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.

Women's March, 2017

BALL STATE UNIVERSITY
EST. 1918

Women's Liberation Movement, 1970

CELEBRATING WOMEN: YESTERDAY, TODAY, AND TOMORROW

Throughout the month of March, America will celebrate the achievements of women from elementary school students learning about the suffragette movement, to museums celebrating the works of women artists, and conferences dedicated to showcasing women in academia and inspiring the leaders of tomorrow. While women have made enormous strides in the fight for equality, many accomplishments of the feminist movement are very recent, and it is important to reflect on those who overcame adversity to give the women of today the opportunities available to them.

Aura Lewis' illustration on the Women's March

The National Women's History Project (NWHP) was founded in 1980 in Santa Rosa, California with the aim of celebrating the accomplishments of women. The organization was founded by activists Molly Murphy MacGregor, Mary Ruthsdotter, Maria Cuevas, Paula Hammett, and Bette Morgan in an effort to broadcast women's historical achievements. The idea to push for increased representation of the accomplishments of women began in 1979. MacGregor, also a history teacher, joined Gerda Lerner, a historian, to create a 17-day women's history conference at Sarah Lawrence College in New York. The conference was able to generate a great deal of attention with *Ms Magazine*, a prominent media source for the second-wave feminist movement, covering the effort.

The NWHP, along with other feminist organizations, wanted to create a Women's History Week to coincide with International Women's Day, an occasion which was first held in 1909. In 1975, the United Nations officially adopted International Women's Day, which was held that year on March 8th.

CELEBRATING WOMEN: YESTERDAY, TODAY, AND TOMORROW

The NWHP called upon Democratic Representative Barbara Mikluski to petition for a National Women's History Week. In February of 1980 they achieved their first goal. President Jimmy Carter issued a Presidential Proclamation declaring the week of March 8th (1980) as National Women's History Week. Further success came later that year when Representative Mikulski and Senator Orrin Hatch co-sponsored a resolution to recognize National Women's History Week in 1981.

President Jimmy Carter pronounces March 2nd through the 8th as National Women's History Week

Activists continued to campaign and by 1986, fourteen states in the U.S. had begun marking March as Women's History Month. At this point, the movement had become a national one, and activists continued to lobby for an entire month dedicated to women's history. Success was finally had in 1987 when Congress declared March to be Women's History Month. Today, the president issues a yearly proclamation honoring the achievements of women during this month.

The progress which has been made in honoring women is groundbreaking, especially when you trace the movement back to its origins; before women had many of the rights which are taken for granted today.

While the achievements of women are officially celebrated in the U.S. due to nationwide efforts to support the creation of Women's History Month, this was preceded by more than a hundred years of struggle by women across the country. Before women's achievements could be recognized, women campaigned to gain basic rights, like the rights to vote and own property. Out of this movement grew the modern feminist movements and allowed women the space to lobby for equal pay and reproductive and family rights.

CELEBRATING WOMEN: YESTERDAY, TODAY, AND TOMORROW

Increasingly, the voices of minority women also began to be heard and greater understanding of concepts like intersectionality grew. Black feminist, Latin feminist, and Trans feminist movements began to create spaces for women with intersectional identities to share their experiences and advocate for themselves. While modern feminist movements are more inclusive of minorities and people of diverse genders, this was not always the case. Still, there is much progress to be made. We must keep in mind that many women who hold intersectional identities face unequal, systemic barriers every day. Women's History Month is a time to celebrate the accomplishments of women, while also recognizing their struggles and the progress that still must be made. In this issue of *The Olive Branch*, we aim to do both.

For more information on women's history month please take time to visit the following links!

Women's History Month

Indiana Commission for Women

Why We Celebrate Women's History Month

Please check out the link below for a video on empowering young female athletes!

Women's History Month: Empowerment

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UNDERSTANDING INTERSECTIONALITY

On news channels and within online blogs, the term, "intersectionality" is often used as a buzzword to signal that the author is talking about diversity. It might seem like this term has always been a part of our vocabulary, but in fact, it has only been around since the late 1980s. Even after the term was first coined in 1989 by law professor and social theorist Dr. Kimberlé Crenshaw, it remained relegated largely to academia. In 2018, "intersectionality" made an appearance at the 2018 Oscars when actress Ashley Judd, speaking about change in Hollywood declared,

> **"We work together to make sure that the next 90 years empower these limitless possibilities of equality, diversity, inclusion, intersectionality — that's what this year has promised us." (Stamper, 2018)**

It would appear that the once niche term has become very familiar to most Americans, but do we actually know what it means?

