

Chapter 1 : Nonviolence has returned from obscurity to become a new force | Aeon Essays

some power in the universe that works for justice I am quite aware of the fact that there are persons who believe firmly in nonviolence who do not believe in a personal God, but I think every person who believes in nonviolent resistance believes somehow that the universe in some form is on the side of justice.

Feature by Pat Gaffney Faith-based campaigners from around the world share stories of effective action Orlando Ospino, member of the community of Las Pavas, sings in front of the remains of a ranch burned by orders of the palm company Aportes San Isidro, 10 April Return to Las Pavas [www](#). I have been involved in the round table on the power of nonviolence. As well as the models, tools and approaches that we identified through our sharings from the front line see below , our group has offered many ways in which the Catholic church can move forward in revitalising the tools of nonviolence. Among them are these: Identify and scale up existing Catholic-affiliated unarmed civilian peacekeeping programs and give them special recognition and support. Consider integrating this with a more robust encouragement to conscientious objection to military service for Catholics. Consider a lay youth movement that takes a vow of nonviolence. Advocate for funding, research, models and legislation for nonviolent civilian-based defence in national and international settings. Review church-related investments at all levels to screen out revenue from military-related products and services or weapons manufacturing. Support positive shareowner action to address the underlying problems that lead to armed conflict and target investments to address conflict triggers and build positive peace. As Erica Chenoweth noted: We feel we created a little miracle, a babel, which in its own way became a model of co-operative nonviolence. It is partly thanks to Peace News that our project worked! How were we going to work in a participatory process with over 25 people from every continent, with different time zones and languages and intermittent internet access? All without leaving home! Skype to the rescue. With some great guidance from some PN articles on Skype meetings, we embarked on 11 carefully-structured minute meetings over the course of a year. We had contact in between via a working website and file-sharing. On the calls, we used photographs, slides, checklists, fishbowl groupings and prepared inputs. We came from, or had worked in: Early in the conversations, we gave time for each person to share their front-line story of community or structural violence and their response to it. To give some shape to this, we offered questions such as: What form did the violence take? What needed to be exposed and challenged? Who were the key actors or stakeholders? How did faith or spiritual practice guide your actions? Which partners and allies did you identify to work with? What nonviolent models, tools, approaches did you use? Month after month, as people shared their stories and approaches, it became clear that we faced the same struggles. While there were cultural distinctions to be made, the underlying causes of violence and the tools and methods employed to challenge violence were very similar. Warriors build peace One grouping identified non-militarised structural violence, manifest in knife, gun, drug and gang crime, violence towards women, nationalistic and xenophobic violence, violence cultivated through fear passed down through generations, community power struggles over resources, and violence within organisations that devalues and disempowers. Elizabeth Kanini Kimau is a peacemaker and educator from Kenya working in Sudan and Northern Kenya with internally-displaced people. This is how she described her front-line experience: Most of them have been in and out of refugee camps. Each community used its own source of water and means of transport and never traded with each other. They perceived each other as an enemy and whoever killed an enemy was praised and termed as a hero. I witnessed situations where people were killed and cattle were raided. She accompanied the priest and spoke at mass in each area, so people could get to know her. She ate, walked and worked with them. Kanini described conversations with children that highlight how hatred is passed from one generation to another. She took them away to a neutral place, allowing them to listen and interact with one another, using some of the tools of nonviolent communication, to see each other as human beings, which helped them discuss how the violence enslaved both communities. These elders returned home as a team, surprising many. They then became educators for peace, visiting villages to ask people to unite and take responsibility for their own peace. The young men took on the role of promoting interaction between the two groups, the Borana and the Rendile,

