



**2021-2022**

**Bulletin of the  
Peace Studies  
Institute**

**Manchester  
University**

# Table of Contents

2022 Peace Studies Bulletin edited and compiled by Kendall Brown '22, Peace Studies Coordinator

**Letter from the Director, Dr. Katy Gray Brown.....2**

**Peace Studies Coordinator Reflection.....4**

**2020-2021 at Glance .....6**

**Alumni and Friends Updates.....7**

**UN Sustainable Development Goals of the Peace Studies Program.....15**

**Graduation Pledge Report.....15**

**Senior Reflections: Chloe Leckrone, Dinah Gilbert, Kim Khavi, Kendall Brown, Lau Mejia..16**

**Peace Post .....20**

Reflections on Alumni Trip to Toledo by Kendall Brown

**Jan Term 2021 Work and Reflections.....22**

**Community Partner Reports.....24**

Advantage Housing, Second Harvest, Manchester Church of the Brethren

**Student Work Submissions.....25**

Title IX Reform Campaign Action Plan by Dinah Gilbert, Lau Mejia, and Libby Kreps

Why War? by Libby Kreps

*Archie Comics* and the Myth of a Wholesome America by Chloe Leckrone

**2020-2021 Photos .....46**

## Stay Connected:

Join the Kenapocomoco Peace Coalition <b>Facebook</b> Group	Add Gladdys Muir as a friend on <b>Facebook</b>	Like the Peace Studies Institute of Manchester University <b>Facebook</b> page
Follow us on <b>Twitter</b> @MUPeace Studies	Follow us on <b>Instagram</b> @MUPeaceStudies	Send your <b>Alumni Updates</b> to KLGrayBrown@manchester.edu





## Letter from the Director

Friends,

The Peace Studies Institute is charged to develop programs that promote the understanding of social justice and peace issues at Manchester University. We understand this as an obligation that reaches far beyond those students majoring in peace studies; we work to promote understanding of peace issues among all members of the Manchester community. We develop opportunities for students, staff, faculty, alumni, and our campus neighbors to engage in actions connected with social justice and peace concerns – to put the core principles of the University mission into practice.

To these purposes, peace studies supported the following in 2021-2022:

- 11 VIAs (Values, Ideas, and Arts programs – the current version of old convocations)
- 11 community service opportunities related to support for refugee resettlement, affordable housing, emergency shelter for victims of domestic violence, and local food insecurity.
- 3 campus service projects
- Weekly Kenapocomoco Coalition meetings on a student-generated list of issues

- 4 trainings including sessions on conflict transformation/conflict resolution skills
- Short (one day and weekend conferences) and medium (January session) off-campus opportunities for experiential education
- Homecoming programs on Zoom and in person
- Support for faculty interdisciplinary initiatives, including faculty planning retreat at Merry Lea Environmental Education Center
- A weekend immersion developed by peace studies and environmental studies that brought students, faculty, staff, and alumni together to explore environmental justice issues and learn about bird migration
- Collaborations with the Office of Alumni Affairs, Advancement, Office of Volunteer Services, Campus Interfaith Board/Religious Life, Environmental Studies, Student Life, the President's Office, the Office of Multicultural Affairs, the President's Diversity & Inclusion Council, Artists Anonymous, the Manchester Church of the Brethren, Second Harvest, United Fund of Wabash County, Advantage Housing, Education for Conflict Resolution, Catholic Charities of Fort Wayne, Fair Count Georgia, and the Junction Coalition of Toledo

If we feel discouraged by the challenges we face, we should read again the list in this last point. Peace studies is collaborating with ever more Manchester offices, academic programs, and community organizations. All this work was accomplished with the support of so many of you, alumni and friends of the program. I look forward to every opportunity that might bring us together in the coming year.

Peace,

Katy

PS: The Peace Studies Institute of Manchester University holds special status with the United Nations as a recognized non- governmental organization within the UN Civil Society Organizations. As a UN CSO, we promote United Nations programs and draw upon UN ideals to guide our work. To assess our progress, we connect activities of the Peace Studies Institute with the United Nations Sustainable Development Goals, a list of 17 goals from the eradication of poverty to the development of just institutions. Check out the chart included in this bulletin that connects our 2022-2023 activities to these inspiring goals. (For more information on the SDGs, see <https://www.un.org/sustainabledevelopment/sustainable-development-goals/>.)

# Peace Studies Coordinator Reflection

One of my clearest memories from touring potential colleges as a high school junior in 2015 was Katy Gray Brown taking me to the MainView in downtown North Manchester the night before my official campus tour. At this point, I had no intention of attending Manchester University - I was there to humor my mom and eat some french fries. Katy told me about the program, which sounded great, except that I had to move to Indiana to participate. She told me about the Peace Studies Coordinator position, and I'm pretty sure I remember looking at her in abject terror. I think she could read my thoughts - *willfully staying here for an extra year?*

I wish I could give 17 year old Virginia a little shake from 6 years in the future. First of all, rural Indiana is *cool*. There's a drive-in movie theater and a pet store. Second of all, Katy is telling you about the best job in the world, and she's about to buy you gummy worms, so pay attention.

I came to Manchester University in 2016 as a peace studies major, and spent all four years comfortably ensconced in the program. It allowed me to discover new interests, like religion and philosophy, while honing my knowledge of conflict resolution and activism. One of my favorite parts about that period was getting to spend time learning from four different peace studies

Coordinators - Sam Torgerson, Jamie Dowdy, Zander Willoughby, and Caraline Fairheller. Four people I hold in incredibly high esteem.

Sam was my first boss on campus, shuffling me right into the community in a no-nonsense way. I never doubted for a second that he saw me as a peer and friend, though I thought of him as much older and wiser than I was. I remember especially fondly an introductory peace studies retreat at Koinonia, and our adventures visiting Intentional Communities over Jan Term. 2016-2017 was not an easy time to be guiding young people towards hope - Sam taught me to quickly and succinctly address the textbook fascism we were witnessing unfold.

I knew Jamie before she was Peace Studies Coordinator for a year, mostly as the cool person who worked with United Sexualities and Genders on campus. She showed me everything I needed about how I could still be fully myself at Manchester. I remember traveling to the Midwest Bisexual Lesbian Gay Transgender Ally College Conference, and lengthy mediation trainings made more pleasant with her presence. I miss spending late nights painting and listening to music with her at the Peace House.

By the time I was a junior, Zander had returned from France, having garnered a nearly legendary reputation for organizing skills. He happened to live up to those rumors and more, with the addition of being an incredibly generous listener, active supporter, and kind friend. Zander had a lot to give to students and the program, and he gave it with the assistance of some IKEA gadget, a cup of coffee, and a cheerful “Okay, team!” - I wish he could coordinate me through my whole life.

My last coordinator was Caraline - one of my best friends and favorite classmates throughout my college experience. Caraline modeled how to seamlessly transition from peer to mentor, how to be a leader with courage, flexibility, and a sense of humor. 2019-2020 was by no means an easy year, and I am so grateful for the time I got to spend with Caraline as my coordinator before we were sent home by COVID, especially our time together in New Orleans. I can't express how much Caraline taught me, and how much they mean to me, so I won't try.

It was my most sincere hope during my time as coordinator that I would have even a fraction of the impact these incredible teachers had on me. I remember how I felt and still feel about them, and get emotional considering that some students might feel that way about me. I hope I have successfully used the tools they gave me, and made them somewhat proud in this role. I hope our little community reflects fondly on our time on Jan Term in Georgia and Alabama learning about voting rights, our

time in Toledo learning about environmental sustainability, time spent volunteering in Wabash County and time spent gathered around Katy's bonfire or coffee table.

I'll be taking so much with me from my two years as Peace Studies Coordinator. I'll be taking hope for a more compassionate and loving future, and inspiration from what I have seen my friends and peers prove they are capable of. I'll be taking knowledge and skills I *know* I'll use in the future, and confidence that the program is in the warm and capable hands of Kendall. I feel so lucky to have been able to devote the past six years to peace studies at Manchester, and couldn't be more thrilled to have proved my younger self very, very wrong.

Virginia Rendler



## 2021-2021 at a Glance

August	<ul style="list-style-type: none"> <li>● Volunteering with Wabash Community Foundation</li> <li>● Student Life Service Project</li> <li>● Involvement Fair</li> </ul>
September	<ul style="list-style-type: none"> <li>● BSU Afghanistan Panel and Discussion</li> <li>● Good Trouble Film - MCOB</li> <li>● Baked Spaghetti for Community Dinner</li> <li>● VIA with Jeff Diesburg</li> <li>● Peace Day 2021</li> <li>● Power Hour-Crime and Capital Punishment</li> <li>● VIA: Jason Elliot</li> <li>● Kenapoc with Sam Alley</li> </ul>
October	<ul style="list-style-type: none"> <li>● Service Project at the Prayer Labyrinth</li> <li>● VIA: Darla Deardorff</li> <li>● Peace Lounge Homecoming Coffee Hour</li> <li>● ENVS Alumni Homecoming Panel</li> <li>● Homecoming Plaque Dedication</li> <li>● Kenapoc with Gabby Tafoya</li> <li>● Rooted and Grounded Conference: AMBS</li> <li>● Afghan Refugee Donation Drive</li> <li>● Tie Dye - Peace Garden</li> <li>● Volunteering with Advantage Housing</li> <li>● VIA: Nyein Chan</li> </ul>
November	<ul style="list-style-type: none"> <li>● Resume Review in PSL</li> <li>● VIA: Rev. Steven Miller</li> <li>● Interfaith Show and Tell</li> <li>● Drum Circle</li> <li>● Armistice Day Display</li> <li>● Volunteering with Advantage Housing</li> <li>● Kenapoc: Jenn Cheek</li> <li>● Kenapoc: Artists Anonymous</li> <li>● VIA: Lucas Al-Zoughbi</li> </ul>
December	<ul style="list-style-type: none"> <li>● BVS Info Session</li> <li>● Kenapoc Finals Breakfast</li> </ul>
January	<ul style="list-style-type: none"> <li>● January Term: Georgia, Voting Rights</li> </ul>
February	<ul style="list-style-type: none"> <li>● VIA: MLK Rededication with Rev. Tim Lake</li> <li>● Volunteering with Advantage Housing</li> <li>● Validation Day</li> <li>● VIA: Janina Traxler</li> <li>● Ventures Course: Peace and Nonviolence</li> </ul>

	<ul style="list-style-type: none"> <li>● Kenapoc with Brittney Brake</li> </ul>
March	<ul style="list-style-type: none"> <li>● Mediation Training</li> <li>● Race at MU Coffee Hour</li> <li>● Kenapoc; Myrin Chenault</li> <li>● Ukraine Coffee Hour with Gabby Tafoya</li> <li>● Faith and Belief Luncheon</li> <li>● Via: Zia Haque</li> </ul>
April	<ul style="list-style-type: none"> <li>● Bowl Painting</li> <li>● Kenapoc with Jeanine Wine</li> <li>● VIA: Kate Billingsley</li> <li>● VIA: Alcia Smith</li> <li>● Interfaith Show and Tell</li> <li>● Drum Circle</li> <li>● Faith and Belief Luncheon</li> <li>● Koinonia Service Project</li> <li>● Empty Bowls</li> <li>● Kenapoc: Recent Grad Panel</li> <li>● Grassroots and Wings Alumni Student Trip to Toledo</li> </ul>
May	<ul style="list-style-type: none"> <li>● Kenapoc with Zakria Bulus</li> <li>● Kenapoc Finals Breakfast</li> </ul>

## Alumni and Friends Updates



**Fatu M. Kaba, '21**

Fatu has been accepted in the Masters of Management, Innovation, and Entrepreneurship program at the Smith School of Business at Queen’s University in Canada. Fatu plans to move to Canada this summer to pursue her Masters. She loves to spend time with friends and learn about new cultures. Fatu is an aspiring author, and enjoys writing in her free time.