Kimberlé Crenshaw speaks onstage at the 2018 Women's March in Los Angeles California

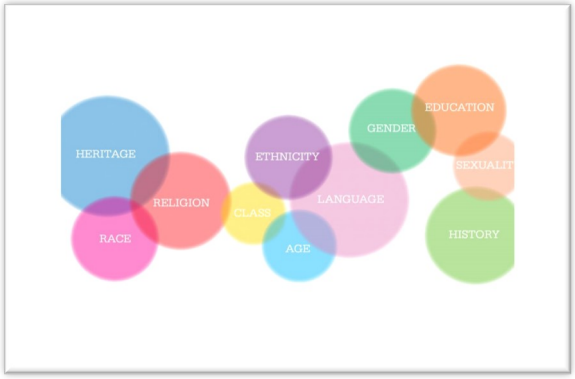
When Kimberlé Crenshaw first used the term "intersectionality" in her 1989 paper entitled, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," she was using it to characterize a specific problem faced by Black women. Crenshaw described how in 1976, several Black women sued General Motors, arguing that the company had denied them jobs because they were both Black and women. According to the plaintiffs, General Motors hired Black men for factory positions, and white women for secretarial positions, but did not consider Black applicants who were women. Nevertheless, as Crenshaw asserted, this clear example of discrimination was denied by the courts because it was not believed that the plaintiffs should be able to combine their claims of sex discrimination and racial discrimination. It was in thinking about how racial and gender-based discrimination combine to create further barriers that Crenshaw created the term used by many today to describe their own experiences.

UNDERSTANDING INTERSECTIONALITY

The term intersectionality was created towards the end of the second wave of the feminist movement, when women activists of color were critiquing how little attention earlier women's movements had paid to their struggles. The idea that identities intersected was well-known to the many non-white women who participated in the second feminist movement which stretched from the 1960s-1980s. One example of this concept being recognized, more than ten years before the term "intersectionality" was coined, comes from the Combahee River Collective Statement, a document released by the Boston-based Black, lesbian feminist organization, the Combahee River Collective. Released in 1978, the statement declared that,

> **"The synthesis of these oppressions creates the conditions of our lives. As Black women we see Black feminism as the logical political movement to combat the manifold and simultaneous oppressions that all women of color face." (Combahee River Collective, 1978)**

Many scholars and writers such as Angela Davis and Bell Hooks also wrote on themes related to intersectionality before the term had even been coined. Womanism, a Black feminist theory which emphasizes the importance of both a woman's femininity and culture, was first created in 1979 when the writer Alice Walker used the term "womanist" in her story, "Coming Apart." Another prominent example of activists emphasizing the intersections of womanhood and Blackness can be seen in Sojourner Truth's 1851 speech, later given the title, "Ain't I A Women?" Latinx writers also spoke about the intersections within their identities, among which Ada Maria Isasi-Diaz, the originator of mujerista theology, is a prominent example.



An example of intersectional identities

The term intersectionality was coined long after women of color originally began speaking out about the way their intersecting identities were ignored by mainstream movements. When Crenshaw created the term, it gave a voice not just to Black women, but allowed other people with multiple marginalized identities to put a name to their experiences. As shown by Crenshaw's original example, those who hold identities within multiple marginalized groups are affected by different kinds of, and often compounded, discrimination. The importance of the term is obvious to those whose experiences it helps to explain. However, even before intersectionality became a widely known idea, the definition of the word began to be altered and co-opted by writers online.

UNDERSTANDING INTERSECTIONALITY

As stated before, intersectionality is not a synonym for diversity, as it has been used by some who unwittingly water down the meaning. Crenshaw herself has addressed the phenomenon, stating that, "intersectionality can get used as a blanket term to mean, 'Well, it's complicated.' Sometimes, 'It's complicated' is an excuse not to do anything." (Crenshaw, 2017)

While the term caught on quickly after Crenshaw's paper was published, it was originally used mainly by other academics. The concept of intersectionality was primarily used by those who studied feminist theory and queer theory, as well as those who completed studies on discrimination related to race and sexuality. Intersectionality became important because it gave a voice to those who wanted to discuss broader patterns of oppression and discrimination, yet it was slow to catch on with the wider public.