using sports, parties, games and simply eating together. Of her experience, Kanini said: And for the communities? Incidents of killing raids have reduced. People are going back to their farms and resuming their agricultural activities – actually helping to provide food for the drought-hit neighbouring areas. Elders also created a restorative justice approach, tracing cattle that had been stolen and returning them to the owners. Drop the knife Closer to home, Valerie is working with others in her local parish to address knife crime: This began after a year-old boy was stabbed and killed in an unprovoked attack by a gang of boys. Two years ago, another parishioner lost her son in a stabbing. Tragically, the problem is growing. Across London in , knife crime killed 35 young men under the age of 25 and many more have been injured. We have tried various approaches. The biggest challenge for our society as a whole is to give all young people a positive sense of identity and belonging, enjoyable leisure-time activities and hope about their own future, so that they are not drawn into the destructive belonging that gangs represent. Getting weapons out of circulation has been a priority. The church is to host a knife-gun collection scheme and parishioners have undertaken a number of weapons-searches of local parks. With London Citizens, part of Citizens UK, the Justice and Peace group have worked with local shops to create zones of safe haven where children can go if they feel afraid. All of this opens opportunity to communicate about the issue – to bring it into the open, to help people become more confident in speaking about and responding to local problems. Valerie is aware that structural violence also needs to be addressed: This included encounters with private security firms over land and resources, indigenous communities and other small landholders drawn into violent conflict over land rights, state and military expansion and destruction of communities and habitats. Colombia has one of the largest internally displaced populations in the world. However, in Las Pavas, when they completed the seven years, the land was sold out from under them to Aportes San Isidro, an Colombian-based oil palm producer. The state did nothing to intervene. Instead it prioritised strengthening large business interests over vulnerable populations that struggle to remain on the land and develop their life projects in that region. Local people also called in lawyers, land rights advocates, and Colombian government bodies to work with them. In , Body Shop finally broke its commercial links with Daabon. Around villagers sought protection in the only strong building, the Augustinian missionary church. On 1 May, intense combat began when FARC forces launched gas cylinder bombs toward the paramilitary positions. Two landed nearby and the third went through the roof of the church, exploding on the altar. The consistent value that was taught was not to use violence as a form of revenge. A collective way to nonviolently confront perpetrators and the Colombian government to protect civilians and to investigate links between the army and paramilitaries is being developed. Now, in , they are organised as victims of the conflict, waiting for reparations and justice as part of the transitional justice tribunal for the Colombian peace accord with FARC. He described a front line where, in , the political situation worsened, with a surge in violence resulting in approximately 20 percent of the population of 4. This violence has often been labelled religious and ethnic violence. Others point to political and resource issues that are at the root of the conflict. Thousands have been killed. These religious leaders have become symbols and offered leadership in advocating for nonviolence in CAR, going beyond their religious identity to call for love, reconciliation, justice, and peaceful cohabitation. This is how Jean Baptiste describes the work: Of those participants, 35 were selected and trained as trainers. In one instance, the trainer had asked villagers to gather sticks and branches to build a fire so that the community could clearly grasp the different stages and dynamics of a conflict – gathering fuel, initiating a spark, conflagration, coals, and dying out. Such is the case of a former chief of Bangui who mobilised his militia to protect Muslims. In collaboration with the local imam, he initiated a connector project to rebuild the neighbourhood mosque that his fighters had damaged, defaced and looted during the crisis. They did so at considerable risk to their lives. Several social cohesion committees and subcommittees became active in north-western CAR solely because a few courageous participants put their training to use for the good of their country. What can they offer and what challenges remain for us to share with the Catholic church? There were critical questions too, such as this posed by Pietro Ameglio, who works with the Movement for Justice and Peace in Mexico, where the struggle in building a nonviolent movement is immense. Pietro says the people are not just afraid, they are terrified. He reminded us of the importance of the moral reserve of a society in providing a nonviolent presence: When it is visible, its public statements or

actions are often not very balanced. And Merwyn De Mello, working now in Bangladesh, called out the mis-use of power within the church: Violence and abuse are used to establish and maintain power and control over another person or group, and often reflect an imbalance of power between the victim and the abuser. Maintaining control and power is one of the hallmarks of clericalism. But the process is rolling, it is not waiting! It is a privilege to be a part of this initiative. I appreciate even more the depth of change and transformation brought through nonviolent action, and the place of faith and spirituality in the work to challenge violence. This is often neglected in traditional measures or analysis of nonviolence.

