the colonial era, for example, the belief in the U.S. that people of color are inferior to white people demonstrates cultural violence. It was a cultural belief in racial inferiority that led to the justification of significant events in American history, from atrocities committed against Native Americans to the enslavement and segregation of black people.

It is important to note that all these forms of violence are interrelated and mutually reinforcing. There is a causal flow from cultural violence, to structural violence, to direct violence. One of the images that Galtung presents to illustrate the relationship between the forms of violence is the violence strata. This image of one form of violence built atop another showcases the idea that the types of violence enter and relate to time differently. Direct violence is viewed as an event, the noticeable incident that is visible to the naked eye. Structural violence is a process, where its degree of intensity varies throughout time.

Understanding Violence: The Three Classifications

Cultural violence remains mostly unchanged throughout time, as cultural patterns are slow to change. At the bottom of the strata is the "steady flow of time" of cultural violence (1990, p. 294). It is from this layer that the upper layers "derive their nutrients," as argued by Galtung (p. 294). The middle stratum is structural violence.

While the forms and patterns of exploitation change throughout time, these structural injustices are so embedded in institutions that they are not distinguishable. Lastly, at the top, is the most visible layer: direct violence. The explosion of direct violence grows out of the layers of less noticeable, more embedded forms of violence that are rarely addressed. This image shows how interrelated these types of violence are, and how they impact and influence each other. Violence is a persistent issue, and it takes many forms.



Violence takes on many forms both visible and invisible to those involved

Despite what classifications and simplified images may communicate, violence is a very complex issue. A single event seen as a violent act could potentially fit into all three classifications of violence in one way or another. The underlying causes that led to the violent act that would easily fall under direct violence could easily fall under both structural violence and cultural violence. An example of this can be seen in the disproportionate rate of violence faced by transgender individuals.

In the United States, from 2013 to 2018, at least 128 transgender people were victims of fatal violence (Human Rights Campaign [HRC], 2018). Of these 128 deaths, nearly nine in every ten victims were transgender women, and 110 were transgender people of color (HRC, 2018). Each one of these killings is a directly violent act.

Understanding Violence: The Three Classifications

The cause of these deaths and general discrimination against transgender individuals is rooted in the dehumanization of transgender people and long-held beliefs dictating gender norms and behavior. This anti-transgender bias is a form of cultural violence, and used as justification for directly violent acts, like murder. This bias also justifies instances where discriminatory and unjust barriers deprive transgender individuals the right to full and equal participation in society. Inequalities in the justice system, for example, is a form of structural violence. Many transgender people, especially transgender people of color, avoid interaction with law enforcement because they fear harassment, intimidation, incarceration or violence — leaving transgender victims of crime without the legal recourse and protections they vitally need. In fact, only 19 states and the District of Columbia currently have laws that address hate or bias crimes based on sexual orientation and gender identity (HRC, 2019). As a result, bias-motivated crimes against transgender people often go uninvestigated, unreported, and therefore unaddressed.

In the pursuit of understanding peace, it becomes necessary to attempt to understand violence. Violence, however, is not simple or straightforward. It varies in form, intensity, and visibility. The three classifications that Johan Galtung established provide a framework to understand violent acts, and the root causes that lead to them. It becomes clear that these roots, the biases, and norms that make up cultural violence, are at the core of understanding and addressing violence, and consequently, peace.

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Transgender Activists

During the 1960s, the Stonewall Inn was a highly popular, mafia-run gay club in New York City, where many LGBTQ+ individuals worked and used it as a place of refuge. LGBTQ+ individuals flocked to gay bars and clubs, because they could express themselves openly without worry. In 1966, the New York State Liquor Authority reprimanded and shut down establishments that served alcohol to LGBTQ+ individuals, because it was viewed as "disorderly".