The use of the word grew throughout the 2000s, with more people using the term to describe their experiences. One of the first examples of intersectionality catching on with the media occurred during the 2017 Women's March in Washington D.C. Activists debated whether the march was truly welcoming to all women, so organizers turned to the term "intersectional" to describe the goals of the movement. Included in the official platform for the 2017 Women's March, is the statement that,

> **"Women have intersecting identities and are therefore impacted by a multitude of social justice and human rights issues." (Desmond-Harris, 2017)**

Websites and major news outlets began talking about the term and defining intersectional feminism.

The original intention of intersectionality was to promote action. Crenshaw called attention to the injustices faced by Black woman in America by giving it a name. Intersectionality is important because it calls people to recognize the strides which still must be made towards equality. As with the 2017 Women's March, feminist movements are often still criticized for ignoring the struggles of women of color and trans women, while reinforcing the idea that white women are the "standard." Black feminist groups like the Combahee River Collective still exist today, giving women a space where they can share experiences and advocate for themselves. Feminist organizations for other women of color and trans women also exist, and numerous larger organizations have begun making commitments to recognize the struggles of women with intersectional identities and boost their voices. While Crenshaw's original intention was to give a name to a systemic problem facing Black women, by coining "intersectionality" she has done much to give a voice to people with intersectional identities around the world.

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Feminist theory refers to the extension of feminism into theoretical discourse. It aims to understand the nature of gender inequality and involves examining gendered social roles.
Queer theory refers to a field of critical theory that emerged in the early 1990s out of the fields of queer studies and women's studies.

A BRIEF HISTORY OF AMERICAN FEMINISM

The words, "feminist," or "feminism" are still terms which can draw a lot of controversy due to misconceptions regarding their meaning as well as perceived radical connotations, despite having roots in social movements from the 19th century. While scholars trace the ideas associated with feminist movements back to ancient Greece, it was not until the late 1880s that the word "feminism" came into popular usage. Today, feminism is defined by Merriam-Webster as,

"The theory of the political, economic, and social equality of the sexes." While this concept has been at the center of feminist thought, the fight for women's rights has gone through several distinct phases, referred to as "waves."

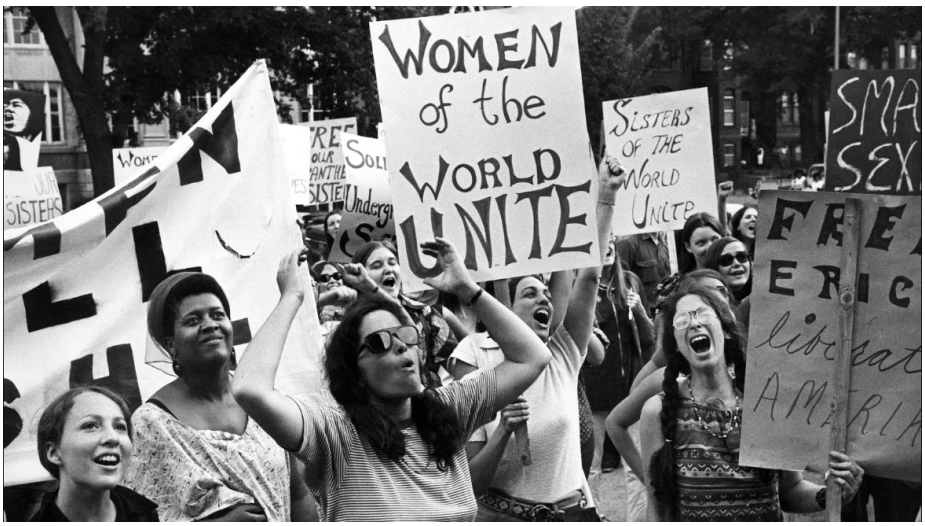
The first wave of American feminism began in the mid-nineteenth century, and some say that it officially began at the Seneca Falls Convention in New York in 1848. It was here that the Declaration of Sentiments was drawn up, primarily by the suffragist Elizabeth Cady Stanton. This revolutionary document advocated for women's right to vote, a controversial topic at the time. The first wave of feminism was also associated with the temperance and abolitionist movements in the U.S., which advocated for a ban on alcohol consumption and protested the continuation of slavery in the United States. This movement included African-American figures such as Sojourner Truth and Frederick Douglass. The work of the Suffragettes continued into the beginning of the 20th century, and in 1920, the Nineteenth Amendment was ratified, allowing women the right to vote.

The second wave of feminism began in the early 1960s and was focused on establishing women's rights in the workplace and campaigning for sexual, family, and reproductive rights.