Chapter 2 : Richard Gregg (social philosopher) - Wikipedia

- 13 - *The Power of Nonviolence. FOREWORD FOR THE INDIAN EDITION THE MOVEMENT OF ideas and their development into action is a fascinating study. One such idea is that.*

The Liberating Power of Non-violence Both Martin Luther King and Gandhi were people who gained tremendous inspiration from their faith traditions and were able to perform tremendous feats of courage through the implementation of non-violence. Although the two never met personally, Dr. King's first application of the non-violent campaign came in during the Montgomery bus boycott. Here he had a firsthand opportunity to witness the power of a peaceful protest. His conviction to pursue this course of action strengthened during his visit to India. He is quoted as saying "It was a marvelous thing to see the amazing results of a non-violent campaign. The aftermath of hatred and bitterness that usually follows a violent campaign was found nowhere in India. Although there may have been political and strategic reasons that Gandhi pursued a non-violent campaign, I believe the ultimate motivation came from his inherent Hindu faith. The Sanskrit term for non-violence is "ahimsa. He will be constantly growing in self-restraint and compassion. Gandhi demonstrated this not only on a grand scale in how he dealt with the British but also on a smaller and more personal level, by being a vegetarian. One teacher of the Bhagavad Gita, Swami Prabhupada, expands on the meaning of "ahimsa" by saying that "Nonviolence is generally taken to mean not killing or destroying the body, but actually nonviolence means not to put others into distress. Without the gradual development of this trait, it is impossible to achieve self-realization and union with God. It encourages us to try to see all creatures, human and animal, with an equal vision and not discriminate based on bodily differences and designations. During his India visit, Martin Luther King was very moved to learn how Gandhi dealt with those who were labeled as "untouchables" and denied entrance into temples. Gandhi would personally escort the "untouchable" class into the temples. He went so far as to rename them as "Harijans" or the "children of God. He is quoted as saying "Whenever doubts haunt me and disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to the Bhagavad Gita and find a verse to comfort me. I immediately begin to smile in the midst of overwhelming sorrow. Today, as a culturally diverse society, we can imbibe their spirit and carry forward their legacy by increasing our application of the non-violent principle. We can accomplish this by becoming more compassionate in our thoughts, speech, as well as our actions in dealing with the people around us - family, friends, colleagues, and strangers.

Chapter 3 : Mahatma Gandhi, the power of nonviolence | LifeGate

The Power of Nonviolence Jonathan Schell and Taylor Branch in conversation about Mohandas K. Gandhi, the Rev. Martin Luther King Jr. and the transformative power of nonviolence. By The Nation Twitter.