After tireless efforts, the regulations were overturned in the latter half of 1966. However, this did not stop police interference for long. In the summer of 1969, New York City police raided the Stonewall Inn. Entering with a warrant, police rounded patrons up and arrested 13 individuals. As a result of the constant discrimination LGBTQ+ individuals faced for showing any kind of public displays of affection to someone of the same sex, the Stonewall Riots began, leading to six days of protests and violent clashes with law. Among those rioting were activists Marsha P. Johnson, Sylvia Rivera, and Miss Major. While the Stonewall Riots and those who took part in them did not establish the gay rights movement, it took great courage for transgender and non-binary individuals to step into leadership roles during this oppressive time. Their leadership helped to ignite the fire for LGBTQ+ political activism across the nation and the world.

Gay Liberation Front march on Times Square in New York, N.Y., 1969

Transgender Activists

Street Queen: Sylvia Rivera

Born in 1951, Latinx-American gay liberation and transgender rights activist Sylvia Rivera became an orphan at the young age of three. She was raised by her Venezuelan grandmother at the time, and Rivera struggled to be herself. As a result, she left home at the age of 11 and began working as a sex worker. It was the only job she could find as a youth transgender woman with no money, no home, and limited education. Soon, she stumbled upon 42nd Street, where many of the residents were drag queens, sex workers, and members of the LGBTQ+ community. Subsequently, Rivera was eventually taken in by the local community of drag queens.

In the 1960s, Rivera faced extreme challenges due to her identity as a queer gender nonconforming person of color. While she was working, Rivera met Marsha P. Johnson for the first time and soon they became very good friends. During their time as friends, the Stonewall Inn, was raided by police. The local queer and transgender communities were tired of the way they were being treated in public and in their place of refuge. Sylvia Rivera, Marsha P. Johnson, and hundreds of others fought back and won by throwing pennies, bottles, stones, and more at the police.

"I have been beaten. I have had my nose broken. I have been thrown in jail. I have lost my job. I have lost my apartment. For gay liberation, and you all treat me this way?" -Sylvia Rivera

Following the riots, Rivera attended meetings, including those held by the Gay Liberation Front (GLF), Gay Activists Alliance (GAA), and other newly-formed radical gay rights organizations. Her struggle with "Otherness" in the GLF and GAA led her and Johnson to form Street Transgender Action Revolutionaries (STAR).

Transgender Activists

Street Queen: Sylvia Rivera

STAR addressed the needs of poor street queens and a STAR House was created as a shelter for homeless youth, street queens, and hustlers. Both Sylvia and Marsha worked endlessly for the inclusion of transgender, gender non-conforming, and queer people of color in the gay rights movement. Sylvia also became involved in a campaign to pass the New York City Gay Rights Bill. However, after giving a speech that backfired due to the public's lack of familiarity with her transgender identity, she became completely discouraged after no improvements were made to protect those who did not fit "neatly" into the mainstream movement.

Sylvia's spirit became broken after the rally for improving the bill and attempted suicide following the event. Luckily, Marsha P. Johnson found her just in time to save her. Because of her public humiliation during the campaign speech, Rivera abstained from activism for almost two decades. She told American LGBTQ+ non-fiction writer Eric Marcus,

> "I'd like to do a lot more for the movement, but the movement just doesn't want to deal with me." (Iovannone, 2018)

After Sylvia's long fight with liver cancer, on her deathbed in 2002, she continued calling attention to the concerns of queer and gender-variant poor and homeless people of color. She noted the constant exclusion in the gay rights movement and brought awareness to the fact that many transgender Americans are victims of pervasive mistreatment, violence, economic hardship, and physical and mental health issues. In honor of her life, the Metropolitan Community Church of New York opened *Sylvia's Place* for LGBTQ+ individuals who lack necessary resources and experience discrimination. Sylvia Rivera remained headstrong and refused to be silent, while facing a society that told her she should not exist. For that and much more, her activism will live on for LGBTQ+ individuals across the world.