Women's Suffrage march in New York Circa 1900s

A BRIEF HISTORY OF AMERICAN FEMINISM

Feminist writer Betty Friedan's 1963 book, "The Feminine Mystique," is often credited with spurring forward the women's rights movement during the 1960s. Organizations like the National Organization for Women (NOW) were formed to advocate exclusively for feminist goals such as those mentioned earlier amid fears that the women's rights movement would be lost among the many other social movements occurring during the time period. One of the main focuses of the second wave of feminism was the ratification of an Equal Rights Amendment, which was not achieved. The second wave tended to be more theoretical, and the idea of differentiating sex, a biological marker, from gender, a social construct, was formed. The second wave of feminism also included more women of color and began recognizing the new concept of intersectionality. Second wave feminists began to acknowledge that women of different races, classes, and expressions experienced the world differently.



Women's liberation movement in New York August 26, 1970s

However, despite the success the second wave had with bringing new topics into the mainstream and achieving increased legal protections for women, it came to an end in the late 1980s. Feminist scholars from developing nations criticized the movement, arguing that the second wave had neglected racial and class-based differences. This helped to kick off the third wave of feminism, which began in the 1990s. This wave focused primarily on closing the wage-gap and ending violence against women and included many who reclaimed traditional symbols of femininity, like high-heels and make-up, which had been shunned by the second wave. Leaders such as Gloria Anzaldua, Chela Sandoval, Audre Lorde, and many others worked to create a more centered place for women of color during this time period.

Some scholars and many media outlets claim that we have entered the fourth wave of feminism, which includes a very broad focus on issues related to expanding our understanding of gender, the inclusion of transgender rights, and eliminating violence against women.

A BRIEF HISTORY OF AMERICAN FEMINISM

While some young people proudly proclaim that they are feminists, others shy away from the radical connotations associated with the term. Intersectionality is at the forefront of this wave, and there is a greater understanding of the differences experienced by women from varied backgrounds and valuing their lived experience.

Intersectionality focuses on understanding the different experiences people encounter due to overlapping historically marginalized identities. Although previous waves of feminism primarily centered on the viewpoints and aspirations of white, Western, upper-class women, third wave feminists began to recognize that women holding other marginalized identities had diverse experiences. Additionally, while earlier waves of the movement centered around the idea of dismantling the patriarchy or breaking down the social systems which held men in dominant positions, later waves have created new terms to better understand the nuances of intersectionality. From this idea, feminist theologian Elisabeth Schussler Fiorenza coined the term, "kyriarchy," to describe the social system that keeps intersecting oppressions in place. The often-cited example of this is that while white men hold power over all women, a black man does not hold the same privilege over a white woman.

"Mainstream feminism has been traditionally concerned with gender inequality. Intersectional feminism, however, is concerned with all types of inequality" (Ferguson, 2014).

Today, it is difficult to state which causes the feminist movement will include in the future. While much work still needs to be done to ensure that equal rights are afforded to minority women, marginalized gender identities, and others, it is also important to reflect on the history of feminism to better understand our past and prepare to fight for the future.

Please follow the link below for this month's interactive quiz!

Women's History Month Trivia

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A REVIEW OF SELECTED FEMINIST MOVEMENTS

Feminism and Trans Communities

The feminist movement is vibrant and visible, especially after the inaugural Women's March of January 2017. However, this visibility has thrown light on some negative practices and beliefs common in mainstream feminism. The waves of pink "pussyhats[1]" and signs to the effect of "anything you can do, I can do bleeding" (referring to menstruation) have the intent of bringing women together over perceived commonalities in experience—but the impact can be very different. These are often signposts to trans women that their experiences are not worth the same consideration as cisgender[2] women's are, and that their experiences are not welcomed in the feminist movement.

Transgender people, especially trans women, are disproportionately vulnerable to violence. Because of the violence and material oppression faced by trans people, and specifically trans women, there needs to be room made for them in any liberation and justice movement, such as feminism. Notably, 2018 saw at least twenty-six trans people in the United States killed in violent ways—most of the victims being trans women (Human Rights Campaign). In fact, eighty-seven percent of the transgender people killed in 2017 were trans women (GLAAD, 2017). Therefore, feminism, as a broader movement and belief, needs to advocate for the safety and equity of all women, and needs to explicitly include trans women. In her article "The Transfeminist Manifesto", Emi Koyama describes her vision of transfeminism as a feminist movement by and for trans women who believe that their liberation-from oppression is tied up in the liberation of all women (2003). The movement—inclusive of cis women, trans men, cis men, and those outside of the gender binary—seeks to establish its own work and goals without, in Koyama's own words "taking over existing feminist institutions". Because of this focus, transfeminism does hold some differences from a general concept of trans inclusive feminism. Trans inclusive feminism seeks to integrate trans experiences and perspectives into more "mainstream" approaches, while transfeminism seems to look toward making new and unique spaces. Both approaches have value in the larger landscape of feminist theory, thought, and community organizing.