Support Aeon Donate now No political action seems to enjoy greater moral authority than the nonviolent methods Mahatma Gandhi inaugurated more than a century ago. While this term itself never caught on, in principle or form, nonviolent models of organising protest did. For decades, pro-democracy movements in Africa, Latin America and Eastern Europe have conspicuously embraced nonviolent politics to express mass dissent and topple authoritarian governments. Time and again, activists around the world have turned to mass boycotts, strikes and collective vigils, techniques Gandhi pioneered and practised on the world stage with historic results. More recently, protestors in the Occupy movements and the Arab Spring successfully put to use nonviolent tactics of disruption. Similarly, activists for issues including the environment, corruption, refugee and immigrant rights, racial exclusion and violence are taking up and adapting nonviolent protest to meet new challenges. This Is an Uprising by the political analysts Mark and Paul Engler promises to show how nonviolent politics can force political change on the most intractable issues of the day, from climate change to rising inequality. Over the course of the last century, the popularity and attraction of nonviolent politics has waxed and waned. Plenty of activists and observers have doubted the effectiveness of nonviolent politics. Gandhi and Martin Luther King, Jr, the leading figures of nonviolent politics, both faced criticism along these lines. Skeptics viewed nonviolent methods as timid and sluggish, at best, capable of winning only small reforms. The moral superiority of nonviolence is often evoked to condemn violent resistance and discredit unruly activists. States regularly conscript the language of nonviolence in this way, adding to worries that nonviolence carries risks of cooption and compromise. The wars and occupations of the past two decades seem unlikely portents of a new era of nonviolence. The enthrallment of force and violence seem as overwhelming as ever. And yet the encircling violence “ from state violence and increasingly deadly military technology, to global terrorism and asymmetrical warfare ” seems to be self-defeating at best, nihilistic at worst. That is, there is little prospect that all this violence has or will achieve its purported ends. This fact “ and reckoning with it “ holds out the promise of nonviolence. For both Gandhi and King, transformative politics was a difficult road “ full of disappointments and reversals. Lasting change required patience and determination, and nonviolence was the most potent and reliable means for achieving it. Far from signalling acquiescence, nonviolence was a resolutely active politics. It required the cultivation of disciplined fearlessness and moral courage to face the demands of political action. Beginning in the late s, doubts about nonviolence peaked as radical politics around the world embraced and celebrated armed struggles for national liberation, especially the anti-colonial movements in Vietnam and Algeria. As the political scientist Sean Scalmer has shown in *Gandhi in the West: The Mahatma and the Rise of Radical Protest* , protestors in the United States were also moving away from nonviolence. But soon after, SNCC began to chafe. Black Power would not hold out a hand asking white liberals for charity. Protestors opted for more openly confrontational and defiant tactics, experimenting with tactics that grabbed media attention and shocked public conscience. They sought dramatic and spectacular confrontations with the police “ like the antiwar protests at the Democratic Convention “ as a way to create crises and expose state violence. The Black Panthers embraced the symbolism and tactics of guerrilla war, and the Weather Underground movement followed. The culture of protest encouraged anarchic expression and a dramatic theatre of opposition and revolt. From tactics of evading arrest and streaking to the brandishing of weapons by the Panthers, disruptive protest mocked authority and rejected prevailing social and political norms. In this moment of reassessment, a distinction between principled and strategic nonviolence took shape. Movements began to see nonviolence as a useful tactic rather than a defining creed. It could be adopted for pragmatic reasons but its use did not require moral conviction in nonviolence. It was, for them, ill-suited for instigating radical social and structural transformation. Faced with this dynamic rival, nonviolence seemed as if it might move into long-term decline. But that has not happened. Instead, in the s, nonviolence reemerged in enduring ways. These anti-authoritarian