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Transgender Activists

Drag Mother: Marsha P. Johnson

Born in 1945, Marsha P. Johnson began wearing dresses at the age of five. As an African American transgender woman living in the mid-1900s, Johnson's mother had difficulty accepting her daughter's choices because she had limited awareness about the LGBTQ+ community. Johnson decided to leave home at the age of 20, after graduating high school. She began waiting tables at Howard Johnson's on 42nd Street in New York City.

> "I may be crazy, but that don't make me wrong." ~ Marsha P. Johnson

After working there for a few months and engaging in sex work, the drag queen community welcomed Marsha. There, she received the name "Black Marsha", then eventually, P for "pay it no mind" and Johnson from the restaurant. She quickly became comfortable accepting her "drag mother" role, where she helped homeless and struggling LGBTQ+ youth, while also touring the world with the Hot Peaches Drag Queens. A popularly attended gay bar called the Stonewall Inn became a place Marsha and her friends went often.

Marsha P. Johnson was an African-American transgender woman and revolutionary LGBTQ rights activist. She is credited for being an instigator in the Stonewall riots.

Transgender Activists

At the Stonewall inn, the Stonewall Riots served as a catalyst for the gay rights movement in the United States and around the world. Marsha P. Johnson and her dear friend Sylvia Rivera are said to have played a pivotal role in the Stonewall Riots of 1969. They sparked political activism that led to the creation of a number of organizations, including the Gay and Lesbian Alliance Against Defamation (GLAAD), and Parents, Families, and Friends of Lesbians and Gays (PFLAG). Together, they established Street Transgender Action Revolutionaries or STAR. This is a group, which to this day, that is committed to helping homeless transgender youth in New York City.

In 1992, Marsha P. Johnson's body was found in the Hudson River. The police ruled it suicide, while most claims from friends, family, and co-workers say she was not suicidal, and it was murder. Since her death, there have been movies and documentaries on Marsha's life that can help audiences better understand her accomplishments. These movies include *Marsha P. Johnson*, *The Death and Life of Marsha P. Johnson*, and *Happy Birthday, Marsha!* The Marsha P. Johnson Institute was also established in 2015, and its mission is to protect and defend the human rights of transgender and gender non-conforming communities, as Marsha did. Though her life was cut short, Marsha P. Johnson's memory is kept alive through all of these tributes and the impact of her efforts to better the lives of the LGBTQ+ community.

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Click here for a fun peace related word-search.

Enjoy!

Transgender Activists

Miss Major Griffin-Gracy

The discussion of the roots of LGBTQ+ and transgender-specific activism often starts at the Stonewall Riots and names two women in particular— Marsha P. Johnson and Sylvia Rivera. While those women are absolutely deserving of the recognition and praise for their work for the LGBTQ+ community at Stonewall and beyond, there are others missing from the story. Miss Major Griffin-Gracy, often referred to as Miss Major, is one such figure. Miss Major is a trans woman activist and community organizer who advocates with a particular focus on trans women of color. The contributions that she has made to LGBTQ+ activism cannot be overstated, and the recognition she deserves is long overdue.

Miss Major's activism started at the 1969 Stonewall riots, in which she emerged as a leader and was arrested. While in prison, she communicated with Frank "Big Black" Smith, who helped Miss Major find an approach to helping her community solve problems rather than masking them. After her release from prison, Miss Major eventually moved to San Diego, and then San Francisco. In both communities, her activism became dedicated to the AIDS epidemic. In the early 2000s, Miss Major became part of the Transgender Gender Variant Intersex Justice Project (TGIJP), which had been founded by Alex Lee. As part of her work with TGIJP, Miss Major led efforts to support transgender women who had been imprisoned, especially trans women of color. Inside and outside of the organization, Miss Major has fought against police brutality and criminalization.

Trans women of color are often ignored and not given the rightful credit they deserve as driving forces behind the transgender community and the activism that uplifts such communities. Though largely by-passed and unrecognized by those outside of the community, Miss Major has been an icon and hero for the transgender activism community. From her leadership at the Stonewall Riots to her continued work today, Miss Major succeeds in highlighting the intersections of poverty, race, and gender in the LGBTQ+ community.