## Kelsey Tyler, '21

Kelsey is currently living in Indianapolis and works as a Guest Relations Assistant at Joy's House, a nonprofit that provides care for adults living with physical and mental challenges. She also works as an at home caregiver for seniors. In her free time, Kelsey enjoys hanging out with her bunny, Maple, and distance running. In April, Kelsey ran the Boston Marathon!



## Lucas Al- Zoughbi, '17



Lucas has been working on his PhD in community psychology at Michigan State University. He is focused on solidarity tourism in Palestine as a form of strategic nonviolent resistance to Israeli settler colonialism. He also serves on the board for On Earth Peace as chair of the Resource Management Committee and member of the Anti-Racist Transformation Team. He is currently an MSU Distinguished Fellow and Palestinian American Research Center Fellow. Before this last fall, he was also working with Ingham County juvenile courts with the adolescent diversion program.

## Jesse Langdon, '20

Jesse is working at Four Seasons Retirement Center in Columbus, IN as the only sales assistant. He helps seniors plan for the future and go over different housing options available to them. A huge highlight of his job is interacting with our residents everyday. In his free time, he likes to revise old paintings from thrift stores, read, research alternative religious movements, and hike in the Hoosier National Forest.





**Virginia Rendler, '20**

Virginia graduated in 2020 with degrees in Philosophy and Peace Studies from Manchester University. She went on to serve as the Peace Studies Coordinator at Manchester for the '20-'21 academic year, and the '21-'22 academic year. In the fall, Virginia will join Brethren Volunteer Services for a year abroad in Northern Ireland working with Corrymeela Community. She will be a Program Support Volunteer, working with facilitators to deliver programs in the Northern Irish community and participating in research on legacies of conflict, public theology, and sectarianism. In her free time, Virginia likes going to local sporting events and petting neighborhood cats.



**Caraline Fearheller, '19**

Currently, Caraline is an MA student in Political Science with a Concentration in Conflict Analysis and Management at Kent State University! Caraline is doing research on LGBTQ+ politics and policies with a specific focus on contemporary anti-trans legislation. When Caraline is not being a super cool scholar, they do policy communications for a faith-based non-profit that focuses on immigration issues and mass atrocities. Other than that,

Caraline is spending time hiking and hammocking and trying to befriend the local groundhogs.

**Zander Willoughby, '17**

Zander Willoughby is the Communications Officer for ConnexUs at Search for Common Ground. Search for Common Ground is the world's largest peacebuilding organization, working on the frontlines of today's most consequential conflicts where millions of lives are at stake. ConnexUs is a global learning, networking & coordination platform for you to collaborate with people in conflict-affected contexts





who are addressing pressing challenges. ConnexUs seeks to improve the effectiveness & impact of your work by creating connections & opportunities. Previously, he was a Youth, Peace & Security Advocacy Expert for SFCG, +Peace Program Manager for the Alliance for Peacebuilding, and Peace Studies Coordinator at Manchester where he graduated in 2018 with a BA in Political Science & French and a minor in Peace Studies.

### **Katy Herder, '14**

Katy Herder completed her Master of Social Work in May 2021 and is currently working as a Psychiatric Social Worker in Los Angeles Unified School District.



### **Kay Guyer '13**

I am living in the bay area, California working as an art therapist with queer and trans adults. I love being creative in my work and going on hikes on the weekends!

### **Phil Keim, '14**

For the last year and a half, Phil has been working as a substitute teacher for Vancouver Public Schools in Vancouver, Washington. He lives in Portland, Oregon - just across the Columbia River from Vancouver. This semester he's been working in high schools, mostly teaching PE and US History & African American History. Next year he is enrolled in a teacher certification program to be able to teach Spanish, English as a Second Language, or Environmental Science classes. As a teacher, he brings his Peace Studies background to the classroom every day - whether he's teaching curriculum on the Japanese internment during WWII or Black Power movement, or doing conflict resolution with teens. In his free time he gardens, plays music, goes for hikes, does photography, and rides his bike. Phil is grateful for the foundation in peace studies that informs his daily life - professionally and personally.



### **Ben Houston '12**

I was a History major with a Peace Studies minor, class of 2012. Following my time at Manchester, I earned a master's degree in U.S history from Western Illinois University in 2015 and have been working in the Office of Admissions at the University of Indianapolis since 2016. I became Assistant Director of Admissions in the spring of 2021 and currently oversee all transfer recruiting operations. I also teach a freshman New Student Experience course each fall semester and coach youth cross country and track at the local YMCA. My wife (also a Manchester alum) and I currently live in Indianapolis.

### **Katy Carlson, '11**

Katy Carlson lives in Goshen, Indiana with her husband Kyle, also a Manchester grad, and their 2 sons, a 3 year old and a 2 month old. Katy is a social worker and works at Oaklawn Psychiatric Center doing individual and group therapy for adults. She is currently on maternity leave and enjoying time with the kids but planning to return to work at some point in the future.



### **Samantha Carwile '10**

After her time as Peace Studies Coordinator, Samantha did Brethren Volunteer Service (BVS) in Belfast, Northern Ireland for 2 years from 2011-2013. She worked on the childcare team of a cross community family center called Quaker Cottage.

About a year into her BVS time, Samantha met her now husband Chris Magennis, and got married in 2014. They decided to live in Northern Ireland, so after their wedding and a

lot of immigration headaches, she re-joined Chris in Belfast. She has resided in Northern Ireland for around 11 years.

After getting married, she worked in a few Early Years settings including an afterschool club, and a nursery. In 2018 she was able to transition into Family Support work with a women's domestic violence support charity called Women's Aid. From 2018-2020 Samantha worked supporting women and children in Women's Aid's refuge in South Belfast. In December 2020, she moved roles within Women's Aid, working as a Referral Coordinator, and is currently still in this role. She takes and processes referrals for women who are wishing to enter domestic violence services within the organization.

Last summer, July 29 2021, Samantha had a baby girl, Isla Carwile Magennis.



### **Liz Geisewite, '02**

Liz recently completed her tenth year as a public high school music teacher in New York City. In August 2022, Liz will begin work as the Director of Choral Education at the Brooklyn Youth Chorus. She continues to serve as Artistic Director for two other ensembles: Accord Treble Choir and Brooklyn Treble Choir.

### **Katy Gray Brown '91**

Katy and spouse David Hupp, dilettante gardeners, are planting fewer vegetables and more flowers these days. She still attends Kenapoc meetings on Monday nights.



### **Dale Largent, '89**

Dale, his wife Nikki, and their scruffy dog Amity, have lived aboard their 36' sailboat full-time for 2 years. They enjoy exploring the islands of Washington State and British Columbia, and hope to sail to Alaska in 2023. Life is good aboard a sailing vessel, Absolutely!

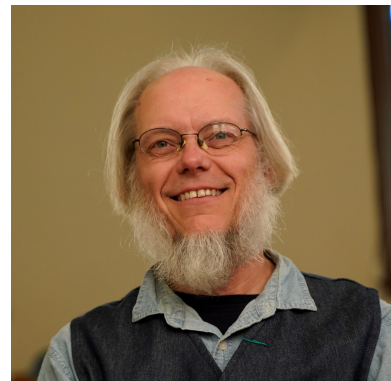


### **Dan Deeter, '82**

Dan is celebrating 30 years in higher ed administration and is currently Director of Business Services and Risk Management at Wofford College in Spartanburg, SC. He loves hiking in the nearby mountains and lives only 3 hours from the beach.

### **Tom Wagner '82**

Tom has had three essays published in the past year. Two were published by the online Brethren Life & Thought Blog: "John the Baptist and the Hebrew Prophetic Tradition (Luke 3:1-20)" (Dec. 2021) and "Rhythms of Economic Justice: A Survey of Sabbatical and Jubilee Scriptures" (January 2022) The third, "The Roots of Love Feast" was published in the April 2022 issue of the Church of the Brethren magazine *Messenger*. Tom continues to be active in Muskegon County Cooperating Churches (a local ecumenical and interfaith organization) and



occasionally fills pulpit in a variety of area churches. In addition to his factory job, he continues to raise a garden, chickens, goats and two grandsons.



**Todd A. Crenshaw '79**

Retiree Director, National Education Association

Born in Charlottesville, Virginia, Todd Crenshaw received his BA in peace studies and Spanish from Manchester College in 1979. Before completing his undergraduate studies, Crenshaw spent a year abroad at the University of Barcelona in Barcelona, Spain studying Spanish and International Relations. He began his work with older adults in 1979 when he served as chief senior advocate for older American concerns in San Diego's Senior Adult Protective Services office, an experience that gave him a solid background in government programs for seniors. After earning his master's degree in International Relations from the University of San Diego, Crenshaw moved to Washington, DC & joined the Close Up Foundation in 1985. There he worked as an outreach coordinator, and later as a manager for older American initiatives for the United States and Canada. While at Close Up, Crenshaw worked on the White House Conference on Aging under President Bill Clinton.

Crenshaw has over thirty-five years of professional experience in media relations, networking, coalition building, volunteer management, intergenerational program development and leadership training. He has extensive experience in organizing, managing and training for national and community-based educational and outreach activities.

He currently serves as the Retiree Director for the NEA and directs, develops, implements and evaluates NEA-Retired organizing activities and Association projects including: Read Across America, The "Retiree Experience" New Educator Project, The Retiree Rapid Response Team, Arizona's Mobilize, Organize, Recruit & Engage (M.O.R.E.) project; National Retiree Membership Recruitment and Engagement Efforts, State Staff development trainings, NEA-Retired's Intergenerational New Teacher Mentoring Program, Retiree Organizing Grant Program & Political Advocacy. He also serves as the liaison to The Alliance for Retired Americans, Generations United and is an Executive Board Member of the DNC Senior Coordinating Council.

Most importantly, Crenshaw is a child of God and a member of Mount Zion Baptist Church in Alexandria, VA and a member of Union Run Baptist Church in Charlottesville, VA.

He is also bilingual in English and Spanish.

"Right now I am engaged in helping to coordinate the June 11 March for Lives Rally in Washington DC to speak out against Gun Violence and for stronger Gun Safety Laws. My Retiree Rapid Response Team will be activated for the Rally and associated events. NEA is one of the sponsors and will be hosting students and teachers from Parkland, Sandy Hook and Uvalde Schools."



