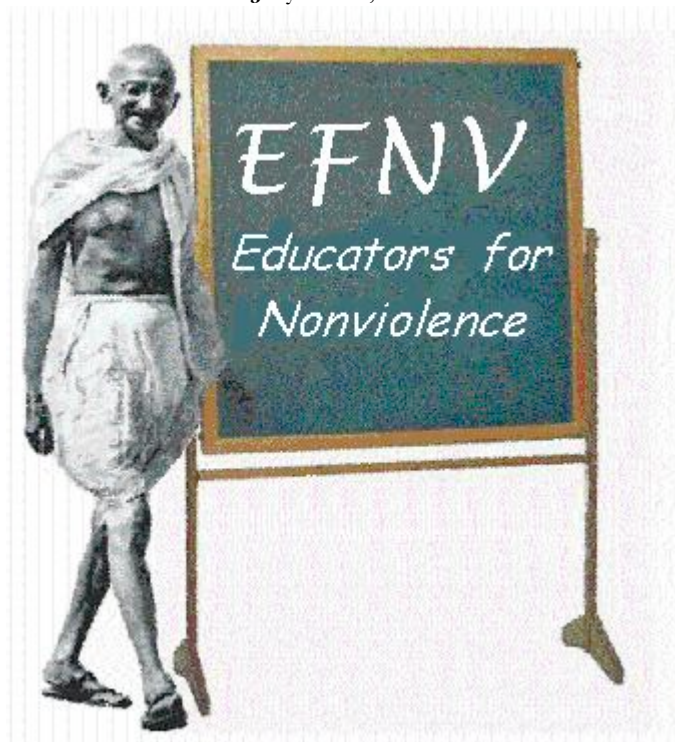


# Teaching Peace: The Nonviolent Classroom

Summer 2008 Conference Guide

Educators for Nonviolence  
Bishop O'Dowd High School  
July 18-19, 2008



*Our mission is to support those working to make nonviolence a part of mainstream education*

# Teaching Hope: The Nonviolent Classroom



## Introduction

What is "Nonviolence?" Nonviolence is a powerful method to harmonize relationships among people (and all living things) for the establishment of justice and the ultimate well-being of all parties. It draws its power from awareness of the profound truth to which the wisdom traditions of all cultures, science, and common experience bear witness: that all life is one.

The word "nonviolence" is relatively new to the English language, having been introduced in the 1920s. Many dictionaries still do not list it! In current usage the hyphen is not usually used; and when it is, it often signifies the mere absence of physical violence, or "strategic nonviolence" (see below), in contrast to what is called "principled nonviolence"—the presence of concern for the opponent as person. "Nonviolence" is a rough-and-ready translation of the Sanskrit term *ahimsa* (the 'm' is nasal, the 'a' is pronounced 'AH'), but this can be misleading because: a) while a- words are negatives in Sanskrit, as in English, the end result is a positive—*abhaya*, literally "non-fear," actually means courage, and b) *himsa* seems to be what linguists call a "desiderative," indicating the wish to do something rather than the doing of it. So the actual translation of *ahimsa* would have been something like "the power that comes into effect when the desire to harm is eliminated."

Today, people use the term "nonviolence" in three different ways:

1. The mere absence of physical violence. In this usage, even passively allowing oneself to be abused can be called "non-violence," while Gandhi actually considered it a form of violence! This leads to a lot of confusion ("nonviolence didn't work against Hitler").
2. The avoidance of recourse to physical violence as a strategy, without reference to a philosophical or spiritual foundation for that avoidance. Often this nonviolence will then

be conditional ("If it doesn't work we can go back to violence.") The Concise OED is referring to passivity or strategic nonviolence when it defines "nonviolent" as "not using violence."

3. A positive desire for the well-being of others, even — or especially — when opposing their actions and policies. Just as peace is more than the absence of war, principled nonviolence is more than the refusal to use physical violence. Indeed it has much more to do with a vision of what one will do, namely "cooperate with good" and bring creative forces into play. It is this principled nonviolence that was lived and used by such role models as Mahatma Gandhi, Martin Luther King, Jr., Burma's Aung San Suu Kyi, and many others. Gandhi felt that there is no situation in which, when used well, it would not help to resolve the situation at hand and in the process build a better world.

In principled nonviolence all violence (not just physical) is held to violate the essential interconnectedness of all beings, and that connectedness also guarantees the eventual success of one's actions. Martin Luther King, Jr. said, "we did not repress anger, we expressed it under discipline for maximum effect." Other definitions include those of Johan Galtung, famous peace researcher: "the pursuit of peace by peaceful means." This should be taken with his definition of violence as "the avoidable inhibition of human fulfillment." What Kenneth Boulding calls "integrative power" is essentially principled nonviolence (and that is the type on which we focus at EFNV).

## **Purpose of EFNV**

As the traditional mechanisms for dealing with violence prove less and less effective, we are challenged more than ever to discover our deepest human potential and explore its resources for more creative, humane, and permanent ways of dealing with conflict. Thus it is no longer a luxury, but a necessity that we understand the history and the possibilities of nonviolence in all aspects of human life. According to some estimates, one third of the world's people have been directly affected by a major nonviolent movement. We have not begun, however, to understand or make full use of the potential of this method, which Gandhi called "the greatest force mankind has been endowed with,"

The mission of EFNV is to help make nonviolence part of mainstream education, for example by making available high quality curricula and other resources for teaching—and exemplifying—this vital subject. We believe that this could galvanize a needed revolution in education.

With the backdrop of war, violent conflict and extreme poverty overseas, as well as tragedies from violence and inequality at our schools here at home, educators are under tremendous pressure to respond to student anxiety and concerns with realistic but positive frameworks. Our one and a half day summer conference, focused on K-12 teachers and educators, is designed to help teachers incorporate nonviolence into their subject matter

and follow its guidelines to run a more peaceful classroom. The keynote speakers are some of the most inspiring practitioners in education today. Please see the following pages for speakers' biographies and a list of resources meant for inspiration and guidance. For those not attending our third annual conference it will also be made available on our website, [www.mettacenter.org](http://www.mettacenter.org).

## GANDHI AND NONVIOLENCE RESOURCES FOR TEACHING

MAHATMA GANDHI (1869-1948) was the greatest **exponent** of nonviolence and, some consider, **one of** the greatest human beings of the twentieth century. The following is a brief list of resources selected from the Metta Center for the use of teachers who wish to familiarize themselves and their students with this monumental figure.

There are two handy sources of Gandhi literature in the U.S.:

Greenleaf Books  
Canton, ME 04221  
Phone: (207) 388-2860

Arthur Harvey of Greenleaf can send on request what he considers the most important items for **whatever** amount of money you send him. He issues catalogues about once a year.

South Asia Books  
P.O. Box 502  
Columbia, MO 65205

Prof. G. Barrier of SA Books is a Gandhi scholar. SA Books can order items from India; they do **not** as well as individual orders.

The *Collected Works of Mahatma Gandhi*, which you can get at most major libraries, is also available no online at [www.gandhiserve.org](http://www.gandhiserve.org).

### I. THE “INSIDE” TRACK

It is important to have some sense of Gandhi’s spirituality, without which students will be at a loss to understand the sources of his convictions and his power. We particularly recommend Eknath Easwaran’s *Gandhi the Man* for this purpose (in the new edition, with enhanced photographs).

The following selections of Gandhi’s own writings are available in American editions from the Metta Center or Berkeley Hills Books: P.O. Box 9877, Berkeley, CA 94709 ([bhbsales@berkeleyhills.com](mailto:bhbsales@berkeleyhills.com)):

*The Book of Prayers* (Gandhi’s translations of the prayers used in his *ashram*, or spiritual community).

*The Way to God* (Selections from various writings and talks on the spiritual life; many practical tips on Self-realization).

*Vows and Observances* (Includes succinct list of practices followed by all members of the ashram).

## *Prayer*

The following are very helpful small pamphlets that can be ordered from Navijivan Press, Ahmedabad 14, Gujarat, India or, with enough lead time, the booksellers listed above.

## *Hindu Dharma*

*Ramanama* (How Gandhi learned to use a “mantra” to overcome fear, etc.)

*My God*

## **II. BASIC HISTORY**

Alongside *Gandhi the Man*, a good way to get a sense of the events of Gandhi’s life in historical perspective is B.R. Nanda’s *Mahatma Gandhi*, which comes in full and abridged editions. We find this in some ways preferable to the classic by Louis Fischer, *Life of Mahatma Gandhi*. Sir Richard Attenborough’s great film, although it passes over Gandhi’s spirituality and stops short of portraying how nonviolence affects one’s opponents, is essentially true to life.

A pretty good CD is also available: *Gandhi, Apostle of Peace and Nonviolence*, from Walnut Creek DCROM, Walnut Creek, CA 94596. Produced under the supervision of reputable Gandhian scholars, this competent overview has voice and video recordings. The *Collected Works* CD mentioned above also has a complete chronology, photo-essay and speeches; in addition, gandhiserve.com has many photos available online and for purchase.