struggles linked nonviolence to processes of democratisation. Their success infused nonviolence with a renewed vitality and legitimacy. Why did these movements return to nonviolence as a strategy for contesting power? How did nonviolence contribute to their success? Does nonviolence effect political change by demonstrating conscientious dissent, by expressing popular power, or by moral suasion? When it comes to actual protest, what is more effective – acts of heroic self-sacrifice such as the hunger strike, or public protests involving massive crowds? In short, what is it about nonviolence that gives it its power and accounts for its enduring appeal? At their core, nonviolent movements eschew armed rebellion. All of these struggles achieved transformative political change without relying on either the threat of military force or any marked coordination with armed movements. Reflecting on this global revival in *The Unconquerable World*, Jonathan Schell saw the adoption of nonviolence as more than a savvy political choice. The rise of nonviolence was tied to an equally remarkable change in the history of violence: The 20th century was the era of both extreme violence and mass democratic mobilisation. Military force became unreliable as an arbiter of political conflict. In the latter half of the century, warfare and force no longer seemed capable of delivering clear-cut political winners. The momentum seemed to be swinging in the opposite direction. Political victory could be wrestled from the jaws of military defeat. Vietnam and Algeria exemplified this reversal. The overwhelming military might of imperial powers proved futile in the face of determined, popular opposition. The application of greater force did not and could not produce submission. With the advent of nuclear weapons, the irony was complete. Military technology designed for total war had come to outstrip all political utility to the point of absurdity. To win in nuclear terms meant the annihilation of the victors and the defeated alike. As the use of force became fraught with negative, even perverse, consequences, nonviolence became the only real option for insurgent politics. Nonviolent action is a proven way to organise and display political strength and power. Through bodies and action, it reveals where political power truly lies: From its very invention, nonviolence was based upon this fundamental insight – that power resides in the people. Mere force could never, by itself, sustain a government. The implication was clear: This was the logic of non-cooperation. In short, nonviolent politics as practised today organises and displays collective power. In so doing, it demonstrates popular will and consent. It is seen to be the natural corollary of democracy. For the past generation, Gene Sharp has been the most well-known and effective disseminator of this view. His pamphlets outline nearly techniques of nonviolent resistance and they have popped up in the hands of activists the world over, from the velvet revolutionaries of Eastern Europe to the protestors of Tahrir Square and Wall Street. The championing of nonviolence as collective power, however, has a longer history. It was one of the first attempts to translate Gandhian politics for the West. It helped to circulate Gandhian methods in the US and aided the emergence of African-American nonviolence. Shridharani, like Sharp, analogised the logic of nonviolence to that of war, as a kind of social combat. Organised mass action creates an alternative form of power, one capable of matching forces with, and even defeating, state power. This was especially true for organisations and activists for whom nonviolence was a strategic or pragmatic imperative rather than a moral value. Strategic nonviolence employs an extensive array of tactics that generate and display power as such. Activists accept that, in order to work, these tactics might involve coercion. But ostensibly nonviolent actions can also consciously aim to provoke the police or intimidate the opposition, for example, when crowds jeer at or physically prevent consumers from entering boycotted stores or facilities. A collective power model – tied to a theory of democratic power and legitimacy – approximates well contemporary forms of mass nonviolence such as the occupation of public squares, from Tiananmen to Tahrir. Mass gatherings display strength through the force of numbers. The larger the crowds, the better it seems to represent the popular will. In celebrating nonviolence as a collective and democratic power, some key features of nonviolence as Gandhi and King practised it have fallen away. Gandhi and King both saw the power of suffering or discipline as essential to nonviolence. Suffering not only distinguished nonviolence from armed rebellion, it made nonviolence a unique kind of political action. Sharp sees suffering as part and parcel of principled nonviolence. Gandhi and King both held a spiritual commitment to nonviolence. Gandhi, in particular, worried that collective protest, even ostensibly nonviolent protest, can issue forms of coercion and intimidation. Suffering, however, was important politically. It has positive strategic and tactical effects in politics. It changes the tenor and dynamics of political contestation. And it has

power: Moreover, suffering is ingrained in the form that nonviolent protest takes. Nonviolence as collective power tries to match forces with and overwhelm opponents. Instead of intimidating or directly coercing the opposition, suffering aims to persuade and convert it. Persuasion involves its own strategic logic; it works by surprising, undermining, and outmaneuvering the enemy.

Chapter 4 : Nonviolence - Wikipedia

Martin Luther King, Jr., and the Power of Nonviolence. This lesson introduces students to Martin Luther King, Jr.'s philosophy of nonviolence and the teachings of Mohandas K. Gandhi that influenced King's views.