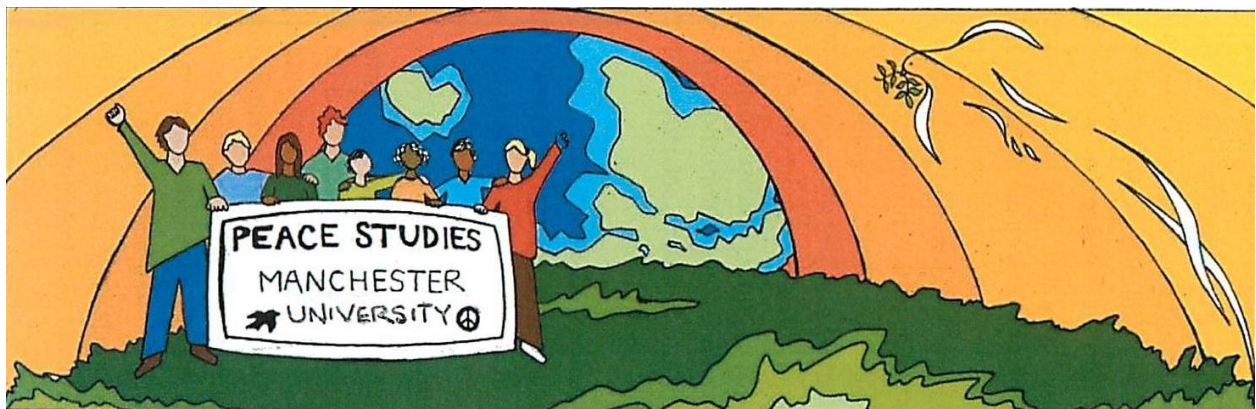
### **Melanie Duguid-May, '76**

Melanie is completing her 30th year as a member of the Faculty at Colgate Rochester Crozer Divinity School in Rochester NY. She is a professor of Theology, which she teaches at the intersections of women & gender, race and ethnicity, earth justice and spirituality. She and her spouse Deborah live on a small farm just south of Rochester in the Bristol Hills of the Finger Lakes region. They have created a forest garden as well as an annual vegetable garden; they care for dairy and fiber goats together with ducks and chickens. Melanie continues to be active in the struggle for justice for the Palestinian people, and hopes to lead a 6th study pilgrimage in the next year or so. Ordained as a priest in the Episcopal Church, Melanie serves a parish in Bath NY, and is active in diocesan work on racial reconciliation, healing, and justice.



### **Bert Schuster, '69**

In 1967, Bert came from Marburg University in Germany to Manchester College as a foreign student. He stayed for the whole academic year plus summer school. Bert continued his education at the University of Massachusetts at Amherst and eventually was awarded a Ph.D. in Comparative Literature. Bert had never heard of the Church of the Brethren before Manchester. Now he is a member of the Unitarian-Universalist Association and an active member in his local congregation near Atlanta, GA. Bert retired ten years ago at age 65. In his career, he had a number of teaching and administrative positions in a variety of schools and nonprofits, including one military language school.

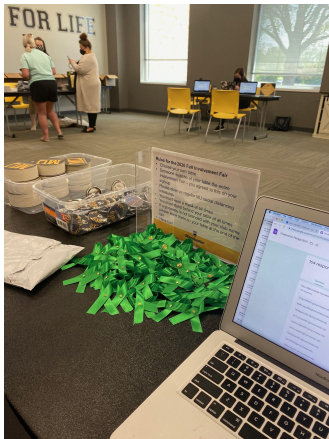


## United Nations Sustainable Development Goals

Manchester University's long standing connection to the United Nations has influenced the goals and actions of the Peace Studies Department, especially since the 2017 publication of the UN's Global Goals for Sustainable Development. There are 17 of these goals which tackle poverty, education, health, gender equality, sustainable industry, and the environment. These goals all contribute to a safer and more peaceful world by 2030. In order to ensure we are acting in accordance with these goals, we can analyze our activities as a collective in terms of how they fit within the goals. By categorizing our actions within the SDG framework, we can understand our strengths as a community, and where we have room for improvement. This goal framework allows us to understand where we are devoting the most energy, and where we can increase our focus. It also reminds us that we are consistently working in line with the mission of the United Nations Sustainable Development Goals: a better world by 2030.

[Click here](#) to see a full record of Peace Studies events from 2021-2022, categorized by the Sustainable Development Goals.

## Graduation Pledge



Manchester's Graduation Pledge says that signers "pledge to explore and take into account the social and environmental consequences of any job I consider and will try to improve these aspects of any organization for which I work." Seniors are given the opportunity to sign this pledge before walking at graduation, and demonstrate that they have signed by wearing a green ribbon on their robe. This year, 110 graduating seniors, both undergraduate and masters, signed the pledge.





2022 Peace Studies Graduates: from left, D. Gilbert, C. Leckrone, K. Brown, K. Khavayi

## Senior Reflections

### Chloe Leckrone

---

Growing up with parents who both graduated from Manchester—and one who worked there—it was hard to escape my hometown university. I was regularly prompted by my mom to explore peace studies and not-so-subtly reminded of the tuition remission if I attended Manchester by my dad. Naturally, I swore I would never end up a Manchester student. By mid-senior year of high school, however, I had narrowed my college decision down to two schools: one that will remain unnamed, and Manchester University. My visits to MU were

excellent, I knew people at the school who would look out for me, and it felt like a place where I would be allowed and encouraged to explore my interests and “find myself,” however cliché it sounds.

My first few months as a first-year were pretty difficult. I found it incredibly challenging to make friends and only left my dorm to go to class or to go home. I arrived at Manchester as a communication studies major, but it was peace studies that saved me, that slowly urged me out of my room into club meetings, homecoming events, and student trips to St. Louis and Chicago. Eventually, Katy organized a lunch for us to talk about the possibility of me minoring in peace studies, and multiple peace studies students were conveniently available to join us. While I’m sure it was inevitable, that lunch turned me into a peace studies major. I finally felt like I’d found a place where I belonged, with a group of people who seemed to genuinely like me and not just feel some forced instinct to hang out because we were in the same area of study. Peace studies delivered my people to me.

The opportunities I have had because of peace studies are invaluable. From student-alumni trips to Montgomery to Jan Term trips to New Orleans, our travels have expanded my worldview in ways that just aren’t possible in a classroom. Meeting and having conversations with real people, strategizing about what we can do to help communities hundreds of miles away and in our own hometowns, is something I am so grateful for and hope to continue for the rest of my life. Getting to explore my research on ACT UP and AIDS activism through the French film festival on campus my sophomore year would not have been possible without the encouragement and support from the professors and peers around me.

Because of peace studies I have become a better version of myself. I’m more conscious of my own actions and their direct and indirect impact on other people and the world. I’m more intentional in my language and have become more open to having difficult conversations. I have gained confidence in myself and my writing, editing, and community organizing skills. I’m thankful everyday that I found a home in peace studies; it has touched every part of my life and changed me for the better.

## **Dinah Gilbert**

---

Starting my freshman year I was not a peace studies major and although I’m not surprised that I became a peace studies major, it was never in my plan. I went to a few Kenapoc meetings my freshman year and had multiple friends involved in the peace studies program. Then my sophomore year I went on the peace studies practicum January trip to New Orleans. After this trip, Katy mentioned that I should become a peace studies major. Even though I wanted to, I was already a double major with a minor and didn’t want to add onto that or get rid of anything. Katy, Justin, and I figured out a way for me to combine the classes I had already taken and the classes I was hoping to take with religious studies and environmental studies in a way that by adding my peace studies major I would only be adding about 3 classes onto my schedule throughout the following two years. I am very glad that Katy talked me through how likely it could be for me to



add on a peace studies major because I definitely have already benefited from my peace studies classes and group experiences, and I am sure I'll only continue to benefit and grow from them.

One of my favorite things about the peace studies program (besides the people), is the flexibility of the program to work for you and your interests and still meet the curriculum requirements. In every one of my peace studies classes besides the introductory course, I got to pick the topics that I wrote papers on or presented on, as long as it was connected with what we talked about in class. It was nice to be able to choose to dive deeper into the topics that most interested or inspired us.

As a peace studies major, I was able to learn mediation and conflict resolution skills and look more deeply into the causes and effects of different forms of violence, peace activism, and wars. Before really diving into my peace studies and religious studies majors my junior and senior years, I was mostly in the science building doing coursework related to environmental studies; when I switched to coursework in the humanities my junior and senior year, I had to get used to the different structure of classes. I grew very fond of an open-ended and discussion-based learning style. It helped that my junior and senior year the environmental studies classes I was taking had also been transforming into more interactive and discussion-based coursework. I was able to use my knowledge from my other areas of studies, especially the sciences, to bring different perspectives into classes. This often made me feel like I was standing out in class discussions in both my liberal arts and science classes because I would be looking at issues from the opposite perspective than the other students. I really appreciated the support and encouragement from my professors, that I had a strong and unique voice that I should not be afraid of or quiet. I think this encouragement also helped me see and encourage other unique voices in my classes and in life in general.

Besides the unique and meaningful classes and knowledge I gained from my peace studies classes, I also really liked how the program has a very strong non-academic support system and activities group. I enjoyed going to Kenapoc, the discussions we had, and the unique people we got to meet and listen to. Even though covid and personal life struggles got in the way of the full experience of peace studies conferences and volunteer projects, I still got to enjoy a few of each of them; those conferences are some of the highlights of my college experience. I think that even though some of the conferences can be dry and trying at times, the time you get to spend with fellow students and dive into something you might not learn about in classes is a really meaningful and fun way to learn and spend time with other students and professors. I have come to appreciate the peace studies program and the work they do greatly and honestly think that every person should be required to take a Manchester peace studies class.

### **Kim Khavayi**

---

I enjoyed my time with the peace studies department. I got to learn a lot about how the world works and how systems work. Honestly speaking, I still don't know exactly how the world works, but I have a pretty good idea and foundation to figure that out. My peace studies journey

also came with a lot of unlearning and relearning but it forced me to keep my mind open and be creative in my approach to solve the many problems that affect us in society.

Right now even as I look to start my career, I find myself asking interviewers and hiring managers what policies/commitments they have towards sustainability, diversity equity and conclusion. I am looking forward to the path peace studies is leading me towards.

## Kendall Brown

---

I knew when I was looking at schools I wanted to major or minor in peace studies. I can't explain my reasoning, but after reading about what it entailed, I simply knew that it was the program I needed to be in. I was aware of Manchester's peace studies program because my aunt attended Manchester, but I was not sure if Manchester was the right place for me. In the end, I chose Manchester and I am thankful I did.

Coming into college I was shy and anxious about making new friends and getting involved. I remember walking into my first Kenapocomoco meeting not knowing anyone and walking out knowing I had just met my on-campus family. Everyone in the program made me feel welcome. The program gave me so many friendships and opportunities. In my freshman year, I spoke at the Notre Dame Student Conference, traveled to Alabama, participated in Model UN, and worked as a student assistant. Later on, I went on a Jan term trip, volunteered, shared meals, and attended multiple conferences. In my senior year, I wrote my honors thesis about immigration in Wabash County, an accomplishment that would not have been possible without the program. I met new people and was constantly challenging my thoughts and how I saw the world.