Of the many American writers on Gandhi, we feel that the following are particularly sensitive and accurate:

William Shirer, *Gandhi: A Memoir*

Vincent Sheehan, *Lead Kindly Light*. Sheehan’s first chapter is particularly recommended: an unusually sensitive and dramatic **encounter**.

For a political science perspective, Joan Bondurant, *Conquest of Violence* is probably the handiest.

## **III. FROM GANDHI**

**A. MAJOR BOOKS.** The most important source for the discovery of Satyagraha is *Satyagraha in South Africa*. This slow-paced but keenly observed history gives the full drama of the great discovery which enabled Gandhi, as Einstein said, to inject morality into politics. The *Autobiography*, or *Story of My Experiments with Truth* was meant to complement *Satyagraha* and is now available in a convenient American edition. We suggest that this book be read by students after they have a good grasp of Gandhi because of Gandhi’s tendency to be severely judgmental of himself. As it ends at 1928, it cannot serve as an overall history.

Most of Gandhi’s writing after 1928 was in speeches, letters and articles, especially for his own newspapers, e.g. *The Harijan*. There are, however, two small classics of timeless value: *Hind Swaraj* or *Indian Home Rule*, which he wrote in 1909 and reissued without alteration in 1938, and *Constructive Programme: Its Meaning and Place* (1941). *Hind Swaraj* is a manifesto on everything

that's wrong with the Twentieth Century. Highly informative for teachers; suitable for mature students who can appreciate writings from earlier time periods than our own. *Constructive Programme* outlines the eighteen or so projects by means of which Gandhi led Indians in overcoming social problems and raising themselves — a complementary mode to confrontation and direct resistance on which he came increasingly to rely since his first experiments in self-uplift as early as 1894. Students can be asked to identify the equivalent problems in our own time and craft Gandhian solutions.

B) SELECTIONS. The most thorough of many collections of Gandhi's writings, all of them useful, is Prabhu & Rao, *The Mind of Mahatma Gandhi*, which has a large if sometime maddening index and is quite affordable. Among smaller collections, the best and most comprehensive is *All Men Are Brothers*, which has gone into many editions and been reprinted by UNESCO and others in the U.S.

#### IV. IN-DEPTH HISTORY

Students can gain a great deal from immersion in a particular small period of Gandhi's well-documented later life, to get a feel for the quality of all he did, what he had to deal with, his boundless patience and creativity, even in a "slack" period. There are basically two ways to do this:

- A) WEEKLIES: Students can choose any week or two from *Young India* or especially *Harijan* (A Children of God, Gandhiji's term for the "scheduled castes"). *Harijan*, published 1933-1956, has been conveniently edited with introductions by Joan Bondurant.
- B) DIARISTS:
  - D.G. Tendulkar, *Mahatma* (8 vols.)
  - Pyarelal, *Mahatma Gandhi* (3 vols.)
  - Mahadev Desai, *Day-to-Day with Gandhi* (9 vols.; see also Desai's own *Diary*, in 2 vols.)

#### V. A WORD ON MARTIN LUTHER KING, Jr.

Although many resistance movements around the world have now tried to follow in Gandhi's footsteps to some degree, his greatest follower to date is undoubtedly our own Martin Luther King, Jr. Probably the best all-round introduction in book form is his own *Stride Toward Freedom*. Much more in-depth is David Garrow's *Bearing the Cross*, and the trilogy by Taylor Branch (see References List below). For the story of how Gandhians directly influenced our Civil Rights Movement see now Sudarshan Kapur, *Raising Up a Prophet: the African-American Encounter with Gandhi*. King's collected works are published by the University of California Press; important selections are available in James Washington's *Testament of Hope*.

Among many excellent documentaries, we have had good results with one available from the Teaching Tolerance Project in Montgomery, Al called *A Time for Justice: America's Civil Rights Movement* (38 minutes).

## VI. GANDHI AND WAR

One of the least well-known and most important dimensions of Gandhi's legacy is his work against war, which has slowly come to life in our own day in two forms, Civilian Based Defense and the peace teams movement (also called peace brigades, a world peace guard, etc.). Documentation of these movements is only beginning to appear. Thomas Weber's *Gandhi's Peace Army* is a detailed study, suitable for teachers (and special reports). Especially timely and inspiring is Eknath Easwaran's *Nonviolent Soldier of Islam*, which dispels a number of myths about nonviolence while telling a highly dramatic, and unknown story.

## VII. GANDHI AND THE ENVIRONMENT

Although there was no environmental movement as such in Gandhi's day, his whole way of life was a "green alternative" and a number of his closest followers carried his influence into the environmental field, particularly to stop deforestation of the Himalayas. On this movement, called Chipko, "hugging," the most convenient single study is Thomas Weber's *Hugging the Trees*. At the present time several other environmental (and/or anti-globalist) struggles are going on in India that are drawing increasingly on the Gandhian legacy; cf. works by Vandana Shiva and Arundhati Roy.

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## CONFERENCE BIOS

**JILL DALANDER JOHNSON** is a founding member of Educators for Nonviolence. She has been a teacher at Freedom High School in Oakley, California for 13 years where she teaches English, American Studies, Science Fiction, Literature, and Peace and Conflict Studies. The 2008-2009 school year marks the 5th year she will be teaching Nonviolence to students in the East Bay Area. She authored Science Fiction Literature and Peace and Conflict Studies for the Liberty Union High School District.

**AZIM KHAMISA** has been hailed by dignitaries such as the Dalai Lama, Former President Bill Clinton and Al Gore. Azim carries his inspirational message of forgiveness, peace and hope into a world in desperate need of each. Following the loss of his only son Tariq in 1995 to a senseless, gang-related murder, Azim chose the path of forgiveness and compassion rather than revenge and bitterness, and this amazing choice led to the establishment of the Tariq Khamisa Foundation ([www.TKF.org](http://www.TKF.org)) and the subsequent forgiveness movement which has reached millions. Through the work of TKF—working alongside Ples Felix, the grandfather of the young man who murdered Tariq—Azim has spoken in person to a half-million children, with another 20 million being touched by his message through video presentations. A recipient of 50 prestigious local, regional, national and international awards, Azim’s focus remains on his vision of a peaceful, nonviolent world where people make empowering choices. In 2002 Azim received the prestigious “Search for Common Ground” international award for “Building Peaceful Communities” along with Archbishop Desmond Tutu & Ted Koppel. In 2004 he participated in the Synthesis Dialogues with His Holiness the Dalai Lama. And in 2006 came the Circle of Courage Award from Reclaiming Youth International. His profound work has been featured in the *New York Times*, *People Magazine*, *Parade Magazine*, *Washington Post* and *U.S.A. Today*, as well as on NBC’s “Today Show” and KPBS “Fresh Air.”

**MICHAEL NAGLER** is Professor emeritus of Classics and Comparative Literature at UC, Berkeley, where he taught starting in 1966, and where he founded the Peace and Conflict Studies Program. Nagler has spoken and written widely for campus, religious, public and special interest groups on the subject of peace and nonviolence for many years, especially since 9/11. He has consulted for the U.S. Institute of Peace and many other organizations and is President of the board of METTA: Center for Nonviolence Education and is co-founder of Educators for Nonviolence. He has worked on nonviolent intervention since the 1970's and served on the Interim Steering Committee of the Nonviolent Peaceforce. In addition to his many articles on peace and spirituality, he is the author of *America Without Violence* (Island Press, 1982), *The Upanishads* (with Sri Eknath Easwaran, Nilgiri Press, 1987) and most recently *The Search for a Nonviolent*

*Future* (Inner Ocean Publishing) which won the 2002 American Book Award and is being used in many courses as well as reading groups around the country (Italian translation appeared in 2005; pending in Korean and Arabic). Michael is a student of Sri Eknath Easwaran, founder of the Blue Mountain Center of Meditation, and serves as presenter at Center retreats around the world.

**LORIN PETERS** was born in Berkeley, CA and raised in the Presbyterian tradition. He has a bachelor's degree in Physics and a teaching credential, both from UC Berkeley. While serving in the Peace Corps, he married a Thai, and chose to join her Catholic practice. One year later he received a death threat, which eventually led him to Gandhi, to nonviolence, and back to his father's Mennonite roots. During Vietnam, while teaching physics at a Catholic high school in Oakland, he was asked to create and teach a course on war and peace and nonviolence. Thirty-six years later, he is still trying to save the United States. Along the way he has worked with the United Farm Workers and against nuclear weapons, several wars, and war taxes. During his 2001-02 sabbatical, he studied nonviolence under Michael Nagler at UC Berkeley, joined Christian Peacemaker Teams, and has spent his summers in Israel-Palestine with CPT since 2002. He has taught nonviolence for several years at St. Leander's Church, at the Walnut Creek Peace Center, and at UC Berkeley Extension. He is a founding member of Educators for Nonviolence, and serves on advisory committees for the American Friends Service Committee and for Pax Christi.