You can help by adding to it. October Nonviolence or Ahimsa is one of the cardinal virtues [14] and an important tenet of Jainism, Hinduism, and Buddhism. It is a multidimensional concept, [15] inspired by the premise that all living beings have the spark of the divine spiritual energy; therefore, to hurt another being is to hurt oneself. It has also been related to the notion that any violence has karmic consequences. While ancient scholars of Hinduism pioneered and over time perfected the principles of Ahimsa, the concept reached an extraordinary status in the ethical philosophy of Jainism. The forms of nonviolence draw inspiration from both religious or ethical beliefs and political analysis. Religious or ethically based nonviolence is sometimes referred to as principled, philosophical, or ethical nonviolence, while nonviolence based on political analysis is often referred to as tactical, strategic, or pragmatic nonviolent action. Commonly, both of these dimensions may be present within the thinking of particular movements or individuals. Lesser known is the role that nonviolent action has played and continues to play in undermining the power of repressive political regimes in the developing world and the former eastern bloc. Susan Ives emphasizes this point by quoting Walter Wink: If we add all the countries touched by major nonviolent actions in our century the Philippines, South Africa Movements most often associated with nonviolence are the non-cooperation campaign for Indian independence led by Mohandas Karamchand Gandhi, the Civil Rights Movement in the United States, and the People Power Revolution in the Philippines. Also of primary significance is the notion that just means are the most likely to lead to just ends. When Gandhi said that "the means may be likened to the seed, the end to a tree," he expressed the philosophical kernel of what some refer to as prefigurative politics. Martin Luther King, a student of Gandhian nonviolent resistance, concurred with this tenet, concluding that "nonviolence demands that the means we use must be as pure as the ends we seek. They would argue, for instance, that it is fundamentally irrational to use violence to achieve a peaceful society. People have come to use nonviolent methods of struggle from a wide range of perspectives and traditions. A landless peasant in Brazil may nonviolently occupy a parcel of land for purely practical motivations. If they do not, the family will starve. A Buddhist monk in Thailand may "ordain" trees in a threatened forest, drawing on the teachings of Buddha to resist its destruction. A waterside worker in England may go on strike in socialist and union political traditions. All the above are using nonviolent methods but from different standpoints. Likewise, secular political movements have utilized nonviolent methods, either as a tactical tool or as a strategic program on purely pragmatic and strategic levels, relying on their political effectiveness rather than a claim to any religious, moral or ethical worthiness. Gandhi used the weapon of nonviolence against British Raj Respect or love for opponents also has a pragmatic justification, in that the technique of separating the doers from the doers allows for the possibility of the doers changing their behaviour, and perhaps their beliefs. Martin Luther King wrote, "Nonviolent resistance The nonviolent resister not only refuses to shoot his opponent, but he also refuses to hate him. Gandhi saw Truth as something that is multifaceted and unable to be grasped in its entirety by any one individual. This led him to believe in the inherent worth of dialogue with opponents, in order to understand motivations. On November 10, , the United Nations General Assembly proclaimed the first decade of the 21st century and the third millennium, the years to , as the International Decade for the Promotion of a Culture of Peace and Non-Violence for the Children of the World. Ethical[edit] For many, practicing nonviolence goes deeper than abstaining from violent behavior or words. It means overriding the impulse to be hateful and holding love for everyone, even those with whom one strongly disagrees. In this view, because violence is learned, it is necessary to unlearn violence by practicing love and compassion at every possible opportunity. For some, the commitment to non-violence entails a belief in restorative or transformative justice, an abolition of the death penalty and other harsh punishments. This may involve the necessity of caring for those who are violent. Nonviolence, for many, involves a respect and reverence for all sentient, and perhaps even non-sentient, beings. This might include abolitionism against animals as property,