The peace studies program has taught me skills and outlooks that I will use throughout my life. I learned about mediation and conflict resolution, different philosophies, environmental injustices, immigration, and the list goes on. I am a more confident individual than when I entered the program. The program allowed me to share my thoughts in a safe environment while challenging me to defend my beliefs and think in new ways. I have developed friendships I know I will have for the rest of my life.

I am eternally grateful for my time as a student in the program, and I am looking forward to being the peace studies coordinator this year. I am excited for what is to come this year and hope I can help make the space as welcoming as others did for me.

## Lau Mejia

---

When I found out that I would be attending MU, I recall sitting down with my brother who is a Manchester College alum and looking at possible majors. I remember being interested in peace studies, but I wasn't sure what I could accomplish with a degree in that field at the time. I kept going through majors that sounded interesting to me but wasn't really able to make a

choice. So, I came to MU as undecided. I enrolled in a number of courses I thought would be fascinating before deciding that public health and health communication were true passions of mine. As part of the health communication major, I had to take a class titled ‘Concerning Poverty’. I recall being eager but unsure of what the entire class would involve. I quickly came to the conclusion that poverty was a topic of interest and started to grasp the scope of the peace studies curriculum. Despite having a good experience, I wasn't sure if I wanted to switch my major a fourth time. During my sophomore year, I took Ethical Decision Making with Dr. Katy Gray Brown and loved her teaching method – I found myself being excited every time I was heading over to her class. I distinctly recall wanting to enroll in more of her classes as well as classes offered by the peace studies program, which I eventually did. The spring semester of my junior year, I decided that I wanted to explore peace studies even further, but I wasn't sure if at that point I could add a minor. I visited with Katy, and she assured me that since I had already completed classes that matched the requirements for the peace studies minor, acquiring my minor would not be difficult. I only needed to enroll in two additional classes. I took a class in the fall of my senior year that immediately rose to the top of my list of all my classes at MU. Even if you are not interested in political science, international studies, or peace studies, I highly recommend taking this course called Migrants and Refugees. I gained knowledge on everything from immigration laws to the experiences of refugees from all over the world. In addition to learning about U.S. immigration policies and procedures, this class allowed me to connect with one of my greatest passions: public health. Through this course, I worked on a research paper titled ‘Immigration as a Social Determinant of Health’ in which I explored the effects of immigration on Latin people’s health in the United States. It goes without saying that my time in the peace studies program has been incredibly rewarding on both a personal and academic levels. Although I will continue my education in the area of public health, what I have learned during my time with the program will only enhance my future endeavors. Because of the MU peace studies program, I have found a [welcoming] community, developed a deeper commitment for social justice and peace, and have had fantastic experiences like the trip to Toledo, Ohio, during my senior year.

## Peace Posts

### **Alumni Trip to Toledo by Kendall Brown**

Each spring, the Peace Studies Institute partners with the Office of Alumni Affairs to offer a short-term experiential education opportunity open to Manchester students, alumni, faculty, and staff. This year, the trip was developed by faculty in peace studies and environmental studies as part of long-term collaboration: a newly-launched Center for

Environmental Resiliency and Social Engagement (CERSE). From April 29th to May 1st, Manchester students, faculty, and alumni traveled to Toledo, Ohio, where we learned about bird migration, worked with Junction Coalition, explored the Toledo Metro parks, and spent time in community with each other.

Each morning of the trip, a group went out to bird watch. I went the first morning and was able to learn about different kinds of birds. We were in Toledo during the warbler migration, I squealed when I saw my first warbler. In addition to learning about different types of birds, we also were able to learn about the environment in Toledo. We went to different nature parks around the town and heard about initiatives to connect the community to nature.

For half of a day, we partnered with the Junction Coalition. Junction Coalition is a local organization that does amazing work to connect and uplift the community. We had a group canvas, a group cleaning an area by a mural that was being painted, and a group working on a garden. After our work was complete, we all shared a meal.

We had a wonderful two days in Toledo. The alumni trip is always one of my favorite events of the year. I love the opportunity to learn about new subjects and connect with other communities and alumni! I can't wait to see what we do in the upcoming year!



*Andrew Kreps '25 makes a friend in Toledo*



# January Session 2022: Voting Rights in Georgia

## Traveling During a Pandemic



## Reflection by Jade Gourley

### Starting our Journey

---

January of 2022 was a time when traveling was not an option for most people. An extremely contagious strain of Covid-19, omicron, was on the rise and very difficult to avoid. To do our best to slow the spread of omicron, we followed CDC guidelines by wearing masks, social distancing, and requiring everyone going on the trip to be fully vaccinated. Although many groups had to cancel their plans, we still got on the bus on January 4th to start the 11-hour drive from North Manchester, Indiana to Montgomery, Alabama.

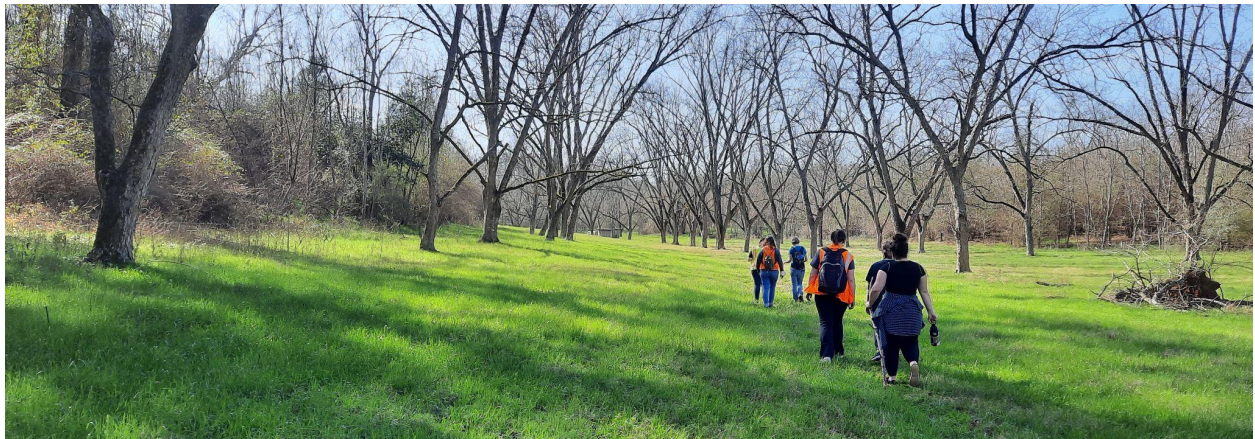
### Montgomery, Alabama

---

Once we arrived in Montgomery three members of our group had to go into quarantine as they found out they had been exposed. Thankfully, we had a plan in place in case this were to happen and were able to give them a bedroom with an attached bathroom to quarantine in. Having these types of plans in place was so important to keep everyone on the trip safe.

On our first full day in Montgomery, we went to the Rosa Parks Museum, Martin Luther King Jr.'s church, the Alabama courthouse, and the Legacy Museum. Throughout the day we made sure to keep our masks on and socially distance ourselves from other people. Unfortunately, that night one of the people in quarantine tested positive for Covid-19 and the group had to be sent home.

The next day we drove to Selma to see the National Voting rights museum and to cross Edmund Pettus Bridge where we learned about the march from Selma to Montgomery in 1965. After this, we drove back to Montgomery to see the Memorial for Peace and Freedom that we had missed the day before. We also attempted to visit the Southern Poverty Law Center, but it was closed due to Covid-19. That night we all had negative covid tests and were ready to head to Koinonia the next day.



## **Koinonia Farms**

---

We got to spend four wonderful days at Koinonia Farms. On our first day, we had lunch with the residents and workers at Koinonia and were given a tour of the farm, as well as a lesson about Koinonia's history with civil rights activism. On our second day, we were able to help with some work on the farm by pruning the grapevines. This was a great experience for everyone in our group. The next day was less structured and we were able to spend some time exploring the farm and enjoying the amazing weather. The next day we had one more lunch with the people of Koinonia and headed to Atlanta.





## Atlanta, Georgia

---



The last day of our trip was spent visiting the Carter Presidential Center in Atlanta. It was an amazing place to see and we were very fortunate to get to go. Unfortunately that night two students tested positive for Covid and we had to make the difficult decision of cutting our trip short.

Although we did not get to go to all of the places we had planned on visiting, we were very lucky to get to travel at all during such an uncertain time. Though we would have loved to continue the trip, protecting the health of those around us is much more important.



## Community Partner Reports

### Advantage Housing

This past year, Peace Studies students and friends ventured to Wabash, Indiana to volunteer with the local organization, Advantage Housing. Advantage Housing works on homelessness prevention by focusing on the housing needs of the underserved in the community. This past year, students mainly volunteered at one location in Wabash. It was the same location we helped with last year. We assisted in cleaning, painting, and much more. We were so happy to continue our work with this amazing organization!

## Second Harvest Tailgate

In 2021 we felt it was crucial to get involved with our community through direct service and volunteering, this was continued in 2022. We were thrilled to have the opportunity to volunteer with Second Harvest through the Manchester Church of the Brethren. One or two Wednesdays a month, the Second Harvest trucks would pull up to the Manchester Church of the Brethren full of donated food from local stores. Hundreds of cars would fill the parking lot, ready to be loaded up with bags of groceries. Volunteers directed traffic, recorded numbers, and filled cars with food. It was an incredible opportunity to get food into the homes of families who need it most, while still being safe and protected from the pandemic. We are so lucky to have community partners in the area who give us opportunities like these to engage in direct service, whether that be for volunteer hours, for a class, or just for a fun Wednesday afternoon!

## Manchester Church of the Brethren

Manchester Church of the Brethren is a close partner with the Peace Studies Institute, collaborating on programs and supporting our independent work. PSI works to connect MCOB with campus events, including VIAs, Peace Week, short-term experiential education opportunities, and other special programs. MCOB has undertaken an on-going program examining racism, white privilege, and anti-racism work, and has opened these discussions and educational opportunities to Manchester students. We have benefited from the diversity of intergenerational perspectives and the community that has grown from this collaboration.

# Student Work Submissions

## Title IX Reform Campaign

### Action Plan

**Dinah Gilbert, Laura Mejía, and Libby Kreps**

#### Step 1: Research

Research
Affects
<ul style="list-style-type: none"><li>● Victims (of racial discrimination, sexual discrimination, and harassment of all sorts)<ul style="list-style-type: none"><li>○ Their self-confidence and self-image</li><li>○ Their connection with their university and authority figures</li><li>○ Their trust in other people</li><li>○ Their ability to participate in social activities</li></ul></li></ul>



- o Being revictimized after/ during reporting
- o **Goal: To change the system in order for it to give support, a feeling of understanding & validation to the victims.**
- Perpetrators
  - o Seeing themselves as the victim
  - o **Goal: To be heard, but to also hear the others side and recognize the wrong or hurt they were involved in and then given support and resources, in order to better themselves in their environment.**

#### Why does it matter? (Individually/institutionally/societally)

- Individually
  - o To feel supported, heard, and guided through a very hard time in their lives
  - o To better fight for justice in the future. Because this is at an educational level, students will take with them into the world what they learn from the process at Manchester. If they learn that by standing up it will only revictimize them, they will be less likely to stand up in the future.
  - o To recognize the importance of mediation training, mental health, and therapy
- Institutionally
  - o In order to educate people and increase self-confidence, rather than a shattered self-image and perspective.
  - o In order to follow the Mission Statement and Non-Discrimination Statements
    - “Graduates persons of ability and conviction” - MU Mission Statement
    - “Manchester University is committed to non-discrimination in campus life. The University does not discriminate on the basis of national origin, ancestry, race, color, age, sex, gender identity or expression, sexual orientation, familial status, religion, disability or veteran status in admissions or any area of campus life, including its educational programs, scholarships and loan awards, residence life programs, athletic programs, extracurricular programs, promotion and tenure policies and practice, and alumni affairs.” - MU Non-Discrimination Statement
  - o For Alumni and current students to talk highly of the institution in order to get a better admissions rate of students who will stay all four years.
  - o For alumni, faculty, and students to feel supported, connected, and loved by the institution they associate with.
- Societally
  - o In order to change the idea that we are victims against each other, but rather we are victims from the system.