**KEN PRESTON-PILE** is Training Coordinator and Administrative Director for the Engage: Exploring Nonviolent Living program of Pace e Bene Nonviolence Service, where he also serves as staff representative to the Board of Directors. He has led over 100 nonviolence trainings and workshops across the United States. He works with Global Exchange human rights organization and KPFA Radio 94.1 FM organizing speaking events. Previously, Ken served on the board of Peace Brigades International, and worked as a Catholic Worker and a Franciscan volunteer. Ken has worked for many years on human rights and housing issues, and in the psychology and social work fields. He team teaches "Liberating Nonviolence" at the Graduate Theological Union in Berkeley, where he received his Masters degree in Theology. He graduated with a B.A. from Holy Cross College and served five years in the US Navy.

**JOHN LINDSAY-POLAND** is a writer and activist who focuses on using grassroots education and active nonviolence to deter political violence and US military intervention in Latin America, especially Colombia. He is the author of *Emperors in the Jungle: The Hidden History of the US in Panama*, and co-directs the Latin America program of the Fellowship of Reconciliation.

**HEIDI RHODES** is an activist-scholar who is trained in advocacy research and community alliance building. Her work in social justice advocacy includes addressing militarization and state-sanctioned violence, and struggles for intervention on social and institutionalized racial and gendered violence in Colombia and the U.S.

**MARILYN MANDALA SCHLITZ** is a cultural anthropologist, clinical research scientist, change consultant, and Vice President for Research and Education at the Institute of Noetic Studies (IONS). She is the author of several books, including: *Living Deeply: The Art and Science of Transformation in Everyday Life* and *Consciousness and Healing: Integral Approaches to Mind Body Medicine*.

## In the classroom



The following is a sample of resources and curricula that can be used directly in a classroom or workshop setting. The lesson plans have nonviolence as their subject, while some of the resources can be used to bring nonviolent pedagogy into your classroom.

### Nonviolence Lesson Plans

How do you start a class or curriculum about nonviolence? How about starting with what students know - violence? From what they know, you move into the unknown - nonviolence - allowing students to find out what this means to them. Below is an edited sampling of Lorin Peters' (founding member of EFNV) Nonviolence class at the Mount Diablo Peace & Justice Center in Walnut Creek, CA.

### CURRICULUM #1

#### Class #1 - Current Violence

**Objective:** to brainstorm “violence,” come up with definitions, figure out what it means and how we feel about it.

**Materials:** chart paper, markers (or black board), movie *Missing* (1982, by Costa-Gavras)

**Lesson:**<sup>1</sup>

- Prompt a discussion by asking: Is the world violent? Is the U.S. violent? How?
- List categories of violence on chart paper (student brainstorm; e.g. domestic, urban, guns, wars, etc.)

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<sup>1</sup> Additional activities: A) Hand out magazines and newspapers (recycle) and have the students work in small groups on creating collages that represent what “violence” means according to them; then discuss as a group each collage. B) Show the movie *The Wave* or *The Stanford Prison Experiment* and discuss the idea that violence is learned behavior (“obedience to authority” theory).

- Brainstorm in pairs (or trios): Is discrimination itself violence? Is marginalization violence? Is foreign policy generally violence? Have each group present their answers to the class.
- Explain: These are examples of what is called “structural” or “institutional violence.” These are also known as forms of oppression.
- In same groups, discuss: How are structural violence and overt violence related? Which comes first?
  - #1 structural violence
  - #2 counter violence
  - #3 repression

Have each group present their order. Explain: This sequence has a name: “the spiral of violence”

- Discuss: How does the ‘war on terror’ fit into this pattern? How does September 11 fit? What was the root cause of the September 11 attacks? (Be careful not to lead this discussion and allow students to come up with their own answers.)

-Break-

- Oppressed people often refer to “The System” or “The Man;” does that sound familiar? Let’s examine if “The System” is real (no discussion yet).
- Show a 20 minute excerpt of the movie *Missing* (minutes 94 (looking in morgue) to 114 (“We’re going home”).)
- Group discussion: What are the elements of “The System” (list students’ answers on chart paper)? How is each element portrayed in the film?  
Political, Economics, Hierarchy, Racism, Patriarchy
- How does The System work? Explain: All the parts are mutually supporting / interwoven; The military and/or police use fear to enforce The System.
- What is the purpose of The System? Discuss: Control, Power and Domination.

*Homework:*

- Read: “The Domination System” by Walter Wink & “Confessions of an Economic Hit Man” by John Perkins
- Write briefly for each article: Most helpful point & Most urgent question

## Class #2 - Gandhi

**Objective:** To examine M.K. Gandhi’s life; to provide an inspiring example of nonviolence

**Materials:** chart paper, markers, black board

**Hand out:** Time-line of Gandhi’s life

## Class #3 - Basics of Nonviolence

**Objective:** To introduce the notion of “nonviolence” to students; to come up with a working definition

**Materials:** Chart paper, markers, movie *Gandhi*, book *Gandhi the Man*

**Hand out:** Create a list of discussed definitions / important words to hand out to students

**Lesson:**

- Brainstorm (write on chart paper) definitions: “How would you define violence? Nonviolence?” Explain:
  - Violence is that which violates another (Lorin Peters’ definition)
  - Nonviolence is ‘the power released by the struggle to overcome a negative drive, such as anger, fear, hate...’ (Michael Nagler’s definition)
- Explain: Two somewhat different forms of nonviolence have evolved:
  1. Strategic nonviolence:
    - Withdrawal of consent
    - Gene Sharp’s catalog of all known nonviolence contains 198 different ways of withdrawing consent (there are several thousand examples)
    - “Politics is the art of following the crowd.” (Rene Girard, PSR, 2003 Feb 11)
    - Tactical strategy (e.g. labor demonstrators with placards mounted on baseball bats: “This nonviolent demonstration will be over at noon...”)
    - ‘People power’
    - “Nonviolence of the weak’ (e.g. ‘Prague Spring’ uprising 1968)
    - How Freedom is Won:

Adrian Karatnycky and Peter Ackerman

Analysis of all 67 changes of government, 1972 - 2005

Classification of their methods of change, and their degrees of freedom

The 20 violent changes (revolts) resulted in 25% more freedom

The 47 nonviolent changes resulted in 45% more freedom

The 18 nonviolent changes led by unified coalitions resulted in 66% more freedom

- Principled Nonviolence
  - Commitment (e.g. David Hartsough’s story (*The Search for a Nonviolent Future*, pp. 90-91) and Karen Ridd’s story (pp. 41-43)
  - Way of life
  - Concern with well-being of opponents;
  - Humanizing;
  - Love, not hatred
  - ‘Person power’
  - ‘Nonviolence of the strong’
  - ‘Soul force’
  - ‘Truth force’
- Introduce the concept of “Satyagraha”
  - Gandhi invented the term from Sanskrit roots
  - ‘Satya’ means truth (for Gandhi, truth implies soul and spirit)
  - ‘graha’ means hold (which implies force, and power)
- Play Attenborough’s *Gandhi* DVD ch.3, 0:25:50 - 31 (theater scene)
- Discuss: “How did Gandhi respond to those who wanted to fight?”
  - 1 ‘I am asking you to fight.’ We are warriors.
  - 2 ‘But we will kill no one, hurt no one.’ This is nonviolence.
  - 3 ‘We will not give our fingerprints.’ This is noncooperation.



4 'We will make them see their injustice.' This is conversion.

- Introduce the concept of "Truth"; truth is Gandhi's highest value. 'God is Truth.'
- Play *Gandhi* ch.8, 1:05:35 - 1:09 (interviewing - arrest); If you have time, play ch.9, 1:11:43 - 1:16 (court hearing - lawyers volunteer);
- Explain: They spent 18 months interviewing every family in the province. Gandhi knew more than the British government did.
- Introduce the idea of nonviolent Goals (Ends)
  - Reconciliation / brotherhood and sisterhood
  - Play *Gandhi* ch.7, 0:59:45 - 1:02 ('We are all such sinners we should leave all punishment to God')
  - Requires conversion / transformation
  - Means and ends : Evil means (methods) make more evil, not good. "The means always determine the ends." (Ira Sandperl, quoting Aldous Huxley)
  - Hatred makes more hatred, not love. "Hatred does not cease by hatred at any time. Hatred ceases by love. This is an unalterable law." Buddha
  - War makes more war, not peace ("an eye for an eye makes the whole world blind")
- 'No fresh issues' - briefly introduce the caste system
  - Indian indentured servitude in South Africa  
Five to seven years of temporary slavery  
In exchange for a small plot of land or other payoff at the end  
Wives and children were left behind in India until payoff
  - Play *Gandhi* ch.4, 0:37:20 - 0:41 (negotiating with Pres. Jan Christian Smuts)
  - "Why 'no taking advantage'?" Discuss; Reconciliation requires trust and respect

-Break-

- Introduce the concept of Civil Disobedience (ask: "who knows that C.D. means?")  
We must be open, not secret  
The law must be obviously unjust  
We must be willing to accept consequences (not rejecting the social contract)  
We must be civil (not disrespectful)
- Play *Gandhi* ch.18, 2:05:50 - 2:11 (Salt March)
  - Discuss: Law of progression ("As long as we are truthful (nonviolent, righteous...), our power will grow." Large masses are not primary; The masses will appear when needed)
- Introduce the concept of Ahimsa
  - 'A' means without
  - 'han' means to execute, kill, hurt
  - 'himsa' means desire to hurt, etc.