the practice of not eating animal products or by-products vegetarianism or veganism , spiritual practices of non-harm to all beings, and caring for the rights of all beings. Mohandas Gandhi , James Bevel , and other nonviolent proponents advocated vegetarianism as part of their nonviolent philosophy. Buddhists extend this respect for life to animals , plants , and even minerals , while Jainism extend this respect for life to animals , plants and even small organisms such as insects. Over time, the Hindu scripts revise ritual practices and the concept of Ahimsa is increasingly refined and emphasised, ultimately Ahimsa becomes the highest virtue by the late Vedic era about BC. For example, hymn It bars violence against "all creatures" sarvabhuta and the practitioner of Ahimsa is said to escape from the cycle of rebirths CU 8. It implies the total avoidance of harming of any kind of living creatures not only by deeds, but also by words and in thoughts. For example, Mahaprasthanika Parva has the verse: Ahimsa is the highest virtue , Ahimsa is the highest self-control, Ahimsa is the greatest gift, Ahimsa is the best suffering, Ahimsa is the highest sacrifice, Ahimsa is the finest strength, Ahimsa is the greatest friend, Ahimsa is the greatest happiness, Ahimsa is the highest truth, and Ahimsa is the greatest teaching. The Bhagavad Gita , among other things, discusses the doubts and questions about appropriate response when one faces systematic violence or war. These verses develop the concepts of lawful violence in self-defence and the theories of just war. However, there is no consensus on this interpretation. Gandhi, for example, considers this debate about non-violence and lawful violence as a mere metaphor for the internal war within each human being, when he or she faces moral questions. These discussions have led to theories of just war, theories of reasonable self-defence and theories of proportionate punishment. Force must be the last resort. If war becomes necessary, its cause must be just, its purpose virtuous, its objective to restrain the wicked, its aim peace, its method lawful. Weapons used must be proportionate to the opponent and the aim of war, not indiscriminate tools of destruction. Warriors must use judgment in the battlefield. Cruelty to the opponent during war is forbidden. Wounded, unarmed opponent warriors must not be attacked or killed, they must be brought to your realm and given medical treatment. While the war is in progress, sincere dialogue for peace must continue. Aikido , pioneered in Japan, illustrates one such principles of self-defence. Morihei Ueshiba , the founder of Aikido, described his inspiration as Ahimsa. One must presume that some people will, out of ignorance, error or fear, attack other persons or intrude into their space, physically or verbally. The aim of self-defence, suggested Ueshiba, must be to neutralise the aggression of the attacker, and avoid the conflict. The best defence is one where the victim is protected, as well as the attacker is respected and not injured if possible. Under Ahimsa and Aikido, there are no enemies, and appropriate self-defence focuses on neutralising the immaturity, assumptions and aggressive strivings of the attacker. Pacifism There is no consensus on pacifism among modern Hindu scholars. Finally, the discussion in Upanishads and Hindu Epics [68] shifts to whether a human being can ever live his or her life without harming animal and plant life in some way; which and when plants or animal meat may be eaten, whether violence against animals causes human beings to become less compassionate, and if and how one may exert least harm to non-human life consistent with ahimsa precept, given the constraints of life and human needs. Sushruta Samhita , a Hindu text written in the 3rd or 4th century, in Chapter XLVI suggests proper diet as a means of treating certain illnesses, and recommends various fishes and meats for different ailments and for pregnant women, [71] [72] and the Charaka Samhita describes meat as superior to all other kinds of food for convalescents. Even suggested exceptions " ritual slaughter and hunting " were challenged by advocates of Ahimsa. Moreover, a hunter defends his profession in a long discourse. They discourage wanton destruction of nature including of wild and cultivated plants. Hermits sannyasins were urged to live on a fruitarian diet so as to avoid the destruction of plants. The classical literature of Hinduism exists in many Indian languages.

Chapter 5 : The Power of Nonviolence | Bookshare

The Power of Nonviolence, a timely new public radio project from Humankind, seeks deep solutions to this vexing problem. We turn to wisdom teachings across our great spiritual traditions for guidance " and inspiration " on how the lasting wounds can be healed.