- o If these injustice issues are not solved from the education and individual levels, then there will never be justice in society.

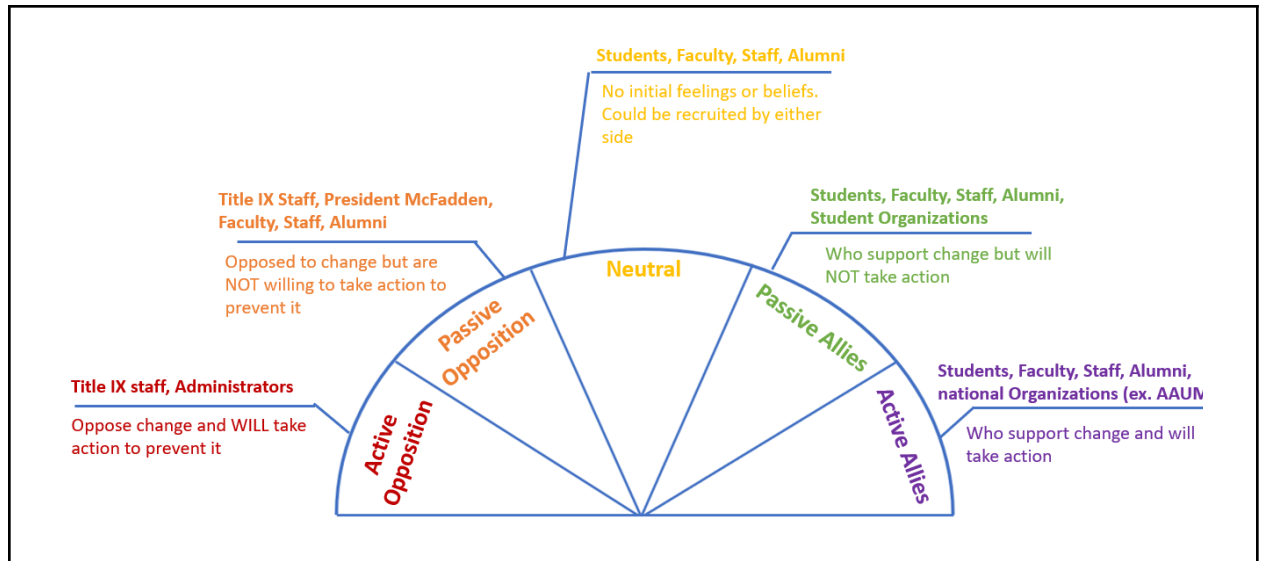
### Sources of Power

- Authority
  - o President
  - o School Board
  - o Vice President
  - o Federal Government
- Cooperation
  - o Alumni
  - o School Board
  - o Students
  - o Faculty/Staff
- Knowledge
  - o Students
  - o Faculty/ Staff
  - o Community members
- Resources
  - o Money (through alumni)
  - o Education (through a website, social media, clubs, etc.)
- Cultural/ ideological factors
  - o Perception of perpetrators that's divisive
  - o No one in the process is seen as victims of the system, but rather of a situation
  - o The voices silenced are disproportionately minorities
- Sanctions
  - o Title IX federal laws
  - o School policies held in place
  - o The report it button
  - o Faculty/ staff required to report things students say to them

### Stakeholders

- Government/ Title IX laws
- School board/ president/ Title IX Coordinator
- Students
- Faculty/ Staff
- Alumni

### Spectrum of Allies



### Policy at MU

- “Manchester University seeks to provide an environment free of any behavior constituting harassment as defined below as well as by civil or criminal law applicable to Manchester University” (2021 Safety Report).
- “Manchester University defines Harassment as the systematic or continued unwelcome actions of one party or a group, including threats and demands, interpersonal conduct or comments-written, spoken or transmitted electronically—which would be offensive to a reasonable person, for reasons including but not limited to their race, color, national origin, ancestry, sex, sexual orientation, gender identity, or expression, religion, age, disability, veteran status, physical characteristics, familial status, or any other legally protected category” (2021 Safety Report).
- “Manchester University affirms that it values both freedom of speech and appreciation of diversity... It recognizes that conflicts may arise between freedom of speech and the right of individuals to be free from harassment and statements or dissemination of opinion will be made with a proper regard for the protection of individual rights, religious and moral convictions and academic freedom and advocacy” (2021 Safety Report).
- **“What happens if I report sexual harassment?** University Safety Office will contact you to fill out a statement. All staff are trained to advise you about your options regarding immediate counseling and/or pursuing police and University Conduct System. Filing a statement does not necessitate pursuing police or University Conduct System involvement” (2021 Safety Report).

### What has been done in the past?

- At other institutions
  - Princeton – creating a website based around the issues of Title IX at Princeton

- <https://princetonixnow.com/home>
  - Creating a safe space for students, faculty, and alumni to share their stories
  - Creating a space for education and support
  - Having a visible action plan available to the community
- o Duke University (Edwards)
- At Manchester University
  - o What were you wearing display during April 2021
  - o Support Groups during April & May 2022
  - o Faculty and Staff trying to help support students that doesn't involve the Title IX process risks their jobs

### Sources of Research

#### Manchester University Mission Statement and Values

- **Mission Statement**
  - o “Manchester University respects the infinite worth of every individual and graduates persons of ability and conviction who draw upon their education and faith to lead principled, productive, and compassionate lives that improve the human condition”.
- **Value Statements:** “As a community of higher education rooted in the liberal arts and the traditions of the Church of the Brethren, Manchester University values:
  - o Learning, because high academic expectations in an environment combining liberal arts and professional preparation equip graduates to live healthy, productive, and principled lives.
  - o Faith, because our diverse faiths call us to make the world a kinder and better place, establish justice, build peace amid strife, and model lives of agape (selfless love), tikkun olam (repairing a broken world), and salam (peace);
  - o Integrity, because honesty and trust are the foundations of teaching and learning, enriching, enduring relationships, and strong communities;
  - o Diversity, because understanding differences develops respect for ethnic, cultural, and religious pluralism; an international consciousness; and an appreciation for the infinite worth of every person; and
  - o Community, because a positive community sharpens self-identity, promotes acceptance of the demands of responsible citizenship, and transforms conflict into mutual respect.”
- **Vision Statement**
  - o “Manchester University will become a multi-campus regional university known for liberal arts-infused programs, innovative health science education, and

vibrant and transformative student experiences. Inspired by our mission to graduate persons of ability and conviction who improve the human condition, Manchester will seize the future by preparing students for successful lives and careers in an ever-changing world.”

- **Non-Discrimination Statement**

- o “Manchester University is committed to non-discrimination in campus life. The University does not discriminate on the basis of national origin, ancestry, race, color, age, sex, gender identity or expression, sexual orientation, familial status, religion, disability or veteran status in admissions or any area of campus life, including its educational programs, scholarships and loan awards, residence life programs, athletic programs, extracurricular programs, promotion and tenure policies and practice, and alumni affairs. Manchester University is committed to carry out the provisions of Section 504 of the Rehabilitation Act of 1973 and the Americans with Disabilities Act, which provide for accessibility of university programs to the physically disabled.”

Case in Favor of OCR’s Tougher Title IX Policies: Pushing Back Against the Pushback – Edwards

- “The U.S. Department of Education’s Office for Civil Rights (OCR) is currently conducting 97 investigations at 94 universities over concerns that the schools violated Title IX in their handling of sexual violence cases” (Edwards 2015).

The Criminalization of Title IX – Collins

- “There is a growing belief that these formal legal changes in how we define and prosecute sexual assault have not brought about the behavioral and cultural changes many envisioned” (Collins 2016).

“Title IX Isn’t for You, It’s for the University”: Sexual Violence Survivors’ Experiences of Institutional Betrayal in Title IX Investigations – Lorenz

- “Approximately one quarter of undergraduate students experience sexual violence, with figures at some institutions reaching as high as 48%. Graduate students/workers are also at risk for sexual violence, with 70% of women and 54% of men self-reporting harassment while in graduate school and elevated rates of harm perpetrated by faculty compared to undergraduates” (Lorenz 2022).

Conversations with Students, Faculty, and Alumni

- “I have not felt heard or supported by the Title IX system and when going through the process I felt revictimized and not given any direction for support” (MU student).
- “I have been victimized multiple times by men in my program. I risked my job within the first year of teaching here by saying that if they didn’t do something about this person then I would sue the school. They got rid of him, but the President still holds it against me” (MU Faculty).

- We hope to continue to have conversations in order to continue to share these stories.

## Step 2: Education

### Educating the Community

#### Purpose and Intent

As organizers of a movement, one is often up close and personal with the issue, knowing it inside and out. However, not everyone on the campus will have the same understanding. An organizer's job is to foster that same education through educational outreach by providing opportunities to learn about the injustice and the movement that is working towards creating change.

That being said, in a movement or campaign, you are proposing opposition to something within a community that likely relates to or impacts other people. Within this process, there is a delicate balance of applying the necessary pressure to sources of power so that they are moved to action, while also ensuring that the narrative encompasses the nonviolent goals of the movement. The education phase is an opportunity to not only educate about the issue and the need for change, but it is also a time to develop understanding of the movement's intentions and to gather allies.

#### Actions and Activities

We have planned a few events and activities that can help with our education around the movement:

- Survey collecting questions about students and their experience with Title IX, students' perception of Title IX, students' perception of safety on campus, and opinions about how this can be done
  - While this is a part of initial research for the movement, the information can be used to strategically plan where and how to educate
  - Participants can choose to be anonymous, but there will also be opportunities to share their name and demographics if they feel comfortable
  - There is also an option to share contact information if they are interested in learning more. This could become a great source for creating a base of passive and active allies
  - Audience: Alumni and past and present faculty, staff, students, and administration (if possible)
- Education Drives- tables at meals and campus events that share information about Title IX and the Title IX Reform Campaign's official demands
- Open Mic Monday- evening where people that were part of the process (victims, friends, etc.) can have the opportunity to share their story or stories, if they feel comfortable doing so.