Ahimsa means lacking all desire to hurt

Hate-less-ness

Desiring only to help

Love

- Introduce the idea of the Law of suffering
  - Play *Gandhi* ch.3, 0:11:10 - 0:14 (burning passes - beating)

- “What is happening to the policeman?” Replay & Discuss (“The way to move / open / transform the opponent’s heart is through our voluntary suffering.” Our suffering... ‘compels the reason to be free.’ Gandhi)
- Discuss: Satyagraha vs. violence escalation
  - Discuss: Intensity of violence & dehumanization
- Discuss: 3R’s of nonviolent campaigns
  - Nagler’s 3R’s

Is it redemptive?      Constructive, humanizing (Eisenhower and the rice bags)

Is it resolute?      ‘firmeza permanente’ (Champaran, Dharasana)

Is it real?      Concrete, not merely symbolic (Khadi)

- Are nonviolent “fighters” warriors? Is nonviolence an “active” force?
  - Tell the story of the Pathans and Abdul Ghaffar Khan (see *Gandhi the Man*)
  - Nonviolence of the strong
- Discuss: How much discipline does it require to be nonviolent?
  - Play Gandhi ch.19, 2:14:25 – 2:20 (Salt Works Raid)
  - Discuss: Control of mind and words as well as body and actions
  - Selflessness: Putting others first; ‘Reduce yourself to zero’

*Homework:*

- Read: “How Nonviolence Works” in Eknath Easwaran’s *Gandhi the Man* (appendix)
- Write briefly: Most helpful point & Most urgent question

Class #4 - Recent Nonviolence

**Objective:** To introduce recent nonviolence movements to students; to make clear that nonviolence goes beyond Gandhi and has had a great impact on many parts of the world

**Materials:** Movie *A Force More Powerful* (decide which area to focus on) or *Bringing Down a Dictator*

**Hand out:** Create a brief hand out with a summary of nonviolent movements that you address in your lesson (dates, location, main players involved)

Class #5 - Future Nonviolence

**Objective:** To introduce the idea to students that nonviolence starts with ourselves (Lanzo Del Vasto quote: “before you can spread peace on earth, you must have brought it into your own home, and there can be no peace in your home if there is none in your heart;” to introduce third-party nonviolent intervention; to introduce students to techniques that can help a person practice nonviolence in their lives (e.g. meditation)

## CURRICULUM #2

### TEACHING “GANDHI” THE FILM

By Lorin Peters

#### Introduction

“Who has seen the film Gandhi?”

When I have asked that question in my recent high school classes, only about 10%, mostly African American students, raise their hands.

So I am going to ask most of you teachers to pretend that you have not seen the film.

After Mountbatten quote at end of funeral

#### Comments for teachers

I am going to teach most of this workshop just as I would teach my Alternatives to Violence class here in this school.

I hope you will relax and enjoy it, without worrying yet about all the details, in the way I hope my own students do.

But if you are more comfortable following my notes, enjoy them whenever you wish

The film Gandhi is not a primary source document. It would not be appropriate for doing historical research.

But it is very accurate historically.

The only scene of questionable character is the marriage vows. (I comment on it in the scene list, at 1:59:45).

So I believe the film is appropriate, as well as brilliant, for teaching nonviolence.

Please do assign your students some reading on Gandhi.

His autobiography, “My Experiments with Truth”, is very difficult reading. Also, he wrote it 30 years into his career. He didn’t know that some of his most important work was still to come in the next 25 years.

The best book, by far in my opinion, especially for high school students, is Eknath Easwaran’s “Gandhi the Man”, published by Nilgiri Press.

John Briley’s screenplay is masterful.

I use a copy of it almost everyday when teaching the film.

If you plan to teach this film in depth, his script will be very useful.

It’s out of print, but easy to find used copies online.

Almost all of the events Briley uses in his screenplay are documented in Louis Fischer's "The Life of Mahatma Gandhi", published by Harper and Row.

I use five different passages from Fischer to illustrate and deepen some key points (references are included in the scene list).

I do want to get to three critical scenes, so you can see what might be done with them.

I tell my students I am not showing this film for entertainment.

I ask them to do a lot of thinking, and writing.

So it takes us several classes to get through these same three scenes.

Today, I imagine we will have to truncate at least some of our discussions.

When I'm teaching, I get so into the ideas and the passion that I forget time.

Today we will need to limit each discussion to about 12 minutes (they are labeled Q1, Q2 and Q3).

May I request a volunteer to track the length of each discussion?

Allow 15 minutes for Questions and Answers

At end of workshop

Materials available

"Gandhi's Life" lesson-plan

Guide to discussion and video clips for developing overview and timeline of Gandhi's life

"Gandhi" Scene List for complete film

With discussion and writing questions and comments, and outlines of NV Basics that can be integrated into discussions of film.

#### GANDHI Scene List

Briley Script	DVD Chapter	DVD Chapter	Scene Time
			Q = Written Question
			V = Verbal question
			C = Comment
p 16	0:01:30	Assassination	
p 18	0:04:00	Funeral	

on 30th	0:04:15	C	Attenborough re-enacted funeral in its original venue anniversary of Gandhi's death ... 350,000 Indians came
p 18	0:05:25	Commentator	
the most	0:06:00	C	Louis Mountbatten, last viceroy of India, who spent time with Gandhi: "Mahatma Gandhi will go down in history on a par with Buddha and Jesus Christ"
encountered little			When Gandhi was studying in London, he discrimination. In South Africa, he encountered it week.
his first			
p 21 Ch.2		Train incident	
event of his	0:09:15	C	Gandhi later said this was the single most creative life. [This is no doubt why Briley starts with this See if you can begin to see why in the
incident.]			
next scene.			
p 24		Discussion w colleagues	
p 26 Ch.3	0:11:10	Burning passes	
p 29	0:13:35	Beating	
	0:15:50	Q1	What does Gandhi's beating accomplish? NV Basics: Law of suffering, part 1 (see p 3)
p 34		Smuts and aide	
p 35	0:16:20	Charlie Andrews	
p 36	0:18:10	Street bullies	
	0:20:50	Q2	Why does Gandhi say to turn the other cheek? NV Basics: Turn the other cheek (see p 4) Turning the Other Cheek Today (see p 5)

p 38 Walker and Smuts

p 39 0:21:30 Farm

p 42 0:23:30 Argument w Kasturbai

p 44 0:25:50 Theater speech

0:31:30 Q3 How does Gandhi respond to those who want to fight?

NV Basics: Satyagraha (see p 6)

NV Basics: Law of suffering, full version (see p 7)

NV Basics: Law of suffering, part 1

Objective: To characterize some affects of voluntary suffering

Question: What does Gandhi's beating accomplish?

Write silently

Share your answer with a partner (perhaps Round the Clock Learning Buddy)

Invite class to answer

Record comments on board (without comment)

Socratic discussion

How did Gandhi's beating affect the police officer beating him?

Was Gandhi's suffering voluntary?

How did Gandhi's persistence and courage affect the officer?

If class has trouble with these, reshoot the beating scene (start at 0:13:35)

Watch the officer's face and behavior

What was different in their relationship after the beating?

How will these changes affect how these officers treat Gandhi in the future?

What word(s) characterize this kind of change?

How can we summarize this set of observations?

Write this summary in your notebook

Walk around and observe what some are writing

Label this summary as the 'law of suffering, part 1'

You and your partner have 3 minutes to agree on how to best state this law,  
And to record it for me

Hand out "Law of Suffering" half-sheet to each pair

Walk around and observe what others are writing

Collect

## NV Basics: Turn the Other Cheek

Objective: To establish that nonviolence is not about submission or cowardice

Question: Why does Gandhi say to turn the other cheek?

Who first said, “Turn the other cheek?”  
Jesus of Nazareth

So I am going to talk about something Jesus of Nazareth said, but is not part of Christianity. As Gandhi observed, “The only people in the world who do not know that Jesus was nonviolent are the Christians.”

What is the standard understanding of “turn the other cheek”?  
Be submissive, docile, cower, surrender, ...

But that is not what Jesus’ listeners understood.  
His whole sentence was “If someone strikes you on the right cheek, turn the other cheek.”

In that age, the only people who were struck on the right cheek were slaves, and wives. They were backhanded as a sign of their domination, powerlessness, humiliation, ... They were expected to cower.

Turning the other cheek is the opposite of cowering.  
It says “You have hit me backhand, as your slave, or your wife. Now hit me forehead, as your equal.  
I refuse to cower. I refuse to be humiliated. I am not afraid to be hit. Hit me if you must. But see me as I am, a human like you.  
And see yourself as you appear to me. Is this who you want to be?”

[This is a key discussion.  
Almost all children have been told, “Don’t fight. Go tell the teacher.”  
But then they get called names like ‘sissy’, or worse.  
Since I finally understood how strongly my students feel trapped in this dilemma, I have always started Alternative to Violence with precisely this discussion.  
My students are extremely relieved to discover that nonviolence is not about being a sissy. It frees their minds to begin hearing what I, and hopefully Gandhi, actually are saying.]