Whether creating new spaces or making sure established movements are inclusive, both transfeminism and trans inclusive feminism are crucial approaches to broaden the scope of feminism. Feminists and women are stronger together than apart, and this wholeheartedly includes trans women.

1A "pussyhat" is a knitted hat the comes from a square pattern (giving the hat the appearance of cat ears). These hats gained notoriety leading up to and after the Women's March of 2017 as a symbol of the movement, and of feminism in general.

2 A term for people whose gender identity matches the sex that they were assigned at birth.

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A REVIEW OF SELECTED FEMINIST MOVEMENTS

Multiracial Feminism

Have you ever heard the term 'white feminism'? What is it? White feminism is a term used to describe feminist theories and actions that address the issues and concerns of white women, without considering the needs and voices of women of color. White feminism is not a new phenomenon—instances span from the early history of the United States to modern day. A prominent example of what we mean by white feminism can be seen in the women's voting movement in the United States. During the suffragette movement, feminists such as Susan B. Anthony were vocal in their outrage at the idea that black men would be able to vote before white women were able to do so. Today, the problems of white feminism tend to be more covert, but still equally harmful. An example of modern white feminism is the idea that white, American women must "save" Middle Eastern, Muslim women who wear hijab or other modest clothing, out of the assumption that the women are being forced or coerced into wearing it. This leads to the question, if white feminism has the potential to be harmful, what is the solution? How do we avoid enacting white feminism? There's a potential solution in multiracial feminism.

Multiracial feminism dates to the 1960s, though some history is unclear because of historic erasure of the contributions of women of color, as well as their outright exclusion. Written into history by feminists such as Maxine Baca Zinn and Patricia Hill Collins, part of the goal of multiracial feminism is to acknowledge and celebrate the contributions of women of color to the larger body of feminist theory and action. The movement has been characterized as for the liberation of women of color and focuses primarily on an intersectional analysis and understanding of oppression. Mulitracial feminism is not a movement of exclusion—but it is not a movement of inclusion either. It's an approach to feminism that embraces and prioritizes the activism and experiences of women of color and welcomes white women to ally with them.

Committing to multiracial feminism is important for white women and women of color, because we need to work with and understand one another to be able to work towards a fair and just society. There are a few actions that can help guide all of us toward a more multiracially informed understanding of feminism. One potential action is "passing the mic" metaphorically—using our own privilege to let those who are oppressed share their own experiences and solutions. Another route towards multiracial feminism is actively choosing to read from feminist writers who are women of color. All in all, multiracial feminism provides a potential solution to help make the world a more just and equitable space for all women and gender minorities, regardless of their race and ethnicity.

A REVIEW OF SELECTED FEMINIST MOVEMENTS

Latinx Feminism

Some of the first ideologies of Latinx feminism date back 100 years ago to the time of the Mexican Revolution from 1910 to 1920. The governor of Yucatan, Salvador Alvarado, supported the feminist movement that was beginning. His time in office gave room for women's political activism and the first two feminist congresses, which allowed floor discussions on women's voting rights, political participation, abortion and contraception, and education. After most South American regions gave women the right to vote by 1939, the Years of Silence came from 1950 to 1970. This was a crucial time for women's writing across Latin America, as they found their voice on Latinx feminism through literature, philosophy, and poetry. Thus, claiming this a "silent" period of time for women.