- Commenting on social media posts in order to inform others and create interest and attention
- Through a website in order to hear and share stories in a safe way

### Step 3: Negotiation

Negotiation Propositions
<ul style="list-style-type: none"> <li>● Identifying as a group that is looking for the betterment of the institution and everyone involved</li> <li>● Develop a plan/group that works with Administration to improve Title IX responses from the university</li> <li>● Propose mandated training that is NOT online regarding Title IX and consent for all students, faculty, and staff.</li> <li>● Propose mandated counseling for all parties involved.</li> <li>● Propose mandated mediation training to all faculty and staff involved in processes leading up to and after Title IX.</li> </ul>
Other considerations:
<ul style="list-style-type: none"> <li>● Positive actions from MU? Also, identify gaps in the process. <ul style="list-style-type: none"> <li>○ Small things from individuals are great but are not a way to improve the process</li> <li>○ Need to talk to people who have gone through the process, even those who have chosen not to go through it completely.</li> </ul> </li> <li>● Why is this plan beneficial to the school and its stakeholders?</li> <li>● How can we come together rather than divide?</li> </ul>

### Step 4: Self – Purification and Training

Personal and Group Commitments
Group Commitment
<p>We have had interactions with the process whether it be directly or indirectly. Through these experiences, we have noticed that these actions are not supportive of MU students. We want to work along with Manchester stakeholders to make the campus a safer and more supportive place, not only through safety staff and counseling services but through processes such as Title IX.</p>
Personal Commitments

- **Lau’s personal commitment:** I have had some experience with the Title IX process as a mandated reporter when I was an RA and personally. Moreover, I have been interested in sexual assault prevention programs since I worked with the CARE initiative. I have seen the consequences that survivors go through when reporting incidents here at MU and how frustrating and daunting it can be to do so. I believe that this cause we are working towards can truly bring about institutional change at Manchester regarding Title IX but hopefully can expand onto other areas that need change.
- **Libby’s personal commitment:** I have not had first-hand experience with the Title IX process. However, I have had first-hand experience with the traumatizing impacts it can leave behind. As a result, I have learned that you don’t have to be within the process here at MU to see how it is failing to support and provide safety to our community. Yet, I have faith that Manchester is a community of great people that can bring about the institutional changes that are needed to reclaim that safety. However, it will take time, energy, and many dedicated people to wake the university up.
- **Dinah’s personal commitment:** I have first-hand experience (as many of us have) with what the Title IX process is like and how the victims and perpetrators are treated during and after the process. I, and many of, if not all, the people I have talked to about this, have had similar experiences to me in terms of feeling silenced, revictimized, and repressed. My commitment and personal goals within this campaign are to not change the Title IX federal laws, but rather to change the support our institutions, specifically MU, give to victims and perpetrators. Rather than phrasing things in ways that make the victim feel revictimized, phrasing things with more mutual support and understanding, while also making the perpetrator feel heard. In order to do this, I think we have a lot of campaigning, planning and strategizing to do. It will take a lot of work and education, but I think it is worth it for the better health of the individuals and the MU community.

### Step 5: Nonviolent Action

Proposed Plan of Actions
Protest/Persuasion
<ul style="list-style-type: none"> <li>● Website for Title IX Reform Campaign containing:               <ul style="list-style-type: none"> <li>○ Official campaign demands</li> <li>○ stories of current and past MU faculty, staff, and students and their experiences with the Title IX process</li> <li>○ petition</li> <li>○ letter template for writing to administrators, Title IX coordinator, Title IX team, and other members of leadership at MU</li> <li>○ information about events and news</li> </ul> </li> </ul>



- Petition to faculty, staff, students, and alumni to boycott funding MU (including Giving Day)
- Declarations of support from student organizations (sports teams, clubs, etc.)
  - Sign support of the official campaign demands
- Buttons with symbols of the campaign to be worn around school, sporting events, etc.
- Mass commenting of the official campaign demands on Instagram and Facebook posts made by the official Manchester University Instagram and Facebook accounts
- Day of Silence for the Silenced in classes and extracurricular activities
- Instagram and Facebook accounts for the Title IX Reform Campaign that post content and information
- Victims Vigil- time of reflection, prayer, and silence for those who have been mistreated by the Title IX process, victims and perpetrators alike (both are victims to the poor Title IX process and support systems). Could include a mock funeral for the loss of safety on campus.

#### Noncooperation

- Walk out and boycott of school affiliated activities (classes, sports practices, etc.) - length of time depending on response from leadership, days to weeks
  - Include all allies- faculty, staff, students, alumni (reunions, sporting events, etc.)
- Boycott financial support
  - Faculty, staff, students, and alumni boycott giving resources, including Giving Day
  - Students boycott paying tuition fees

#### Intervention

- Sit-in/blockade at location of leadership (length of time depending on response from leadership, days to weeks)
  - At the end of the driveway at Tall Oaks, in the way of ingoing and outgoing traffic
  - At the door of student life suite
  - At the door of VP Celia Cook-Huffman's office
- Sit-in during Board of Trustee meetings

## Rationale for Proposed Plan

### Introduction to Actions

When negotiations fail, nonviolent direct action fills their place in the fight for change. Direct action is the process of facing an injustice head on instead of waiting for its symptoms to impact you. It is not passive. It requires intentional, planned action. According to Gene Sharp, “nonviolence is similar to armed combat in that it requires numerous “weapons”, and courageous, well-disciplined, nonviolent soldiers. Strategy and courageous creators of change are developed during the self-purification and planning processes” (Nepstad, p. 9). Direct action is made up of “weapons” or, rather, the impactful strategies and tools in the struggle for fighting oppression and injustice.

One of the goals, if not the most critical goal, of nonviolent direct action is to move stakeholders across the spectrum of allies so that they are closer to becoming active allies. In doing so, change is more likely to occur. However, in order to do so, these actions harness Gene Sharp's four mechanisms of nonviolent action: conversion, accommodation, coercion, and disintegration (Nepstad, p.9). With these components in mind, we have designed an action plan that includes tactics that will address the systems of power within Manchester University and hopefully cause the effects of one of these mechanisms.

### Protest/Persuasion

“Such acts are primarily designed to communicate that citizens are aggrieved, outraged, and ready to mobilize” (Nepstad, p.61)

We know that there are feelings of disappointment, discomfort, and distrust in the current system and processes in Title IX. The goal of using protest and persuasion is to bring conversation to new spaces and unify our voices.

Examples of how this is seen in our proposed actions, and how they impact sources of power:

- Website for the IX movement
  - Expose realities of people’s interactions with the current system
  - Emotionally engage entire MU community, but specifically hope to pull the heart strings of stakeholders in the neutral and passive ally positions so that they move one step closer to becoming an active ally
  - Specific systems of power and their stakeholders focused on: skills and knowledge (students, faculty, staff,), material resources (Alumni), cultural and ideological (students, faculty, staff, and alumni)
  - Specific mechanism focused on: Conversion
- Declaration of support from student organizations and Day of Silence for the Silenced
  - Continued education and conversation in new communities

- o Specific systems of power and their stakeholders focused on: Skills and knowledge (students, more specifically athletes, faculty, coaches, and staff)
- o Specific mechanism focused on: Conversion
- Mass commenting of the official campaign demands on all posts made by the official Manchester University Instagram and Facebook
  - o Create public, visible dialogue
  - o Put pressure on administration and leadership to take action
  - o Specific systems of power and their stakeholders focused on: material resources (Alumni), Authority (leadership of university)
  - o Specific mechanism focused on: Conversion and Accommodation

### Noncooperation

Having witnessed several instances where the Title IX process has been questioned by members of the University, conversations with leadership have been unproductive. Often, we have been listened to, but never truly heard. If leadership continues to follow this route when responding to the acts of protest and persuasion, we will increase pressure by removing the power source of cooperation through coordinated civil noncooperation.

Examples of how this is seen in our proposed actions, and how they impact sources of power:

- Walkout and boycott of school affiliated activities
  - o Statement on how difficult it is to be in school if you have to endure a system that doesn't support you.
  - o Create visual display of the impact if a system is allowed to perpetuate harm
  - o Depending on length of time, students, faculty, and staff will have to sacrifice grades, pay or playing time (athletes). This will demonstrate commitment to the cause.
  - o Impact image of school
  - o Specific systems of power and their stakeholders: cooperation (students, faculty, staff), authority (leadership, some faculty), sanctions (policies)
  - o Specific mechanism focused on: Accommodation
- Boycott financial support
  - o The petition used during the protest will start as an outward statement of people's unified message calling for change. Following through with the action will demonstrate commitment and financially damage the institution
  - o Giving Day can be used as a large event of protest, which would be damaging financially and damaging to the institution's image
  - o If students boycott paying tuition fees, it could send an incredibly immense message of, "If you won't use the money we give you to provide the necessary support systems for us as students, then we will remove the financial support system of the institution"

- o Specific systems of power and their stakeholders: cooperation (students, faculty, staff), sanctions (policies), material resources (alumni and donors)
- o Specific mechanism focused on: Accommodation and Coercion

### Intervention

Intervention is a great tool for physically obstructing the processes of an institution, drawing attention and possibly forcing institutional change.

Examples of how this is seen in our proposed actions, and how they impact sources of power:

- Sit/Blockade at location of leadership
  - o Daily getting in the way of people who have the most authority on campus
  - o Sitting outside of the Board of Student Life Suite would obstruct a lot of processes during the day. It would also be incredibly symbolic because the office of Student Life is where the Title IX coordinator should be located. However, our current coordinator is in another state.
  - o The president drives to work every day. If we blockade the end of his driveway, he would have to interact with the protest everyday.
  - o Specific systems of power and their stakeholders: Authority (Leadership, Admin.)
  - o Specific mechanism focused on: Coercion
- Sit-in during Board of Trustee meetings
  - o This is a group of decision makers that doesn't often have interactions with students. However, they make critical decisions that impact this campus. This would be an important group of people to appeal to
  - o Specific systems of power and their stakeholders: Authority (board of trustees)
  - o Specific mechanisms focused on: conversion and accommodation

## Step 6: Reconciliation

### A Closing to the Movement

#### Success

We will see success when the community has not only come together and recognized the necessity for change but all levels within the institution will be moving to accept the demands put forth by the movement. When the movement sees this success in creating change, we will move towards reconciliation.

#### Reconciliation

Unlike violence, nonviolence is not aimed at people. Instead, its function is to challenge and disrupt systems and institutions that are permitting and perpetuating harm. While individuals



may be part of those institutions, the goal of nonviolence is to seek understanding. Therefore, we will not only publicly call an end to the actions in protest, while also maintaining that our support for advocacy will continue after the movement, we will also hold closing events to mediate lasting feelings and build community.

## Community Building

Reconciliation events may include, but are not limited to...

- Celebration on the Mall- time and space to celebrating working together, as an entire university, to create change (includes Alumni and off-campus contributors to the movement)
- Dialogue Circles

## Works Cited

Collins, Erin. 2016. "The Criminalization of Title IX".

<https://scholarship.richmond.edu/cgi/viewcontent.cgi?article=2308&context=law-faculty-publications>

Edwards, Sarah. 2015. The Case in Favor of OCR's Tougher Title IX Policies: Pushing Back Against the Pushback.

<https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=1304&context=djglp>

"Kingian Nonviolence." *On Earth Peace*, <https://www.onearthpeace.org/knv>.