### Turning the Other Cheek Today

Let’s try turning the other cheek in a real life situation.



In January 2007, one of my students, Joe, wrote about his friend 'John'

"In anger and confusion, (Jim) challenged John to a fight for honor, which John accepted. The two met at a park ...

"Mr. Peters, I ask, how could a situation such as this have been avoided? If John had denied the challenge, he would have been branded a coward, and that would not bode well with those he associates with, including his father, for it was his father who encouraged him to battle for honor because 'men fight when they're called out'.

"How do we get past the combative, honor-ridden culture? ... How do you fight such blind misplaced hate without losing public opinion? Cowardice is a ready label for anyone who does not fight."

Our culture says John's choices are fight or flight.

Does he have another option?

Wait for class to offer ideas

Perhaps something like, "I have no ill will towards you. I have no reason to strike you."

Even if Jim starts swinging

In November 2007, another student, Ryan, actually tried this.

"The whole time I was standing there, thinking to myself, "I'm going to get punched in the face". For some reason I was OK with that... He waited till I turned my head to look away and then sucker punched me in the face. I went down hard, and fell into a bush. He got on top of me and started swinging for my face. I just laid there absorbing every blow, and just before my friends came over, he kicked me full force in the face.

"It was weird. After a beating like that, I figure I would be enraged and want to kick his a\_\_\_, but I just got up and stood there as if nothing had happened. Everyone was asking if I was OK. I responded how I was fine. He took off like 30 seconds after he kicked me. It amazes me how I didn't feel any pain from that beating. I have no wounds to show for it. It was so awkward that I didn't feel a thing, and how I had no will to fight back. I didn't know what had gotten into me.

"All my friends were astonished, and had so much respect for me. After I had gotten up, everyone at the party had my back if I wanted to do anything. People I didn't know, people from Skyline (our rival school), had my back. But I didn't want to do anything in return. I felt like the bigger man by just taking the beating, rather than fighting back... Deep down, I feel like I won that fight, and I never threw one punch.

"Later that night I was reflecting on what was happening and I remember thinking about not fighting and Gandhi. I don't know why, but I deeply feel like this class is paying off, and I

feel like a better person because of it... I want to stand the bigger man, and say I had the self-control to not fight back.

## NV Basics: Satyagraha

Objective: To establish the principles of satyagraha, ie, modern principled nonviolence

Question: How does Gandhi respond to those who want to fight?

Write silently

I am going to ask you a series of questions, to help organize our answers:

What does Gandhi say about fighting?

Record student answers on board

Label these answers “Fight! (we are warriors)”

What does he say about violence?

Label these answers “But never kill”

What does he say about submission?

Label these answers “And never submit”

What does Gandhi say about their pain and suffering?

Label these answers “Our pain will open their hearts, and minds”

These are the four basic principles of principled nonviolence.

Gandhi later invented a name for this new way of fighting - “Satyagraha”

“Satya” is Sanskrit for truth

“Graha” is hold

“Satyagraha” is truth-hold  
Holding truth gives spiritual force and power  
Satyagraha is truth-force and truth-power

Gandhi’s invitation to the Indian community to take a religious oath to these principles was spontaneous.

Historians consider this the moment of birth of modern Nonviolence.

It took place in the Johannesburg Jewish Empire Theater, in 1906, ironically, on September 11<sup>th</sup>!

### NV Basics: Law of suffering, full version

Objective: To clarify and deepen our understanding of the law of suffering

Return law of suffering summaries from previous class

“Almost all of you got the idea of winning the opponent’s respect by our courage.  
But there is another dynamic also at work in voluntary suffering.”

On September 15, 1963, four little black girls were killed by a bomb planted in their church Sunday school in Birmingham, Alabama.

At their funeral a few days later, Martin Luther King said,

“They say to each of us, black and white alike, that we must substitute courage for caution...  
History has proven over and over again that unmerited suffering is redemptive...  
We must not lose faith in our white brothers. Somehow we must believe that the most misguided among them can learn to respect the dignity and worth of all human personality.”  
(Testament to Love, pp 221-223)

How could I deny that Dr. King loved white people, including me?

His love was extravagant, and costly. Thousands of black people wondered if he had sold-out.

But millions of white people, including me, were transfixed, and transformed.

Once we understood how deeply he loved us,

we suddenly understood the rest of his message about racial oppression.

So what else happens when someone demonstrates courage and strength to love?

Solicit ideas from students

How does this strong love affect the opponents' hearts? Their minds?  
Work toward ideas like 'opening', 'moving', 'transforming'

Here is how I state the law of suffering (full version)

"When a human being suffers voluntarily for others, his/her courage wins their respect, and his/her strong love moves and opens and transforms first their hearts, and then their minds.

## CURRICULUM #3

### Practical Tools for Teaching Nonviolence

Jill Dalander Johnson  
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“Peace and Conflict Studies” at Freedom High School.  
Following is a list of assignments and resources I use in the class. Please ask for copies of assignments you would like to have:

#### Peace Heroes

Beginning with the following web sites, students research a peace hero assigned to them at random. Students prepare a presentation and a flash card on their peace hero. Throughout the semester, students review the flash cards with each other and promote their peace heroes school wide through display cases on campus and over the morning announcements.

peaceheroes.com  
[www.peaceheroes.com/list.htm](http://www.peaceheroes.com/list.htm)  
Nuclear Age Peace Foundation  
[www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/index.htm](http://www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/index.htm)

#### Nonviolent Communication

“Ten Steps that Transform Anger into Compassionate Connection”  
Marshall B. Rosenberg, Ph.D.  
A printer-friendly version of the 10 steps can be found at:  
[www.naturalchild.org/marshall\\_rosenberg/ten\\_steps.html](http://www.naturalchild.org/marshall_rosenberg/ten_steps.html)

Students read, discuss, practice, analyze and write about the 10 steps. Most students find that sharing the 10 steps with friends and family and using them in their daily lives is a wonderful experience. I have an assignment sheet your students may find useful in the process of learning the 10 steps.

\*Special thanks to Susan Warren, teacher at Freedom High School, for bringing the *Nonviolent Communication* books into my life and classroom.

#### Written Reflections

In addition to the essays and other written assignments in the class, students are required to write one hour each week reflecting on the class and their lives. They get written comments and

suggestions from the instructor, and especially for some of the shyer students, it is a great way to express themselves.

\*Thank you to Lorin Peters, teacher at Bishop O’Dowd High School, for this idea.

### Five Minutes of Silence

Each class begins with five minutes of silence. Students and teacher remain at their desks and sit silently, eyes closed. We turn out the light and put a sign on the door so we aren’t disturbed. A timer signifies the end of the five minutes. Students are given suggestions about breathing and quieting their minds. The daily practice results in students asking for more time and practicing meditation in their private lives.

### Personal Mission Statements

I have a page of questions, ideas and instructions for students to use as they develop their own personal mission statements. Students find this exercise to be particularly meaningful. \*Thanks to Susan Warren for developing this assignment.

### *The Peace Book and Gaining Mind of Peace*

Students read *The Peace Book* by Louise Diamond and *Gaining Mind of Peace* by Rachel MacNair. Both books are organized in very manageable chapters and are full of great discussion points. Students write a text/response reaction page for each chapter they read. In class, student-created questions focus the discussion, which can vary from ten minutes to an hour.

### Challenge Day

Early in the school year, students are invited to a Challenge Day on campus. It is an inspiring, life-changing, one-day experience.

[www.challengeday.org](http://www.challengeday.org)

### Be the Change

Several years ago, following a Challenge Day, students were inspired to begin the “Be the Change” Club on campus. They raised money to help tsunami survivors, got the school to recycle more and helped spark the “Be the Change Project,” a year-long project that each student in the class customizes. Here is a sampling of projects from the past several years:

- Any Soldier (care packages to soldiers)
- Man's Best Friend on Call
- Punish the Deed, Not the Breed (save pit bulls)
- Adopt a FHS Kitty (a lot of cats make the campus their home)
- Make-A-Wish
- Recycle!
- Save the Music
- Quilting (organized quilting circles, donated quilts to children)
- Prom dress sharing

- Pins for Peace
- Give a Kid a Backpack
- Several local food & clothing donation projects
- Homework Helper (organized after school program for local kids)
- Students Helping Students (advice & awareness about abuse)
- Blood Water Mission (fights AIDS & builds clean wells in Africa)
- Kondwa Blanket Drive
- Inspiring One by One (connected with local news to highlight good news)
- Compact (bought nothing new for one year)

I have copies available of the basic instructions students receive to begin the project. Throughout the year, they work on the projects in and out of class.