As the late 20th-century arrived, Latinx women were focusing less on their rights to vote, and more on separating their motherhood from womanhood. They challenged the patriarchy by wearing black to publicly mourn women who died from illegal abortions and participated in human rights movements that were seeking to improve education, healthcare, and urban services. A few of the many prominent women during this time include Ada Maria-Isasi Diaz, who introduced Mujerista theology to the world in 1975 with her book, *Mujerista Theology: A Theology for Twenty-First Century*. The key aspect of this theology is for Latinxs to be at the center, and not the Other. Isasi-Diaz focuses on the subjective frameworks of all Latinxs and notes that no liberation can be attained if it isn't intersectional. Meaning, Latinx women must stand in solidarity with all identities, and create a society where no one is subjugated to multiple oppressions. The mujerista attitude, belief, and theology have been carried through to present-day. Another important figure in the Latinx feminist movement is Gloria Anzaldúa, who published the book, *Borderlands/La Frontera: The New Mestiza* in 1987. She provided two theoretical frameworks, where the first one began to gain currency as a key feminist concept across disciplines in the U.S. and transnational feminism, and the second questioned American feminism and the conditions of queer women of color, intercultural, and interracial identities. With the help of these frameworks and the formation of the Latinx Feminist Groups that spread to the United States in 1990s, 21st-century Latinx feminism was on its way to manifesting an inclusive, advanced society for women.

Currently, Latin American Women and the Latinx Feminist groups of the U.S. have become increasingly important members of the labor force, organized social movements for human rights and social welfare, and have voiced their demands in labor unions and various political parties. What these groups are working toward today include addressing the racial wealth gap between women of color and white citizens and working towards a future of inclusivity with the LGBTQ+ movement. With the extensive history, struggles, and constant oppression by ethnicity, race, class, and gender, Latin Feminist groups have been able to, and continue to, open a more just world to Latinx women in the future.

A REVIEW OF SELECTED FEMINIST MOVEMENTS

Black Feminism

In the Ohio Women's Rights Convention in 1851, human rights activist, advocate, and abolitionist, Sojourner Truth gave her "Ain't I A Woman?" speech that opened a new wave for Black Feminism across the United States. When the Civil War ended, Truth endlessly tried to find jobs for freed black people weighed down with poverty. It wasn't until the Women's Suffrage Movement for voting rights in the 1920s that black women's rights came into light again. The 19th Amendment became the determining factor for the first wave of Black Feminism, granting women the right to vote. However, voting was still difficult for black women, especially in the South. Decades passed, and not until the 1960s Civil Rights Movement did the second wave of Black Feminism begin.

Angela Davis, a prominent woman of the Black feminist movement, has been fighting oppression for decades. In 1970, Davis was accused of murder and found not guilty after two years in prison. Fighting the oppressive system, she is known to have championed the cause of black prisoners in the 1960s and 70s. After her release, she wrote the books *Women, Race, & Class* and *Women, Culture, & Politics* that were highly influential in the second wave of Black feminism. Another crucial book in the second wave of this movement was written by Patricia Hill Collins titled *Black Feminist Thought*. Her book interpreted the work of other black feminists such as Angela Davis, Alice Walker, Audre Lorde, and bell hooks.

During the second wave of Black Feminism, women found themselves pulled in multiple directions. Black men wanted their support in fighting racial discrimination and prejudice in the 60s, while white women wanted them to help change the inferior status of women in America. Black women were discriminated against in ways that did not properly fit within the categories of racism or sexism—but as a combination of both. Black women were not only fighting for the rights to contraception and abortions, but also trying to stop the forced sterilization of people of color and people with disabilities. Although, not a priority for the mainstream white women's movement, this action was recognized and termed "Womanism" by black writer and activist Alice Walker in 1983. In the same year, Audre Lorde published an essay titled *There is No Hierarchy of Oppression*. In this, she addressed the issues that black women faced which included the intersecting oppressions of gender, sexual orientation, and class.

Building on the work of feminists before her, Black feminist and scholar Kimberlé Crenshaw became a strong influence in the second and third wave, as she first coined the term intersectionality relating to feminism.

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A REVIEW OF SELECTED FEMINIST MOVEMENTS

Black Feminism

Consider an analogy to traffic in an intersection, coming and going in all four directions. Discrimination, like traffic through an intersection, may flow in one direction, and it may flow in another. If an accident happens in an intersection, it can be caused by cars traveling from any number of directions and, sometimes, from all of them. Similarly, if a Black woman is harmed because she is in an intersection, her injury could result from sex discrimination or race discrimination…. (Smith, 2015)

The visibility of Black women improved drastically in public life by the end of the third wave of Black feminism. The end of this wave has led to the introduction of a possible "fourth wave" of feminism, which is primarily led by online activists. One of the founders of this online activism, Tarana Burke, hoped this movement would shed light to female victims of sexual violence when she introduced the #MeToo movement. Burke's vision is for people to work together to re-educate ourselves and our children that power and privilege can be used positively, to serve and build rather than take and destroy.