Celebrating Trans Voices on the International Transgender Day of Visibility

Every year on March 31st, the International Transgender Day of Visibility (TDOV) is held. This holiday is meant to celebrate transgender and gender non-binary individuals world-wide and raise awareness regarding the discrimination they face. The first TDOV was held in 2009 and was created by trans activist, Rachel Crandall. She formed the idea for the celebration as a reaction to the widespread lack of holidays honoring trans people. At the time, the only well-known holiday was the Transgender Day of Remembrance, which mourns the murders of trans individuals. Crandall wanted to create an occasion to celebrate the lives of those still living in the trans community.

Today, the TDOV celebration is largely led by the advocacy organization, Trans Student Educational Resources (TSER), which was founded in 2011 (Cowan, 2016). Other organizations, such as the Human Rights Campaign (HRC) and GLAAD are also involved in campaigning for TDOV. For large organizations such as those previously mentioned, TDOV tends to involve sharing resources for the LGBTQ+ community that can benefit trans individuals, as well as sharing trans stories with the wider public. Both HRC and GLAAD have taken part in social media campaigns that boost the stories of trans creators online in order to reach people outside of the LGBTQ+ community. In the past, TDOV has involved campaigns on social media in which individuals share personal stories, statistics, and photos to increase awareness of trans contributions and celebrate their lives.

Protestor holds up a sign at the Trans Day of Visibility

Celebrating Trans Voices on the International Transgender Day of Visibility

The year 2019 is important, because it marks the 10-year anniversary of the first TDOV. A number of events will be taking place to honor this occasion across the country. The first National Trans Visibility March, originally planned to take place on March 31st, will be taking place in September 2019 in Washington D.C. to honor the lives of trans and non-binary individuals and to support equal rights and inclusion for the community. According to an article by the *Washington Blade*, the organizers for the march are planning to raise funds in order to bring in trans activists and allies from cities such as Atlanta, Chicago, Dallas, New York and Miami in order to rally together for the community (Chibarro, 2019).

While TDOV does not receive as much attention as Pride Month in June or LGBTQ+ History Month in October, it just as important to center trans and non-binary voices and recognize the important roles that these individuals have played in the fight for LGBTQ+ rights. Celebrations such as TDOV present a chance to both bring the trans community together, as well as educate potential allies.

Click here for more information on the Transgender Day of Visibility

To learn about events that you can attend to support the community click here

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Standing up for LGBTQ+ Youth Through Silent Student Activism

Each year on the third Friday of April, students across the country take a symbolic vow of silence. These students come together and make the decision not to speak for an entire day in support of a group that is regularly silenced: LGBTQ+ individuals. This event, known today as the Day of Silence, was first organized by a college student named Maria Pulzetti in 1996 at the University of Virginia. According to Pulzetti, the goal was

> "to demonstrate how discrimination can silence the voices of so many other youths." (Pulzetti, cited in Storer, 2008, p. 1)

Pulzetti chose to organize the event as a Day of Silence as opposed to a panel discussion in order to create something visible that would raise awareness for those not familiar with LGBTQ+ issues. In its first year, the Day of Silence had about 150 participants and received media coverage within the state of Virginia.

By 1997, more than 100 universities began participating in the Day of Silence. In 2000, University of Virginia students Jessie Gilliam and Chloe Palenchar led the effort to expand the Day of Silence to high schools. They contacted Chris Tuttle, the National Student Organizer of GLSEN to receive more funding and support for the event. This resulted in the nationwide expansion of the Day of Silence, which in 2018 was commemorated by more than 15,000 students (Cifredo, 2018).