### Conscientious Consumerism

Students choose a company or brand name they know or use and thoroughly research it as they prepare a presentation for the class. Students discover the ethics and practices behind the stores they patronize and products they purchase. Following the presentations, students write letters to companies asking for change or praising good practices. *The Cost of Cool* and *Think Twice* videos accompany this unit of study well. Some of the websites students use in their research:

[www.betterworldshopper.org](http://www.betterworldshopper.org)  
[www.bbb.org/bizethics](http://www.bbb.org/bizethics)  
[www.business-ethics.com](http://www.business-ethics.com)  
[www.bsr.org](http://www.bsr.org)  
[www.publicintegrity.org](http://www.publicintegrity.org)  
[www.cleanclothes.org](http://www.cleanclothes.org)  
[www.coopamerica.org](http://www.coopamerica.org)  
[www.stopcorporateabuse.org](http://www.stopcorporateabuse.org)  
[www.corpwatch.org](http://www.corpwatch.org)  
[www.ethicalconsumer.org](http://www.ethicalconsumer.org)  
[www.hrc.org](http://www.hrc.org)  
[www.responsibleshopper.org](http://www.responsibleshopper.org)

### Guest Speakers

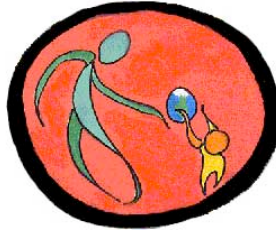
Do some research in your area and find some local speakers to visit your class. Here are some groups you might explore for guest speakers:

- Global Exchange
- Fellowship of Reconciliation
- Christian Peacemaker Teams
- International Solidarity Movement
- Nonviolent Communication
- Nuclear Age Peace Foundation
- Iraq Veterans
- Vietnam Veterans

- University & College Professors
- Church Leaders
- Peace & Justice Chapters



# RESOURCES



## BOOKS & WEBSITES

Boulding, Elise. 2000. *Cultures of Peace: the Hidden Side of History*. Syracuse, NY: Syracuse University Press.

Boulding, Kenneth E. 1989. *Three Faces of Power*. Newbury Park, CA: Sage

Burns, Robin J. and Aspeslagh, R, Eds. 1996. *Three Decades of Peace Education Around the World: an Anthology*. New York: Garland Publishing.

Del Vasto, Lanzo. 1974. *Warriors of Peace*. Trans. Jean Sidgwick and ed. Michel Random. New York: Alfred A. Knopf.

Diamond, L. 2003. *The Peace Book: 108 Simple Ways to Create a More Peaceful World*, 3<sup>rd</sup> ed. USA: Conari Press.

Easwaran, Eknath. 1997. *Gandhi the Man: The Story of His Transformation*. 3<sup>rd</sup> ed. Blue Mountain Center of Meditation, CA: Nilgiri Press.

Galtung, Johan. 2000. *Conflict Transformation by Peaceful Means (the Transcend Method): Participant's Manual*. Geneva: United Nations Disaster Management Training Programme (DMTP). <http://www.transcend.org/> (accessed February 2, 2005).

Jones, Tricia S., and Randy Compton, Ed. 2003. *Kids Working it Out: Stories and Strategies for Making Peace in Our Schools*. San Francisco: Jossey-Bass.

King, Martin Luther, Jr. 1963. *Strength to Love*. Repr., with introd. by Coretta Scott King, Philadelphia: Fortress Press, 1981.

Lynd, Staughton, and Alice Lynd. 1998. *Nonviolence in America: a Documentary History*, rev. ed., ed. Lynd, Staughton and Alice Lynd, xi-xlvi. Maryknoll, NY: Orbis Books.

MacNair, R. 2003. *Gaining Mind of Peace: Why Violence Happens and How to Stop It*. Philadelphia: Xlibris Corporation.

Nagler, Michael. 2001-2003. *The Search for a Nonviolent Future*. Novato, CA: New World Library.

Noddings, N. 1992. *The Challenge to Care in Schools: An Alternative Approach to Education*. New York, NY: Teachers College Press.

Noguera, Pedro. 1996. Reducing and Preventing Youth Violence: An Analysis of Causes and an Assessment of Successful Programs. *InMotion Magazine*, 28 April. <http://www.inmotionmagazine.com/pedro3.html>. (Orig. pub. 1995, Harvard Ed. Review.)

Rosenberg, M.B. 2005. *Nonviolent Communication: A Language of Life*, ed. Lucy Leu. Encinitas, CA: PuddleDancer Press.

Walda Katz-Fishman, Rose Brewer and Lisa Albrecht. *The Critical Classroom: Education for Liberation & Movement Building*. "This toolkit is based in the struggle to link our classrooms and our communities in the larger struggle for freedom and justice over the last 500+ years." Order on line: [www.projectsouth.org](http://www.projectsouth.org) <<http://www.projectsouth.org>>

The Responsive Classroom Bookstore: <http://www.responsiveclassroom.org/bookstore/index.html>

The Tribes Learning Communities Bookstore: <http://www.tribes.com/catalog.php>

Wink, W., Ed. 2000. *Peace is the Way: Writings on Nonviolence from the Fellowship of Reconciliation*. Maryknoll, NY: Orbis Books.

Zinn, H. 2002. *The Power of Nonviolence: Writings by Advocates of Peace*. Boston: Beacon Press.

Zunes, S., Kurtz, L. and Asher, S. 1999. *Nonviolent Social Movements: a Geographical Perspective*. Malden, MA: Blackwell Publishing.

## **FILMS & AUDIO**

Attenborough, R. (Director). (1982). *Gandhi* [Motion picture]. United States: Sony Pictures.

Cordi, K. (Producer). (1999). *Strength Through Story: Nonviolent Means Told by Teens* [CD]. Voices of Illusion High School Storytellers. Reviewed by Barbara Wysocki, Cora J. Balden, Rocky Hill, CT.

Guggenheim, C (Director). (1994). *A Time for Justice* [Motion Picture]. United States: Guggenheim Productions.

Houston, R. (Director). (2002). *Mighty Times: The Legacy of Rosa Parks*. United States: Tell the Truth Pictures.

*The Nonviolent Moment* - Available through EFNV ([info@efnv.org](mailto:info@efnv.org))

York, S. (Producer). (1999). *A Force More Powerful* [Motion picture]. United States: York Zimmerman Inc.

York, S. (Producer). (2002). *Bringing Down a Dictator* [Motion Picture]. United States: York Zimmerman Inc.

## **PROFESSIONAL ORGANIZATIONS**

### **Bay Area Nonviolent Communication**

[www.baynvc.org](http://www.baynvc.org)

BayNVC was created in January 2002 to formalize a collaboration that had already begun among several of the locally certified CNVC trainers. They chose to come together because they believed that, by working together they would be able to reach many more people and bring NVC more powerfully to the world. They envision a world where everyone's needs are met peacefully.

## **The Blue Mountain Center for Meditation**

[www.easwaran.org](http://www.easwaran.org)

The Blue Mountain Center for Meditation offers instruction and guidance in the Eight Point Program of passage meditation and allied living skills developed by Eknath Easwaran.

## **Educators for Nonviolence**

[www.efnv.org](http://www.efnv.org) and [www.mettacenter.org](http://www.mettacenter.org).

EFNV is a joint project of the Metta Center for Nonviolence Education and The Dalai Lama Foundation. The organization educates and others who wish to make the ideas and methods of nonviolence available in any type of education system. (The mission of Metta is to “inspire, educate, and support the practice of nonviolence.” EFNV’s mission is to “make the teaching and living of nonviolence part of mainstream education.”)

## **Metta Center for Nonviolence Education**

[www.mettacenter.org](http://www.mettacenter.org)

(*metta* means loving-kindness in Pali) serves as a resource for individuals and communities around the world who wish to deal with violence using the integrative power **for** nonviolence. Their mission is to inspire, educate and support the practice of nonviolence.

## **Nonviolent Peaceforce (NP)**

[www.nonviolentpeaceforce.org](http://www.nonviolentpeaceforce.org)

Nonviolent Peaceforce (NP) is a nonpartisan unarmed peacekeeping force composed of trained civilians from around the world. In partnership with local groups, Nonviolent Peaceforce members apply proven nonviolent strategies to **protect** human rights, deter violence, and help create space for local peacemakers to carry out their work.

## **Pace e Bene**

[www.paceebene.org](http://www.paceebene.org)

Pace e Bene’s mission is to develop the spirituality and practice of active nonviolence as a way of living and being and as a process for cultural transformation.

## **The Peace and Justice Studies Association**

[www.peacejusticestudies.org](http://www.peacejusticestudies.org)

The Peace and Justice Studies Association (PJSa) is a non-profit organization that was formed in 2001 as a result of a merger of the Consortium on Peace research, Education and Development (COPRED) and the Peace Studies Association (PSA). Both organizations provided leadership in the broadly defined field of peace, conflict and justice studies. We are dedicated to bringing together academics, K-12 teachers and grassroots activists to explore alternatives to violence and share visions and strategies for peacebuilding, social justice, and social change. PJSa also serves as a professional association for scholars in the field of peace and conflict resolution studies.

## **PeaceBuilders**

[www.peacebuilders.com](http://www.peacebuilders.com)

PeaceBuilders is the research-validated violence prevention youth Program approved for the federally funded Safe and Drug-Free Schools Act. It is a comprehensive program launched in

organizations that shifts the entire climate to a peaceful, productive and safe place for children, teenagers, parents, staff and faculty.

### **The Tariq Khamisa Foundation**

[www.tkf.org](http://www.tkf.org)

The Tariq Khamisa Foundation (TKF) is a non profit organization dedicated to breaking the epidemic of youth violence. Through TKF's school-based nonviolence programs, Azim Khamisa and Ples Felix speak to elementary and middle school children about gangs, violence, revenge and the importance of becoming "peacemakers."