Today, in the possible fourth wave of feminism, black feminists must now consider their rights as people who identify with the LGBTQ+ community, their fight for reproductive rights, lack of positions in politics, and movements against police brutality, like the #BlackLivesMatter movement that began in 2013 and the #SayHerName movement in 2014. Black feminists have been strategizing around how to combat multiple forms of structural disadvantages for decades (Weber, 2018). They are continuing to develop ways to stay relevant in the struggles of today's generation.

No Country For: Ignorance About Black Feminism

ORGANIZATIONS ADDRESSING GENDER BASED VIOLENCE

Gender-based violence, or GBV, is violence that is directed at an individual based on their biological sex or gender identity. It includes physical, sexual, verbal, emotional, and psychological abuse, threats, coercion, and economic or educational deprivation, undermining the health, dignity, security, and autonomy of its victims. This form of violence disproportionately targets women, girls, and other gender minorities. Gender-based violence is an issue faced by people all over the world, and according to World Health Organization (WHO) data from 2014, one in every three women has been beaten, coerced into sex, or abused in some other way (para. 2). This form of violence is a violation of every victim's human rights, as well as globally stunting their contributions to international development, peace, and progress. Here we have included a few of the largest organizations that have contributed to the movement against gender based violence.

Man Up Campaign

Man Up Campaign is an organization that has been set in place to help students and other young members of society to "design grassroots projects in their communities and nations to address the gender-based violence." The campaign was established in 2009, at the Clinton Global Initiative Conference as a way and means to stop gender violence. This organization holds Youth and Gender Leadership Summits, which focus on means and methods for supporting the youth of the world in their efforts for gender equality. They address the causes of gender-based violence, as well as how this violence affects people around the world of all ages. These summits allow students to contribute to the conversation, and present their own ideas for change. By having students present new and innovative ideas, the strategies for improving the lives of those effected by gender violence are able to be updated and improved. Man Up programs also address these issues, as well as how to network their ideas to a broad range of people. Their call to action, "Man Up, and declare that violence against women and girls must end," encompasses all the work that they do to improve the lives of all people across the world, while empowering young people to make a change that they desire for themselves.

HeForShe

HeForShe is a global community of men and women who believe in equality of the genders as well as a safety for women in social, economic, and personal levels. They believe that men have a crucial role in supporting the shift that needs to happen, while considering both women and human rights. HeForShe believes that "all humans are accountable for how we treat each other and are in turn treated;" as a major landmark for their campaign, this statement guides their goals for the future. By recruiting members that believe in this mantra, they have been able to establish a global stance in the fight against gender violence. Since it's creation in 2014 by the UN Women Organization, the campaign has organized hundreds of events and programs that rally different communities together.

ORGANIZATIONS ADDRESSING GENDER BASED VIOLENCE

HeForShe

By helping redefine ideas of toxic masculinity, child rights, and the protection of women's right as well as dangerous stereotypes, in local and global communities HeForShe has been able to raise awareness for human rights and equality. With nearly 2 million commitments and billions of followers on social media, this movement has had a massive impact across the globe in their social media presence, as well as the 1.7 million commitments to ending gender violence. By working with powerful and influential individuals in our global community, HeForShe has already sent aid to men, women, and children that will improve their lives for generations to come.

Soroptimists

Soroptimist International of Europe is a group that focuses on providing a global voice for women set in place to decrease and eventually fully eradicate the violence that they experience. By acknowledging the violence that occurs, and setting up programs to allow their voices to be heard, Soroptimist members give women the voice that they need. Their top projects include a supporting event for the HeForShe campaign, which encouraged men to get involved in the efforts that have been made to eliminate the violence that is occurring against women and children. Their events are created with the idea of collaboration in mind. By joining with other organizations, they are able to further their results and outreach ability. They have also organized flash mobs, and programs that educate sensitization for gender violence, and steps toward the improvement of individual's health. This organization works at both local and international levels, which aim to improve individual's lives across the globe. Soroptimists network has reached some 75,000 women, and set men up to be powerful advocates for girls and women in their community. By sticking to their principles of advancement, high ethical standards, human rights, and promotion of international peace, they are able to further the empowerment of women and children.