Today, the Day of Silence is led by GLSEN, an organization formerly known as the Gay, Lesbian & Straight Education Network, which aims to foster inclusion of students of all sexual orientations, gender identities and gender expressions in K-12 schools. Notably, the Day of Silence is just one of the campaigns that GLSEN holds each year, but it is well-known for its status as a largely student organized event. While GLSEN promotes the Day of Silence and provides resources to assist in organizing, it is students themselves who take the vow of silence and work to raise awareness about LGBTQ+ issues.

Standing up for LGBTQ+ Youth Through Silent Student Activism

GLSEN also provides information to educate students about why the Day of Silence is necessary. According to GLSEN's most recent National School Climate Survey, 85% of LGBTQ+ youth in K-12 schools still experience verbal harassment (Cifredo, 2018). Last year, students also campaigned for more specific causes during the Day of Silence. According to Ikaika Regidor, the GLSEN Director of Education and Youth Programs, students spoke out about trying to push for change regarding different issues, from

> "demanding LGBTQ-inclusive curriculum to equitable discipline practices to making schools trans-inclusive to gun reform." (Cifredo, 2018)

Through the Day of Silence, it is possible to see what can be achieved when students organize and stand up for LGBTQ+ youth.

A group of students hold up their Day of Silence pledges in 2016

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Andy Cray: Healthcare Activist

An unsung hero of transgender activism, Andy Cray worked in healthcare advocacy for five years. However, his contributions to transgender-inclusive healthcare are seen as monumental by the transgender community. Andy Cray came out as a transgender male in college, and transitioned throughout his time in law school. He passed away at twenty-eight from terminal oral cancer. Nevertheless, he radically changed the landscape for LGBTQ+ healthcare in his short life.

Starting in 2009 as a Holley Law Fellow at the National LGBTQ+ Task Force, Andy worked tirelessly across the United States to help secure transgender healthcare wins (Paschall, 2014). His work also focused on full access to care for LGBTQ+ veterans, as well as LGBTQ+ healthcare in regards to the Affordable Care Act. In fact, he was helping to orchestrate reversals of trans-exclusionary health care practices up until his death. While fighting his own battle with cancer, Andy utilized his experiences in the healthcare system as a trans man to write an op-ed titled "No One is Invincible", imploring others within the community to seek medical attention and enroll in the programs offered by the Affordable Care Act (Cray, 2014).

Activism comes in many forms, from protesting to educating to changing policies. Andy Cray did a little bit of all of this, and though his contributions were cut short by his death, they should not be forgotten. LGBTQ+ healthcare, particularly transgender healthcare, would be radically different and likely much less accessible had Andy Cray not dedicate each and every part of himself to the fight.

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Speakers at Ball State University

In April 2019, we have two eminent speakers visiting us at Ball State University!

Dr. Jill Davidson

Dr. Jill Davidson is a school psychologist who has worked in the field for nearly forty years after earning her Ph.D. from the University of Texas at Austin. Her professional interests include understanding the development of reading and writing skills, managing aggression in children, special education eligibility, and ethics of her practice. She is also a determined advocate of gender acceptance and legislation that will make inclusivity a priority in schools. This past February, she spoke with the Washington state Senate Early Learning and K-12 Education Committee in support of a proposed bill to begin creating a safer, more inclusive space for transgender students in schools through mandatory training and other policies.

Date: April 4th, 2019

Professor Deirdre McCloskey

A Distinguished Professor of Economics, History, English and Communication at the University of Illinois at Chicago, Deirdre McCloskey has written 17 books and over 400 other scholarly works in fields from economic theory, to feminism, to law. Although known as a "conservative" economist, she claims herself to be a literary, quantitative, postmodern, free-market, progressive-Episcopalian, Midwestern transgender woman from Boston. Having turned to ethics and the creation of a "philosophical-historical apology for modern economies," her most recent book trilogy discusses the world since the Industrial Revolutions, the "Bourgeois Era," and argues that the major increase in human welfare has come about by innovation, not capital accumulation.