Lorenz, Kathriene. April 2022. "Title IX Isn't for You, It's for the University": Sexual Violence Survivors' Experiences of Institutional Betrayal in Title IX Investigations" <https://www.qualitativecriminology.com/pub/jg1gd213/release/1>

Mission and Values. <https://www.manchester.edu/about-manchester/mission-and-values>. Accessed 13 May 2022.

Nepstad, Sharon Erickson. *Nonviolent Struggle: Theories, Strategies, and Dynamics*. Oxford University Press, 2015.

*Six Steps for Nonviolent Direct Action*. (n.d.).

[https://kinginstitute.stanford.edu/sites/mlk/files/lesson-activities/six\\_steps\\_for\\_nonviolent\\_direct\\_action\\_2.pdf](https://kinginstitute.stanford.edu/sites/mlk/files/lesson-activities/six_steps_for_nonviolent_direct_action_2.pdf)

Safety Report 2021. "Security and Fire Safety Report 2021 North Manchester Campus".

<https://www.manchester.edu/docs/default-source/student-experience-center-docs/university-safety/security-fire-safety-brochure-2021-nmdc443510-7c6b-4afe-b045-87416bc86525.pdf>. Accessed 13 May 2022.

Title IX Policies. "Manchester University Title IX Sexual Harassment Policy".

[https://www.manchester.edu/docs/default-source/default-document-library/manchester-university-title-ix-sexual-harassment-policy.pdf?sfvrsn=6e4e9962\\_2](https://www.manchester.edu/docs/default-source/default-document-library/manchester-university-title-ix-sexual-harassment-policy.pdf?sfvrsn=6e4e9962_2). Accessed 13 May 2022.

Title IX Recourses, US Department of Education. <https://sites.ed.gov/titleix/policy/>. Accessed 13 May 2022.

"Why We Protest." *Princeton Students for Title IX Reform*, Princeton IX Now, 2019, <https://princetonixnow.com/why>.

### Why War?

In a world of 195 countries, each composed of unique cultures and communities with different values and interests, conflict is inevitable. Yet, international parties have the ability and opportunity to choose between violent and nonviolent responses to macro-level conflict. In past and current history, a majority of global policy has prioritized the use of armed response when encountering conflict. While there is an immense history of nonviolent responses across the world, these responses are isolated to grass-roots movements and are not incorporated into processes and structures within national governments. It's important to investigate the reasoning and justification of war and violence to deduce why its implemented and prioritized more than nonviolence.

With early origins in Christian writers, such as Augustine, Just War Theory is seen as the middle ground between pacifism and war-ism, and has been used to create a framework to judge when and how war is acceptable. There are two concepts that serve as the foundation to this understanding: Jus ad bellum and Jus in bello. Jus ad bellum is the justification for engaging in war. Within this theory, it is acceptable to declare war when states are “engaging in self-defense against unjust aggressor states” (Brooks, 2013). Once a conflict arises, and war has been declared or pursued, the conflict must adhere to jus en bello, or the rightful waging of war. In order to minimize suffering, each party within a conflict must only use weapons for war, will only inflict harm if it prevents the other parties from inflicting future harm, and will distinguish between combatants and noncombatants. As a result, a just war is one that is fought with a just cause and fought within acceptable principles.

It is important to note that the interpretation of the theory has changed since its creation. Anthony Lamb, author of *Ethics and the Laws of War: The Moral Justification of Legal Norms* (2013), points out that these changes include principles that now seem indisputable, such as including punishment as a just cause and permitting mistreatment of combatants during wartime. Lamb also remarks that many principles found in policies drawn from Just War Theory, such as preventive war, are contradictory to each other. He describes it as such:

That is, the appeal to several moral principles could lead to moral dilemmas; according to one principle, you ought to X, while according to another you ought to not X; or you ought to X, and you ought to Y, when it is not possible to both X and Y. (p.5)

Lamb continues by explaining that it is important to distinguish certain unbreakable rules, the golden rules of war, that are unbreakable and overrule the cross-over effects of these policies. It is imperative for these rules to exist so that wars are distinguished from other types of conflict and so that harm is mitigated. However, while it's important to differentiate between types of conflict and create systems to prevent humanitarian atrocities, the constant adaptation of the

justification of war and its interrelated policies should warrant wariness and critique of the method of violence.

Like Just War Theory, nonviolence has foundations in many religious communities. However, the rationalization of nonviolence has many origins. Overall, there are two fields of nonviolence that nonviolent practitioners would sort themselves into: Principled and pragmatic nonviolence. Those who practice principled nonviolence choose to do so because they believe it to be right. When comparing this understanding to that of a focus on a violent response to conflict, Robert Holmes articulates that principled nonviolence is based on the belief that nonviolence is the best way to achieve the moral, social, and political objectives people value in a way that is “worthy of trying to live by” (Holmes and Cicovacki, 2013p. 4). Those who practice pragmatic nonviolence do so with the understanding that it is more efficient than other responses. While many also believe that it is also the more ethical avenue for change, they also see a political strategy that can be separated from the morality belief system (Nepstad, 2015). When considering the question of geopolitical conflict, pragmatic nonviolence is the main focus of the implementation of nonviolence at a large scale. However, practitioners of principled and pragmatic nonviolence often work hand in hand in movements for change.

Historical trends strongly defend the claims of pragmatic nonviolence. In a study performed by Chenoweth and Stephan (2011), found that nonviolent struggle brought about faster change and helped to strengthen civil society, increasing the chances of building a strong democracy. Yet, nonviolent struggle succeeded 35% of the time while armed responses succeeded 36% between 1900 and 2006. Gene Sharp’s comments in his paper *Nonviolent Action as a Substitute for International War* (1978) adds a critical perspective to this data. He writes, “Nonviolent action generally, and its use for national defense purposes, have never even yet received systematic efforts to develop its capacity, to increase its effectiveness, and to expand the areas of its utility”. While written nearly forty years ago, this still rings true today. Nonviolence protects human rights and decreases harm to humanity, and preserves necessary structures of society. While it is statistically as successful as violence, its full potential has not been unlocked due to the prioritization of armed responses in wartime. If given the chance, nonviolent tactics could surpass armed tactics in the field of conflict.

Nearly three months into the conflict in Ukraine, and it may be difficult to picture what a strategic nonviolent movement would look like in Ukraine. By invading an independent state, Russia became an unjust aggressor and by the standards of Just War Theory it is just for Ukraine to respond with violence. Yet, with 3,500 dead (Statista, 2022) and no negotiations in sight, nonviolent activists are likely not the only one’s questioning how effective a violent response is.

Gene Sharp (1978) articulates that the military system and war are an instrument to perform or accomplish four tasks: attack, domination, deterrence, and defense. Currently, Ukraine is seeking to defend itself and eventually deter Russia from future conflict. However, we need to free ourselves from the perception that violence is the only tool we can use to achieve this end, and nonviolence can be more effective in doing so.

Sharp defines defense as, “to ward off, to protect, to resist against attack, to deny the objective of the attacker, to uphold or maintain against the attacker” (p.323). In Ukraine, civilians have demonstrated nonviolent tactics that do so. Ukravtodor, the streets agency in Ukraine ordered for roads to be inaccessible by blocking them with cement blocks and sandbags, as well as changing signs of roadways, making it difficult for Russian military to travel through Ukraine (Hunter, 2022). There have been both individual and community nonviolent obstruction of tanks and soldiers, protecting their towns from being entered. This public civil resistance by unarmed civilians has stopped invasions and appealed to Russian forces within Ukraine, despite lacking military arms.

Creating dialogue within and with Russian forces has the ability to play into the task of deterrence. Sharp defines deterrence as, “to prevent attack by possession of sufficient capacity to cause the potential attacker to anticipate greater losses than gains, and hence to decide against the venture” (p.322-323). On an interpersonal level, nonviolent actions such as placing one’s body in the way of military vehicles, despite mass mutinies, has the ability to “undermine their [the Russian army] sense of legitimacy, appealing to their humanity, digging in with prolonged, committed resistance, and creating a compelling narrative that the invading force simply does not belong here”. This has led to sabotaging of their own weapons, refusal to carry out orders, and defections within the Russian military. If continued, Russia would not only experience a loss in military equipment, but a challenge of the authority and ability to use their military. This loss is further emphasized by the disapproval within the country of Russia. Since the beginning of the conflict, there have been protests in 15 of the Russia states, with over 4,300 people arrested (Krok, 2022). While the Russian government and media has put in a large effort to suppress this opinion, continued nonviolence in the face of violence has the potential to remove another key pillar of support within Russia. If pillars of support are continuously weakened or completely removed, including the military, the civilian population, and the elites, are removed, Russia will likely perceive too many losses to continue their rampage in Ukraine.

As we continue past the third month of this conflict, as the death toll continues to rise, it is critical that political leaders internally and externally of Ukraine consider the potential of nonviolent tactics. The community of Ukraine has untapped potential for effective and lasting nonviolent change and has a desire to do so. In a study performed by the Kiev International Institute of Sociology (Bartowski and Polyakova, 2015), it was found that 29% of the country supports civilian based nonviolent defense in the face of foreign armed aggression and 26% if they were occupied. Over one-third of Ukrainians saw this as a legitimate and worthy form of resistance in the face of an armed adversary. Ukraine still has time to implement this tool of nonviolence to peacefully defend and deter its people. However, it will need support and resources to separate itself from the historical pull of the Just War Theory, and towards a new future of civil resistance-based response to conflict.

#### Bibliography



- Bartkowski, Maciej, and Polyakova, Alina. "To Kill or Not to Kill: Ukrainians Opt for Nonviolent Civil Resistance." *Political Violence at a Glance*, 26 July 2021, <https://politicalviolenceataglance.org/2015/10/12/to-kill-or-not-to-kill-ukrainians-opt-for-nonviolent-civil-resistance/>.
- Bartkowski, Maciej. "Ukrainians vs. Putin: Potential for Nonviolent Civilian-Based Defense." *ICNC*, 4 Mar. 2022, [https://www.nonviolent-conflict.org/blog\\_post/ukrainians-vs-putin-potential-for-nonviolent-civilian-based-defense/](https://www.nonviolent-conflict.org/blog_post/ukrainians-vs-putin-potential-for-nonviolent-civilian-based-defense/).
- Bartkowski, Maciej, et al. "Manifesto of Civilian-Led Nonviolent Defense and Resistance for Ukraine." *Vox Ukraine Manifesto of Civilian Led Nonviolent Defense and Resistance for Ukraine Comments*, 8 Mar. 2015, <https://voxukraine.org/en/manifesto-of-civilian-led-nonviolent-defense-and-resistance-for-ukraine/>.
- Brooks, Thom. *Just War Theory*. Brill, 2013. (p. 1-10). <https://ebookcentral.proquest.com/lib/manchester-ebooks/detail.action?docID=1081531> Accessed 17 May 2022.
- Holmes, Robert L., and Predrag Cicovacki. *The Ethics of Nonviolence: Essays by Robert L. Holmes*. Bloomsbury Academic, 2013.
- Hunter, Daniel. "How Ukrainian Civilians Are Resisting Military Force." *YES! Magazine*, 1 Mar. 2022, <https://www.yesmagazine.org/democracy/2022/03/01/ukraine-civilian-resistance>.
- Kroc Institute, director. *YouTube*, YouTube, 22 Mar. 2022, [https://www.youtube.com/watch?v=CcttVAA\\_-0&t=11s](https://www.youtube.com/watch?v=CcttVAA_-0&t=11s). Accessed 17 May 2022.
- Lamb, Antony. *Ethics and the Laws of War: The Moral Justification of Legal Norms*, Taylor & Francis Group, 2013. *ProQuest Ebook Central*, <http://ebookcentral.proquest.com/lib/manchester-ebooks/detail.action?docID=1207502>. Accessed 5 May. 2022
- Nepstad, Sharon Erickson. "What Nonviolence Is and What Nonviolence Is Not." *Nonviolent Struggle: Theories, Strategies, and Dynamics*, Oxford University Press, New York, NY, 2015, pp. 1–22.
- Sharp, Gene. "Nonviolent Action as a Substitute for International War." *Bulletin of Peace Proposals*, vol. 9, no. 4, 1978, pp. 321–328., <https://doi.org/10.1177/096701067800900406>.
- Trubceac, Andrei March 24, 2022, et al. "A People's Guide to Stopping the War in Ukraine." *Fellowship of Reconciliation*, 1 Apr. 2022, <https://wagingnonviolence.org/forusa/2022/03/a-peoples-guide-to-stopping-the-war-in-ukraine/>.
- Statista. "Ukraine Civilian War Casualties 2022." *Statista*, 17 May 2022, <https://www.statista.com/statistics/1293492/ukraine-war-casualties/>.