### **Teach Peace Foundation**

[www.teachpeace.com](http://www.teachpeace.com)

Teach Peace Foundation provides education to help address the greatest threats facing humanity.

## **YOUTH AND CHILDREN**

### **Bridges for Education**

[www.bridges4edu.org](http://www.bridges4edu.org)

The purpose of Bridges for Education is to promote tolerance and understanding using English as a bridge. To date, BFE has organized 84 camps sending approximately 950 teachers to eight countries serving about 11,000 students from 38 countries. Students are recruited without regard to their religious, ethnic, or racial backgrounds in order to promote understanding, tolerance, and friendships.

### **Children's Express**

[www.childrens-express.org](http://www.childrens-express.org)

Children's Express is a UK-wide news agency producing news, features and comment by young people for everyone. The aim of Children's Express, a registered charity, is to bring the voice of young people to a wide audience and through our work with young people have a long term impact on: confidence and self-esteem; literacy and academic performance; leadership and ability to work in teams; oral and written communication skills; social skills and independence; expectations of future prospects.

### **SAVE (Students Against Violence Everywhere)**

[www.nationalsave.org](http://www.nationalsave.org)

SAVE is a student driven organization. Students learn about alternatives to violence and practice what they learn through school and community service projects. As they participate in SAVE activities, students learn crime prevention and conflict management skills and the virtues of good citizenship, civility, and nonviolence. The SAVE Student Forum is an on-line way to talk with other students and adults. It is also an easy way to ask questions related to SAVE and youth and/or school violence. If you would like a question posted on the forum, please email it to [forum@nationalsave.org](mailto:forum@nationalsave.org). If you would like to respond to a question, please email [forum@nationalsave.org](mailto:forum@nationalsave.org) and remember to include the question you are responding to.

### **Seeds of Peace**

[www.seedspeace.org](http://www.seedspeace.org)

Treaties are negotiated by governments. Peace is made by people. Seeds of Peace is doing what no government can. It is sowing the seeds of peace among the next generation of leaders.

### **The Omega Boys Club**

[www.street-soldiers.org](http://www.street-soldiers.org)

The purpose of The Omega Boys Club is to keep young people alive, free from violence and free from incarceration. They do this by providing educational opportunities and support. Their program and services help people build positive lives and move into contributing roles in society.

## **CURRICULA, LESSON PLANS, OTHER EDUCATIONAL MATERIAL**

### **The Liberation Curriculum**

[www.stanford.edu/group/King/liberation\\_curriculum](http://www.stanford.edu/group/King/liberation_curriculum)

A major project of the Martin Luther King, Jr. Center at Stanford University. Contains curricula and lesson plans, particularly on MLK.

### **Facing History and Ourselves**

[www.facinghistory.org](http://www.facinghistory.org)

Facing History and Ourselves is based on the belief that education in a democracy must be what Alexis de Tocqueville called "an apprenticeship in liberty." Facing History helps students find meaning in the past and recognize the need for participation and responsible decision making. Students must know not only the triumphs of history, but also the failures, the tragedies and the humiliations. Facing History believes that students must be trusted to examine history in all of its complexities, including its legacies of prejudice and discrimination, resilience and courage. This trust encourages young people to develop a voice in the conversations of their peer culture, as well as in the critical discussions and debates of their community and nation.

### **Never Again International**

[neveragain.epov.org/Main\\_Page](http://neveragain.epov.org/Main_Page)

Never Again, an international youth network, was founded at the Institute for International Mediation and conflict Resolution's 2001 Symposium at The Hague. Never Again is a group of students and young graduates from around the world who have created a collaborative international partnership that provokes ideas and action for peace. Never Again aims to alert the international community to both the causes and effects of genocide and facilitate the exchange of ideas between young people - those who have lived through violent conflict and those who wish to learn from them.

## **NONVIOLENT CLASSROOM**

## **Common Peace**

[www.nonviolenceworks.com](http://www.nonviolenceworks.com)

“Our mission in Los Angeles is to heal, empower and revitalize our lives and our communities through the practice of nonviolence as a way of life. Education - Educating, training and inspiring people in the practice of nonviolence. Building the knowledge, skill, and awareness, and creating opportunities to practice nonviolence. Advocacy and Social Action - Applying the principles and strategies of nonviolence to resolution of conflicts and specific problems in our community and society. Institutional Change - Developing and implementing nonviolent institutional models. Educational Tools - Developing products that educate and popularize nonviolence principles and practice, e.g., "64 Ways to Practice Nonviolence" poster (English and Spanish).”

## **Compassionate Kids**

[www.compassionatekids.com](http://www.compassionatekids.com)

Compassionate Kids, Inc. is dedicated to helping teach children compassion towards the earth, people, and animals. The website has articles, book reviews, and free printable activities. There are local chapters all across the country that host compassion-oriented field trips and community service events approximately once a month.

## **Conflict Resolution Catalysts**

[www.crcvt.org](http://www.crcvt.org)

Conflict Resolution Catalysts (CRC) is a private, non-profit international organization and network based in Montpelier, Vermont, USA. It seeks to facilitate the role of citizens as local and international peacemakers and to promote the education and use of non-violent conflict resolution skills and processes. CRC offers grassroots-based and broadly accessible initiatives which focus on: democracy skill-building and civil society development, problem-solving through negotiation, mediation, facilitation, consensus building, and participatory decision-making, relationship-building and trust-building, etcetera. CRC provides experientially-based, locally-guided, practical needs-oriented and culturally appropriate services and structures.

## **Global Kids**

[www.globalkids.org](http://www.globalkids.org)

The mission of Global Kids is to prepare urban youth to become global citizens and community leaders. Global Kids, Inc. works to ensure that young people of diverse backgrounds have the knowledge, skills, and experiences they need to succeed in the workplace and participate in the shaping of public policy and international relations. This is accomplished through: Leadership Development, Academic Enrichment and Support, Global Education, Peer Education, Social Action, and Teacher Training. Global Kids, Inc. uses interactive, cooperative learning techniques in the classroom to increase students' knowledge and skills, tap the richness of their diversity, and integrate a global perspective across disciplines.

## **The Healing Species**

[www.healingspecies.org](http://www.healingspecies.org)

The Healing Species reaches children and teens in South Carolina and elsewhere with a message of hope and healing. Even children who have never been nurtured can learn how to heal and then

nurture others, thus intercepting the cycle of cruelty, abuse, and neglect. First, we build a bridge between students and their hearts with the help of rescued animals. The participation of the rescued dogs helps us reach the high-risk children. The dogs help the children open up to the message that even the most wounded among us have something important to give. Second, now that we've created a safe environment for students, they are open to learning how to "rise above" their circumstances. Third, we provide the inspired students the skills necessary to intercept the cycle of crime by helping others who need them.

### **Jizos for Peace**

[www.jizosforpeace.org](http://www.jizosforpeace.org)

A project to promote peace in the world through art, Jizos for Peace invited people from all walks of life to make a contribution to peace. The mission of Jizos for Peace was to support people in cultivating and expressing peace in their lives. Our hope was that by participating in the project, people would uncover the qualities of Jizo within themselves, and then manifest those qualities in the world around them.

### **Peace Games**

[www.peacegames.org](http://www.peacegames.org)

Peace Games imagines a world where every child has the skills, knowledge, supportive relationships, and opportunities to prevent violence and build safer communities. A world where individuals and institutions believe in the power of young people and that violence - in all of its forms - can be prevented. Peace Games believes that this goal is best achieved by building the capacity of schools and community groups to implement holistic, peace and justice education programs. Our Mission is to empower students to create their own safe classrooms and communities by forming partnerships with elementary schools, families and young adult volunteers.

### **Roots of Empathy**

[www.rootsofempathy.org](http://www.rootsofempathy.org)

Roots of Empathy is an evidence-based classroom program that has shown dramatic effect in reducing levels of aggression and violence among schoolchildren while raising social/emotional competence and increasing empathy. The heart of the program is a neighborhood infant and parent who visit the classroom every three weeks over the school year. With a certified Roots of Empathy Instructor, students are coached to observe the baby's development, celebrate milestones, interact with the baby and learn about an infant's needs and unique temperament. The emotional literacy taught in the program lays the foundation for more caring classrooms. Roots of Empathy's mission is to build caring, peaceful, and civil societies through the development of empathy in children and adults.

### **The Woolman Semester**

[www.woolman.org](http://www.woolman.org)

The Woolman Semester is a community-based, interdisciplinary program for high school juniors and seniors. The mission of the school is to weave together peace, sustainability, and social action into an intensely rigorous academic experience.



## **WEB AND OTHER RESOURCES**

### **Facing the Future**

[www.facingthefuture.org](http://www.facingthefuture.org)

Features resources related to global issues, sustainability, and service learning, including a 'curriculum finder.