Date: April 18th, 2019

CONFERENCES

Friday-Saturday, April 5-6	**Preparing Tomorrow's Peacebuilders: Career Paths in Peace Studies and Conflict Resolution (13th International Conference on Conflict Resolution Education)** Intended for students in secondary and post-secondary school, this conference is designed to showcase the career opportunities in the field of peace and conflict studies. Located in Columbus, OH. URL: https://u.osu.edu/cre2019/
Monday-Wednesday, April 8-10	**Othering and Belonging Conference 2019** This conference will explore subjects ranging from rising authoritarianism, climate change, migration, technology and big data, and changing demographics. It will host a diverse group of speakers and performers working to expose, analyze, and combat extreme othering, and who are actively advancing strategies and work towards inclusion and belonging. Located in Oakland, CA. URL: http://conference.otheringandbelonging.org/
Monday-Tuesday, April 29-30	**ICESA Statewide Sexual Assault and Human Trafficking Conference: "From Hashtags to Liberation"** This conference will help us move forward as change makers in an innovative, progressive, culturally diverse, trauma informed, and survivor-centered way. Located in Muncie, IN. URL: https://indianacesa.org
Tuesday, April 30 2:00 pm ET	**Webinar: How Dialogue Can Help Bridge Unbridgeable Divides** Mediators Beyond Borders International is hosting a conversation on *It's Not Our Differences that Divide Us…How Dialogue Can Help Bridge Unbridgeable Divides?* by Dave Joseph. This webinar will reflect on how dialogue can help promote coexistence, connection, mutual respect and understanding in a broad variety of settings. Located online. URL: https://mediatorsbeyondborders.org

ON AND OFF CAMPUS EVENTS CONTINUED

Saturday, April 1 @ 8am - 6pm	**Indiana Philosophical Association Spring Workshop** The theme for this workshop is the "Philosophy of Oppresion" which includes oppression based on sex, gender, race, ethnicity, political affiliation, etc. The keynote speaker is Leonard Harris, Purdue University, who will be giving a talk on "The Terror of Necro-Being in a Non-Moral Universe."
Saturday, April 27 @ 9am - 12pm	**Horticulture Volunteer Day** Join the Minnetrista Horticulture team for a special volunteer day to help maintain and further their gardens! Volunteers will have the opportunity to learn and grow in their knowledge of the garden cultivation alongside helpful professionals.
Saturday, April 27 @ 7-10pm	**Muncie OUTreach MasQUEERade Prom** No matter your sexual orientation or gender identity, if you are under the age of 21, this formal dance is free of charge. Located at Minnetrista in the Cantina Room.
Saturday, April 6, 13, 20, 27 @ 10:45am	**Yoga Before Beer (Never Fear)** The Guardian is offering yoga for all levels (no experience required). Join them and gain strength, flexibility, and calm. There is no need to drink, but you can if you want! $10 admission. Located at the Guardian Brewing Company in downtown Muncie.
Friday, April 5, 12, 19, 26 @ 3pm	**Meditation in the Museum** Join us every Friday for a chance to unwind and reflect on the week. Integrate the dimensions of wellness to promote your quality of life, improve personal habits, and achieve balance through guided meditation. Located at the David Owsley Museum of Art on Ball State campus.

MUNCIE COMMUNITY LEADERS

GARY AND LANA MERRITT

A few years ago, Middletown native, Gary, and Muncie native, Lana, decided they wanted to give back to the communities they called home. Through conversations with the Foundation, they decided to join The Community Foundation of Muncie and Delaware County's Legacy Society. Two new funds will be established through the Merritts' estate plan.

The couple holds a special place in their hearts for the animals in their lives. During their 46 years of marriage, they have had a variety of pets. Today, their family includes two cats. "You just build a special relationship with pets," explained Gary, who also regularly walks his nephew's dog, Sophie, while visiting friends in his hometown. Gary and Lana want to make a difference in the lives of animals through a bequest. Future funds established in the Merritts' name will benefit animal serving organizations – Animal Rescue Fund and Best Friends Animal Society, a national nonprofit focused on saving animals.