Sanctuary for Families

Sanctuary for Families, established in 1984, is an organization that strives to empower adults, as well as children to move on from their fear of abuse and abandonment to create a safe and stable life for themselves. Their comprehensive services and advocacy work is put in place to educate and create an opportunity for freedom from their abusers. They believe it is a basic human right to have access to this education and safety. Sanctuary for Families is currently building upon thirty-years of progress and experience on this issue. By embracing their clients and the individual needs they have, as well as collaborating with the individuals and experts to help their progress, they have become quite sizable and successful. Their events include interactive events to raise money for the shelter and subsequent families. These include stand-up comedy nights, yoga classes, a bike tour, and their 2019 Annual Benefit. This benefit, as well as their other events, educate, provide, and bring awareness to the Sanctuary's families, community, and constituents.

CONFERENCES

Monday– Wednesday, March 11-13	**Just Economy Conference** This social justice-based economics conference, put together by the National Community Reinvestment Coalition (NCRC), gives attendees the opportunity to hear about the newest ideas and practices in creating a more fair economy. From sessions on the future of fair housing to gentrification and cultural displacement to the impact of technology hubs on community, there is a diverse array of sessions to choose from. Located in Washington D.C.
Friday, March 15	**Elevation Impact Summit** A full day of "speakers, performers, and interactive experiences" awaits you at this innovative conference. With keynote addresses ranging from individual agency in the path between health and disease to how to create a more creative and brave environment for innovation, the theme here is social innovation. Located in Portland, Oregon.
Wednesday-Sunday, March 20-23	**White Privilege Conference** For its twentieth year, this conference is bringing leaders in thinking about racism, gender oppression, and whiteness as well as authentic leadership, criminal justice, and more. The conference also includes a special panel on "Toxic Masculinity: Consent, Silences, and Institutional Complexities" and many interactive sessions designed to empower introspective and meaningful discussion. Located in Cedar Rapids, Iowa.

ON AND OFF CAMPUS EVENTS CONTINUED

Friday, March 1, 15, 22, 29 @ 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.
Saturday, March 2 @ 9am-12pm	**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.
Tuesday, March 12 @ 8:30am– 8pm	**Delaware County Farm Festival** This event will teach you about farming and agriculture through history and the significance it has today. Located at the Delaware County fairgrounds.
Wednesday, March 14 @ 4pm-6pm	**Holocaust Memorial Lecture: "My Family: Hungarian Jews in the Holocaust"** See Ball State University's annual Holocaust Memorial Lecture! It will be given by Tibor Klopfer as he focuses on the fate of his family during the Holocaust. Located in the Student Center Ballroom.
Wednesday, March 20 @ 7:30pm	**Women of Song** In celebration of Women's History Month, this concert features female vocal soloists and choral ensembles including the Ball State Women's chorus. Located at Emens Auditorium.
Sunday, March 31 @ 2pm	**The 33rd Annual "A Taste of Muncie"** This annual fundraiser features cuisine from several of the finest restaurants and food vendors in the area. Attendees are invited to sample items and vote on "The Best of Taste" in various categories. All proceeds will go to the Cornerstone Center for the Arts' arts programs and events. $25 in advance; $20 at the door.

MUNCIE COMMUNITY LEADERS

Linda Gregory

Linda Gregory is the Vice-chair of the Community Foundation of Muncie and Delaware County, as well as a member of the Muncie City Council. She has been a familiar face in the Muncie community, as a member who strives to assist and empower her fellow citizen. Through the Community Foundation, an organization seeking to encourage and empower Muncie and Delaware County by "enabling philanthropy as a trusted community leader," she enables positive change and peace-building in her community by encouraging locals that have the money and connections to support others who have the ability to create meaningful change. She has helped raise donations that fund community needs, which resolve community issues, and in turn support those that also desire community change.

"Serving on The Community Foundation board and the grants committee allows me to make a difference in our community and support hundreds of others who do the same in Muncie every single day." - Linda Gregory

Sharon Crain

Sharon Crain is a Muncie community member that was recently recognized at the first-ever Muncie Community Schools Appreciation Luncheon. She has been with Muncie Community Schools for 51 years, consistently working to improve the lives of the students she meets as the librarian for Longfellow Elementary School. Her longtime commitment to the school system and to the city has inspired many community members. Her dedication to the school has touched countless lives. At the luncheon, she was recognized for her achievements with a heartfelt recognition as well as; a stay at the Conrad-Hilton, a gift certificate to St. Elmo's Steakhouse and tickets to the Indiana Repertory Theater.

Linda Gregory

Sharon Crain

References:
Muncie Governmental Website
http://www.munciejournal.com/2019/01/first-ever-muncie-community-schools-appreciation-lunceon-gets-high-marks/

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 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.

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 (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.

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.

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. 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 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, and 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.

Follow us!