**Chloe Leckrone**  
**ENG-246**  
**5/13/22**

### *Archie Comics* and the Myth of a Wholesome America

With the growing popularity of any new medium, it seems almost inevitable that backlash will follow. More recently, video games have been the subject of much controversy, with many adults—namely parents—blaming these games for an increase in youth violence and aggression. This contemporary outrage parallels that of comic books in the 1940s and 50s, which resulted in a moral panic and eventual censorship of comics that lasted decades. Following the end of World War II, the rise in concern regarding children consuming the mature and often violent subjects and images featured in comics, along with a general disinterest in superhero and crime content, allowed for the emergence of more wholesome, socially and morally acceptable comics, with one series in particular soaring in popularity: *Archie*, which, contemporarily, has spawned a television adaptation that questions the very foundation of the comics.

The circumstances that allowed *Archie* to become such a success post-WWII involved a public fear of what young people were becoming under the influence of comic book content—a moral panic. When defining a “moral panic,” Nicholas Bowman, contributor in *The Video Game Debate*, cites *The British Journal of Psychiatry*’s explanation: “In a moral panic, a part of society considers certain behaviors or lifestyle choices of another part to be a significant threat to a society as a whole” (Bowman 23). In this case, comics were understood by many adults to dictate the behavior of children and teenagers, which threatened the very fabric of American culture. Superhero publications like *Superman* and *Captain Marvel*, as well as crime comics like *Crime Does Not Pay* were wildly popular in the 40s and 50s, often considered the Golden Age of comics. Although people of all ages read comics—and still do—they were largely targeted

toward adolescent readers. Since their inception, parents and adults had been skeptical of comic books, claiming that they promoted bad taste and antisocial behavior in children (Wright 86). During the World War II era, publishers worked to produce more educational and patriotic content, but following the end of the war, this moral panic over comics reached a boiling point. Bradford Wright, author of *Comic Book Nation*, writes that “the heightened state of cold war anxiety now raised the pitch of debate over youth culture to such a hysterical extent that some influential critics began to attack comic books as a threat to the nation’s social fabric” (Wright 87). The alleged delinquency and rebellion of young people, particularly teenagers, was blamed in part on the mature content sometimes found in comics, such as violence, crime, sex, and horror, which many adults considered to be glorified. One critic, Gershon Legman, even targeted the beloved hero Superman, calling him a “fascist figure” (Wright 92). This anxiety even expanded internationally, with other countries’ leaders warning parents and children of American comics. An article by reporter John Sringhall from the British news publication *Cross Current* reads: “The Commander of American Forces in England even attempted to get American PX’s to stop bringing ‘horror comics’ into the country, so desperate was the threat to basic British values” (Sringhall 12). Eventually, legal action was taken against the comic book industry. In 1949, Republican New York Senator Benjamin Feinberg proposed a bill that “would require the distribution and sale of comic books to be regulated by the State Department of Education” (Wright 104). This regulation and censorship significantly changed the comic book industry in the state, as comics would have to be screened, and only those deemed acceptable by the state would be issued a permit (Wright 105). Gradually moving away from the more mature content of previous comics, there was now room for a new hero, one that parents would approve of, one who could finally be a positive influence on their children.

Archie Andrews, an orange-haired all-american teen living in the town of Riverdale, first appeared in *Pep Comics* #22 in 1941. Due to the popularity of the character, a new series titled *Archie Comics*—later shortened to just *Archie*—debuted in 1942, following Archie as the protagonist. Contrasted with anti-heroes like Batman and the exciting criminals of crime comics, Archie represented a more wholesome type of hero. Nicknamed “The town with pep!,” Riverdale was a world of soda shops and school dances; its characters dealt with dating, friendship, and homework—topics appropriate for America’s youth. *Vox* writer Oliver Sava dubbed Riverdale “an idealized American city frozen in time” (Sava). The vision for *Archie* upon its release seemed to be to encourage its young readers to return to a mythologized America, a traditional, innocent suburbia, which would hopefully correct their supposed corruption from more tasteless comics. *Archie* creator John Goldwater even licensed the titular character for Evangelical Christian messaging because he found the church’s values to align with his “wholesome family message” (Shoenberger). Over the decades, *Archie* and Riverdale had to adapt in certain ways, but, as Sava writes, “While certain elements like fashion and technology changed to reflect modern trends, the general appearance and content of the *Archie* series remained a throwback to a more innocent, naive past” (Sava). The success of the *Archie* comics indicated a shift in both the comic book industry and American culture more widely. Goldwater himself served for

twenty-five years as president of the Comics Magazine Association of America, established in 1954, which worked to assure appropriateness and wholesomeness in comic books. According to Bart Beaty, author of *Twelve Cent Archie*, “Archie comics, of course, had always fallen well within the strict confines of the code and so required little retooling when the new standards were brought into effect. In many ways, Archie Comics supported the moral panic over juvenile delinquency rather than working to undermine it” (Beaty 174). Evidence of this can be found in the *Archie* #130 story “The Reject,” in which Archie becomes convinced he is a juvenile delinquent. Beaty writes of this comic: “One of the more moralizing Archie stories of the period, ‘The Reject’ seeks to model appropriate teen behavior by delineating the difference between youthful hijinks and antisocial hooliganism” (Beaty 175). Archie and friends sought to set a shining example of right and wrong, based on traditional and generally conservative views, for America’s youth. Never mind the crime, corruption, and violence featured in other comics—in Riverdale, kids were safe.

The success of *Archie* spawned countless spinoff comics series and expanded the “Archieverse” with publications like *Jughead* and *Sabrina the Teenage Witch*, which have developed in their own right over decades. In 2017, a live-action television adaptation titled *Riverdale* premiered on The CW. *Riverdale* is a modern imagining of the *Archie* characters, with a subversive twist on the innocence that the series has always been known for. In this version of *Archie*, the small town of Riverdale is struck by tragedy when a high school student is murdered, prompting Archie and his friends to investigate the dark mysteries of their hometown. In subsequent seasons, the teenagers battle against serial killers, cults, and gang violence. So far removed from the comics’ original plot and intent, the choice to make this Riverdale a place of such brutality must be a deliberate commentary on the romanticized vision of the traditional, white, suburban America that *Archie* represented. *Riverdale*’s seventh episode of season one begins with a clear deconstruction of the ideas that the comics were originally founded upon. The episode opens with a voiceover from Jughead Jones, Archie’s best friend and the show’s narrator, contemplating, “What makes a place feel like home? Is it warmth and familiarity? Some idealized make-believe version of the American dream? Is it love and acceptance? Or is it simple safety?” (“Chapter Seven: In a Lonely Place”). He is having a nightmare and envisions his friends and their families all dressed as their characters are in the comics, the image of a traditional American family. Despite their colorful, cartoony appearances, however, the scene is grim, with flashes of Jughead’s alcoholic father in his mind and the image of Archie with a knife in his back, supposedly Jughead’s doing (“Chapter Seven: In a Lonely Place”). What would have been celebrated in the comics is treated like a horror scene in the show. In this way, *Riverdale* questions the vision *Archie* set out to promote, instead suggesting that darkness and crime exist even in the wholesome, untouchable, incorruptible town of Riverdale. What *Archie* created was merely an invented image, a myth of an America where children would conform to the traditions and norms of the culture and be safe. In a world of increasing tension and violence, *Archie* was wishful thinking—an escape, not reality.

Fears of young people misbehaving and spiraling into juvenile delinquency in 1940s and 50s America caused a moral panic which shifted the blame onto one of the most popular forms of entertainment at the time: comic books. The mature, and often violent, content that children and teenagers were consuming forced major changes in the comic book industry, and also led to the rise in popularity of *Archie*, featuring characters that could be role models, displaying appropriate behavior and family values. However, contemporary interpretations of Archie and his friends, like the recent teen series *Riverdale*, deviate from those ideas, and in fact actively work against them. *Riverdale* argues that the America that parents and lawmakers wanted their children to believe in did not and does not exist. To pretend it does is to continue the cycle of violence.

#### Works Cited

- Beatty, Bart. "Juvenile Delinquency." *Twelve-Cent Archie*, NED-New edition, Rutgers University Press, 2015, pp. 174–76.  
<http://maproxy.palni.edu/login?url=https://www.jstor.org/stable/j.ctt1qnw86q.85>.
- Bowman, Nicholas D. "The rise (and refinement) of moral panic." *The Video Game Debate*. Routledge, 2015. 22-38.  
<https://books.google.com/books?id=Y-JzCgAAOBAJ&lpg=PA22&ots=HNiPMjbjqi&dq=the%20rise%20and%20refinement%20of%20moral%20panic&lr&pg=PA22#v=onepage&q=the%20rise%20and%20refinement%20of%20moral%20panic&f=false>
- "Chapter Seven: In a Lonely Place." *Riverdale*, developed by Roberto Aguirre-Sacasa, season 1, episode 7, Berlanti Productions, 2017.
- Sava, Oliver. "The evolution of Archie Comics: updating the Riverdale gang for the 21st century." *Vox*. 2017.  
<https://www.vox.com/culture/2017/1/26/13149304/archie-comics-riverdale-evolution>
- Shoenberger, Elisa. "A Brief History of Archie Comics and New Imprint Archie Blue Ribbon." *BookRiot*. <https://bookriot.com/history-of-archie-comics/amp/>
- Sringhall, John. "Horror comics: The nasties of the 1950s." *History Today* 44.7, 1994: 10-13.  
<https://search.ebscohost.com/login.aspx?direct=true&db=pwh&AN=9408034981&site=ehost-live>
- Wright, Bradford W. *Comic Book Nation*. Johns Hopkins University Press, 2001



# 2021-2022 Photos