> "We want to support both of our hometowns. Working with local community foundations was the way to do that.—Gary Merritt

It is community members like Gary and Lana that lead by example, and inspire other community members to do the same. We here at the center chose to feature them to show that no donation or action is too small to make a difference in your community.

References

https://www.cfmdin.org/donor-stories

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. They can be contacted through the multicultural center, at mc2@bsu.edu for more information.

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 Tuesdays at 6:00PM in Burkhardt Building room 220.

Ethnic Theatre Alliance

The purpose of Ethnic Theatre Alliance is to explore worldviews of cultures, diversity, and social justice in order to educate members through Fine Arts. They do this in accordance with the Ball State University mission to create a community for the members to learn and develop worldview cultures so they may become better artists and people. They can be contacted through the Ball State Theatre department at theatrestu@bsu.edu for more information.

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
- Ross Community Center

ORGANIZATIONS CONTINUED

Ball State University Social Justice League

The Ball State University Social Justice League (SJL) is an organization of students and faculty members united by their commitment to social justice. The SJL 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. They can be contacted through the Ball State peace center at peacecenter@bsu.edu for more information.

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 meets 4PM on Mondays in the Kinghorn multipurpose room.

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. Spectrum meets Thursdays at 8:00 PM in SC 310. Prior to meetings, they meet to have informal family dinner in the Tally at 6:30PM.

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. BSSFL meets every Wednesday from 6:30-8PM in the Whitinger Business Building room 142.

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. CTA has meetings on Mondays at 7:30PM in Teacher's College room 108.

BSU COUNSELING CENTER SUPPORT GROUPS

Every year, hundreds of students, faculty, and staff members use the services of the Counseling Center at BSU. This comprehensive services office provides free and confidential psychological and career resources to students. Call (765) 285-1736 or stop by Lucina Hall, Room 320. All support groups start the week of 9/10/18.

Understanding Self and Others

Group members explore patterns of relating to self and others by discovering understanding and acceptance of themselves and others. Discussions vary greatly from depression, anxiety, relationships, family concerns, eating issues, alcohol abuse and/or personal growth. The groups thrive on diversity as members discover the common bond through emotional experiences. This group has sessions multiple times a week. Mondays 1:00-2:30PM. Wednesday 1:00-2:30PM and 3:00-4:30PM.

Weight Not, Want Not

Weight Not, Want Not is a supportive group for women with eating disorders or body image struggles who want to explore effective ways of coping. Its time is to be determined by availability of group members.

Safe Haven

This therapy group provides a safe place for LGBT students to explore and discuss patterns of relating to self and others by discovering understanding and acceptance of themselves and others. Topics of discussion vary greatly from coming out, finding support, relationships, family concerns, depression, anxiety, and/or personal growth. Safe Haven meets every Tuesday from 2:00-3:30PM.

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. The time for this group is to be determined by availability of group members.

Life ProTips

This four week workshop is meant to help better understand your thoughts and feelings to better overcome the daily challenges of life. This group meets on Mondays 4:00-5:00PM.

Building Resilience

This four week workshop helps you learn useful skills to empower you to build resiliency when things feel out of control. Meets on Mondays 3:00-4:00PM.

ABOUT US

The Center for Peace and Conflict Studies is an interdisciplinary center whose mission is to pursue research on structural, cultural, 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, peace-building, 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.

Interim Director: Maria Hernandez Finch, Ph.D.

Research Fellow: Gerald Waite, M.A.

Curriculum Coordinator: Steven Hall, Ph.D.

Outreach Coordinator: Beth Messner, Ph.D.

Graduate Assistant: Aashna Banerjee

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

Come visit us!

Address: Our office is located at 310 McKinley Avenue, Muncie, 47306.

We are the white house across the street from the campus shuttle bus stop at the BSU Student Center!

Our doors are open 9 AM to 4 PM Monday through Friday.

Do drop by!

Follow us!