### **Gandhiserve**

[www.gandhiserve.org](http://www.gandhiserve.org)

A comprehensive web-based library of Gandhi's writings, film footage, photos, and speeches. Now includes the blog, Mahatma Gandhi Community Forum

[http://www.gandhiserve.org/message\\_board/phpBB3/index.php](http://www.gandhiserve.org/message_board/phpBB3/index.php).

### **Story of Stuff**

[www.storyofstuff.org](http://www.storyofstuff.org)

A highly popular and effective animated film describing the 'linear' economy of consumerism, with suggestions how to avoid and change it.

**Note: the following sites do not address nonviolence or conflict resolution specifically but contain useful new approaches to today's education:**

### **Alternative Education Resource Organization**

[www.aeroconference.com/about.htm](http://www.aeroconference.com/about.htm)

### **Educators for Social Responsibility**

[www.esrnational.org](http://www.esrnational.org)

Educators for Social Responsibility (ESR) helps educators create safe, caring, respectful, and productive learning environments. We also help educators work with young people to develop the social skills, emotional competencies, and qualities of character they need to succeed in school and become contributing members of their communities.

### **Education as Transformation**

[www.wellesley.edu/RelLife/transformation](http://www.wellesley.edu/RelLife/transformation)

### **International Center on Nonviolent Conflict**

[www.nonviolent-conflict.org](http://www.nonviolent-conflict.org)

### **The Online Directory of Democratic Education**

[www.democrateducation.com](http://www.democrateducation.com)

### **The Transnational Foundation for Peace and Future Research**

[www.transnational.org](http://www.transnational.org)

### **The United Nations Cyberschoolbus**

[www.un.org/cyberschoolbus/peace/home.asp](http://www.un.org/cyberschoolbus/peace/home.asp)

Contains a wide variety of resources, including curricula, on peace and (somewhat fewer on) nonviolence.

### **Young Sprit Foundation**

[www.youngspirit.org](http://www.youngspirit.org)

### **ALTERNATIVE MEDIA**

#### **Alternet**

[www.alternet.org](http://www.alternet.org)

#### **Independent Media Center**

[www.indymedia.org](http://www.indymedia.org)

## **EXPERIMENTAL SCHOOLS**

### **Asha Ashram in Lalpur**

[www.ashanet.org/india/lalpur-1.htm](http://www.ashanet.org/india/lalpur-1.htm)

Asha has set up a full-fledged centre called Asha Ashram for carrying out an experiment in education in the Lalpur village of Hardoi district, 60 km from Lucknow. The centre is playing an active role at the local level as well as in other activities of Asha at the larger level. It provides free education and health facilities to the villagers. Asha is developing its model of education based on a philosophy which essentially focuses on cultivation of values for a just human order and promotes skills which will help a person become self-reliant.

### **Neve Shalom-Wahat-i-Salam (Oasis of Peace) - *Oasis of Peace* [Isaiah 32:18])**

[www.nswas.org](http://www.nswas.org)

A village, jointly established by Jewish and Palestinian Arab citizens of Israel, that is engaged in educational work for peace, equality and understanding between the two peoples.

## **A note on educational standards**



## California State Standards

Teachers in the public education system are faced with educational standards that in many ways limit their creative freedom to teach “outside of the box,” which is clearly where nonviolence is presently positioned. This section is intended to show how teachers can find room within the existing educational standards to include nonviolence. There are creative ways to use the State Standards that both meet the needs of teachers and enrich the education of students. The following is a brief sampling of CA Standards from Language Arts, Social Studies and Science, grades 1-8, that could be used to teach about the concepts of peace and nonviolence. We suggest you look through it to get started and then look over the Standards for your grade or subject.

### Language Arts

*If you think about Language Arts as the art of communication, the resources of peace education become invaluable. Through teaching ways to identify and nonviolently resolve conflict, you will be offering your students wonderful tools they will use throughout their lives. Further, Literature is a rich and non-threatening way to learn about the different ways in which conflict is responded to and resolved. Look also at the Nonviolent Communication materials presented in this Guide.*

Grade 1: *Comprehension* 1.1 Listen attentively. 1.2 Ask questions for clarification and understanding.

Grade 3: 2.1 Provide a context for an incident that is the subject of the presentation. Provide insight into why the selected incident is memorable.

Grade 6: *Vocabulary and Concept Development* 1.2 Identify and interpret figurative language and words with multiple meanings. 1.5 Understand and explain "shades of meaning" in related words (e.g., *softly* and *quietly*).

Grade 7: *Expository Critique* 2.6 Assess the adequacy, accuracy, and appropriateness of the

author's evidence to support claims and assertions, noting instances of bias and stereotyping.

Grade 8: *Narrative Analysis of Grade-Level-Appropriate Text* 3.2 Evaluate the structural elements of the plot (e.g., subplots, parallel episodes, climax), the plot's development, and the way in which conflicts are (or are not) addressed and resolved. 3.3 Compare and contrast motivations and reactions of literary characters from different historical eras confronting similar situations or conflicts. 3.4 Analyze the relevance of the setting (e.g., place, time, customs) to the mood, tone, and meaning of the text. 3.5 Identify and analyze recurring themes (e.g., good versus evil) across traditional and contemporary works.

### Social Studies

*In Social Studies there are a wealth of specific examples, incidents, and biographies that illustrate the power of nonviolence; there are also rich themes that may be integrated into the curriculum as a whole. These are highlighted below in blue.*

Grade 2 - **People Who Make a Difference:** 2.5 Students understand the importance of individual action and character and explain how heroes from the recent past have used nonviolence to make a difference in their own and others' lives; examples include M.K. Gandhi, Martin Luther King Jr., Cesar Chavez and Badshah Khan.

Grade 3 - **Continuity and Change:** Determine the reasons for rules, laws, and the U.S. Constitution; the role of citizenship in the promotion of rules and laws; and the consequences for people who violate rules and laws. Discuss the importance of public virtue and the role of citizens, including how to participate in a classroom, in the community, and in civic life. Present the grand American tradition of civil disobedience.

3.5 Students demonstrate basic economic reasoning skills and an understanding of the economy of the local region. Describe the ways in which local producers have used and are using natural resources, human resources, and capital resources to produce goods and services in the past and the present. Understand that some goods are made locally, some elsewhere in the United States, and some abroad. Understand that individual economic choices involve trade-offs and the evaluation of benefits and costs. Discuss the relationship of students' "work" in school and their personal human capital. (Use Gandhian economics and present the idea of sustainable economies.)

Grade 6 - **Ancient Civilizations:** Trace the transition from tyranny and oligarchy to early democratic forms of government and back to dictatorship in ancient Greece, including the significance of the invention of the idea of citizenship (e.g., from Pericles' Funeral Oration). Know the life and moral teachings of Buddha and how Buddhism spread in India, Ceylon, and Central Asia. Discuss important aesthetic and intellectual traditions (e.g., Sanskrit literature, including the Bhagavad Gita). Note the origins of Christianity in the Jewish Messianic prophecies, the life and teachings of Jesus of Nazareth as described in the New Testament, and the contribution of St. Paul the Apostle to the definition and spread of Christian beliefs and values: see the work of Keith Akers and Walter Wink for their presentation of Jesus as nonviolent figure.

*(Note: when studying Sumeria, Enheduana is a great person to study. She is the first recorded poet in history, and she wrote against war.)*

Grade 8: US History - **Growth and Conflict:** Examine the women's suffrage movement (e.g., biographies, writings, and speeches of Elizabeth Cady Stanton, Margaret Fuller, Lucretia Mott, Susan B. Anthony). Discuss child labor, working conditions, and laissez-faire policies (vs. Fair Trade) toward big business and examine the labor movement, including its leaders (e.g., Samuel Gompers), its demand for collective bargaining, and its strikes and protests over labor conditions. Use the presentations of Howard Zinn and Staughton and Alice Lynd to bring out the nonviolent tradition that shaped U.S. history.”]

## Science

Grade 1: Plants and animals meet their needs in different ways. (*What an introduction to Nonviolent Communication!*) Scientific progress is made by asking meaningful questions and conducting careful investigations

Grade 4: *Students know* electrical energy can be converted to heat, light, and motion. Living organisms depend on one another and on their environment for survival. [*Students know* some changes in the earth are due to slow processes, such as erosion, and some changes are due to rapid processes, such as landslides, volcanic eruptions, and earthquakes.

Grade 6: Organisms in ecosystems exchange energy and nutrients among themselves and with the environment. As a basis for understanding this concept: *Students know* the number and types of organisms an ecosystem can support depends on the resources available and on abiotic factors,

such as quantities of light and water, a range of temperatures, and soil composition. (Another great discussion springing from the study of Meteorology: The US Meteorology Society is one of the oldest international organizations in the world. Knowing that weather does not know national boundaries, meteorologists work together and communicate well even when their countries are in conflict. For example, during WWII, German and French meteorologists continued their work without interruption... a pretty amazing testament to how what we *share* may be stronger than what divides us.)

Grade 8: New evidence is accumulating rapidly today on the compassion and empathy innate in human and indeed pre-human nature. Equally exciting is the evidence on the transmission of emotional states from one person to another and the way that cultural attitudes like racism can be altered (see the EFNV website for listings in all these categories). Much of this evidence can be presented in appropriate forms for eighth-grade students.

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