Full Document From the very beginning there was a philosophy undergirding the Montgomery boycott, the philosophy of nonviolent resistance. We had to use our mass meetings to explain nonviolence to a community of people who had never heard of the philosophy and in many instances were not sympathetic with it. We had meetings twice a week on Mondays and on Thursdays, and we had an institute on nonviolence and social change. We had to make it clear that nonviolent resistance is not a method of cowardice. It is not a method of stagnant passivity and deadening complacency. The nonviolent resister is just as opposed to the evil that he is standing against as the violent resister but he resists without violence. This method is nonaggressive physically but strongly aggressive spiritually. This was always a cry that we had to set before people that our aim is not to defeat the white community, not to humiliate the white community, but to win the friendship of all of the persons who had perpetrated this system in the past. The end of violence or the aftermath of violence is bitterness. The aftermath of nonviolence is reconciliation and the creation of a beloved community. A boycott is never an end within itself. It is merely a means to awaken a sense of shame within the oppressor but the end is reconciliation, the end is redemption. Then we had to make it clear also that the nonviolent resister seeks to attack the evil system rather than individuals who happen to be caught up in the system. And this is why I say from time to time that the struggle in the South is not so much the tension between white people and Negro people. The struggle is rather between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will not be a victory merely for fifty thousand Negroes. But it will be a victory for justice, a victory for good will, a victory for democracy. Another basic thing we had to get over is that nonviolent resistance is also an internal matter. It not only avoids external violence or external physical violence but also internal violence of spirit. And so at the center of our movement stood the philosophy of love. The attitude that the only way to ultimately change humanity and make for the society that we all long for is to keep love at the center of our lives. Now people used to ask me from the beginning what do you mean by love and how is it that you can tell us to love those persons who seek to defeat us and those persons who stand against us; how can you love such persons? And I had to make it clear all along that love in its highest sense is not a sentimental sort of thing, not even an affectionate sort of thing. It talks about eros. Eros is a sort of aesthetic love. It has come to us to be a sort of romantic love and it stands with all of its beauty. The Greek language talks about philia and this is a sort of reciprocal love between personal friends. This is a vital, valuable love. But when we talk of loving those who oppose you and those who seek to defeat you we are not talking about eros or philia. The Greek language comes out with another word and it is agape. Agape is understanding, creative, redemptive good will for all men. Biblical theologians would say it is the love of God working in the minds of men. It is an overflowing love which seeks nothing in return. And when you come to love on this level you begin to love men not because they are likeable, not because they do things that attract us, but because God loves them and here we love the person who does the evil deed while hating the deed that the person does. It is the type of love that stands at the center of the movement that we are trying to carry on in the Southland"agape. That there is something unfolding in the universe whether one speaks of it as an unconscious process, or whether one speaks of it as some unmoved mover, or whether someone speaks of it as a personal God. There is something in the universe that unfolds for justice and so in Montgomery we felt somehow that as we struggled we had cosmic companionship. And this was one of the things that kept the people together, the belief that the universe is on the side of justice. God grant that as men and women all over the world struggle against evil systems they will struggle with love in their hearts, with understanding good will. Agape says you must go on with wise restraint and calm reasonableness but you must keep moving. We have a great opportunity in America to build here a great nation, a nation where all men live together as brothers and respect the dignity and worth of all human personality. We must keep moving toward that goal. I

know that some people are saying we must slow up. They are saying we must adopt a policy of moderation. Now if moderation means moving on with wise restraint and calm reasonableness, then moderation is a great virtue that all men of good will must seek to achieve in this tense period of transition. But if moderation means slowing up in the move for justice and capitulating to the whims and caprices of the guardians of the deadening status quo, then moderation is a tragic vice which all men of good will must condemn. We must continue to move on. Our self-respect is at stake; the prestige of our nation is at stake. Civil rights is an eternal moral issue which may well determine the destiny of our civilization in the ideological struggle with communism. We must keep moving with wise restraint and love and with proper discipline and dignity. But there are some things within our social order to which I am proud to be maladjusted and to which I call upon you to be maladjusted. I never intend to adjust myself to segregation and discrimination. I never intend to adjust myself to mob rule. I never intend to adjust myself to the tragic effects of the methods of physical violence and to tragic militarism. I call upon you to be maladjusted to such things. I call upon you to be as maladjusted to such things. God grant that we will be so maladjusted that we will be able to go out and change our world and our civilization.

Chapter 6 : The power of nonviolence | Peace News

Page | 1 The Power of Nonviolence MARTIN LUTHER KING JR. After Rosa Parks' arrest and conviction, in , for refusing to give up her seat on a bus to a white passenger, the Negro citizens of Montgomery Alabama, under King's.

Chapter 7 : Martin Luther King Jr. and Gandhi: The Liberating Power of Non-violence | HuffPost

The power of nonviolence is real, and has proven to be far more effective as a method of social change than the resort to violence and destruction. The effectiveness of social protest depends on.

Chapter 8 : Summary/Reviews: The power of nonviolence :

The Power of Nonviolence, written by Richard Bartlett Gregg in and revised in and , is the most important and influential theory of principled or integral nonviolence published in the twentieth century.

Chapter 9 : The Power of Nonviolence: Writings by Advocates of Peace by Howard Zinn

After Black Power advocates such as Stokely Carmichael began to reject nonviolence, King lamented that some African Americans had lost hope, and reaffirmed his own commitment to nonviolence: "Occasionally in life one develops a conviction so precious and meaningful that he will stand on it till the end."