OMNI NONVIOLENCE NEWSLETTER #1, MAY 21, 2008, BUILDING A CULTURE OF PEACE AND JUSTICE, Compiled by Dick Bennett

TWO newsletters are planned at present. This number contains national and international nonviolence. The 2nd in August will feature local advocates—Sidney Burris and Geshe Dorjee of the Tibetan Cultural Institute of Arkansas, Anita Schnee for Nonviolent Communication (NVC), and others.

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Gandhi’s Birthday/International Day of Nonviolence Oct. 2
Gene Sharp, Theoretician of NV
Abdul Ghaaffar Khan, the Muslim Gandhi
Resource Center for Nonviolence in Santa Cruz, CA

GANDHI AND NONVIOLENCE Gandhi’s Birthday declared International Day of Non-Violence The United Nations General Assembly has decided to observe an International Day of Non-Violence each year on 2 October, the birth anniversary of Mahatma Gandhi. Volunteers contact me for planning an event for October 2.

OMNI is building a Culture of Peace by embracing or redefining all national and international DAYS as alternatives to violence, wars, imperialism—for example, Gandhi’s birthday and Human Rights Day (UDHR), or Julia Ward Howe’s Mother’s Day for Peace and Columbus Day / Indigenous People’s Day.

[Would be good to have a Forum or Workshop on this book.]

THE METHODS OF NONVIOLENT PROTEST AND PERSUASION

FORMAL STATEMENTS

1. Public speeches
2. Letters of opposition or support
3. Declarations by organizations and institutions
4. Signed public declarations
5. Declarations of indictment and intention
6. Group or mass petitions

COMMUNICATIONS WITH A WIDER AUDIENCE

7. Slogans, caricatures, and symbols
8. Banners, posters, and displayed communications
9. Leaflets, pamphlets, and books
10. Newspapers and journals
11. Records, radio, and television
12. Skywriting and earthwriting

GROUP REPRESENTATIONS

13. Deputations
14. Mock awards
15. Group lobbying
16. Picketing
17. Mock elections

SYMBOLIC PUBLIC ACTS

18. Displays of flags and symbolic colours
19. Wearing of symbols
20. Prayer and worship
21. Delivering symbolic objects
22. Protest disrobings
23. Destruction of own property
24. Symbolic lights
25. Displays of portraits
26. Paint as protest
27. New signs and names
28. Symbolic sounds
29. Symbolic rejections
30. Rude gestures

PRESSURES ON INDIVIDUALS
31. "Haunting" officials
32. Taunting officials
33. Fraternization
34. Vigils

**DRAMA AND MUSIC**

35. Humourous skits and pranks
36. Performances of plays and music
37. Singing

**PROCESSIONS**

38. Marches
39. Parades
40. Religious processions
41. Pilgrimages
42. Motorcades

**HONOURING THE DEAD**

43. Political mourning
44. Mock funerals
45. Demonstrative funerals
46. Homage at burial places

**PUBLIC ASSEMBLIES**

47. Assemblies of protest or support
48. Protest meetings
49. Camouflaged meetings of protest
50. Teach-ins

**WITHDRAWAL AND RENUNCIATION**

51. Walk-outs
52. Silence
53. Renouncing honours
54. Turning one's back

**THE METHODS OF SOCIAL NONCOOPERATION**

**OSTRACISM OF PERSONS**

55. Social boycott
56. Selective social boycott
57. Lysistratic nonaction
58. Excommunication
59. Interdict

**NONCOOPERATION WITH SOCIAL EVENTS, CUSTOMS, AND INSTITUTIONS**

60. Suspension of social and sports activities
61. Boycott of social affairs
62. Student strike
63. Social disobedience
64. Withdrawal from social institutions

**WITHDRAWAL FROM THE SOCIAL SYSTEM**

65. Stay-at-home
66. Total personal noncooperation
67. "Flight" of workers
68. Sanctuary
69. Collective disappearance
70. Protest emigration (hijrat)

**THE METHODS OF ECONOMIC NONCOOPERATION: ECONOMIC BOYCOTTS**

**ACTION BY CONSUMERS**

71. Consumers' boycott
72. Nonconsumption of boycotted goods
73. Policy of austerity
74. Rent withholding
75. Refusal to rent
76. National consumers’ boycott
77. International consumers’ boycott

**ACTION BY WORKERS AND PRODUCERS**

78. Workers’ boycott
79. Producers’ boycott

**ACTION BY MIDDLEMEN**

80. Suppliers’ and handlers’ boycott

**ACTION BY OWNERS AND MANAGEMENT**

81. Traders’ boycott
82. Refusal to let or sell property
83. Lockout
84. Refusal of industrial assistance
85. Merchants’ “general strike”

**ACTION BY HOLDERS OF FINANCIAL RESOURCES**

86. Withdrawal of bank deposits
87. Refusal to pay fees, dues, and assessments
88. Refusal to pay debts or interest
89. Severance of funds and credit
90. Revenue refusal
91. Refusal of a government’s money

**ACTION BY GOVERNMENTS**

92. Domestic embargo
93. Blacklisting of traders
94. International sellers’ embargo
95. International buyers’ embargo
96. International trade embargo

**THE METHODS OF ECONOMIC NONCOOOPERATION: THE STRIKE**

**SYMBOLIC STRIKES**

97. Protest strike
98. Quickie walkout (lightning strike)

**AGRICULTURAL STRIKES**

99. Peasant strike
100. Farm workers’ strike

**STRIKES BY SPECIAL GROUPS**

101. Refusal of impressed labour
102. Prisoners’ strike
103. Craft strike
104. Professional strike

**ORDINARY INDUSTRIAL STRIKES**

105. Establishment strike
106. Industry strike
107. Sympathy strike

**RESTRICTED STRIKES**

108. Detailed strike
109. Bumper strike
110. Slowdown strike
111. Working-to-rule strike
112. Reporting “sick” (sick-in)
113. Strike by resignation
114. Limited strike
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115. Selective strike
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COMBINATION OF STRIKES AND ECONOMIC CLOSURES

118. Hartal
119. Economic shutdown

THE METHODS OF POLITICAL NONCOOPERATION

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120. Withholding or withdrawal of allegiance
121. Refusal of public support
122. Literature and speeches advocating resistance

CITIZENS’ NONCOOPERATION WITH GOVERNMENT

123. Boycott of legislative bodies
124. Boycott of elections
125. Boycott of government employment and positions
126. Boycott of government departments, agencies, and other bodies
127. Withdrawal from governmental educational institutions
128. Boycott of government-supported institutions
129. Refusal of assistance to enforcement agents
130. Removal of own signs and placemarks
131. Refusal to accept appointed officials
132. Refusal to dissolve existing institutions

CITIZENS’ ALTERNATIVES TO OBEDIENCE

133. Reluctant and slow compliance
134. Nonobedience in absence of direct supervision
135. Popular nonobedience
136. Disguised disobedience
137. Refusal of an assemblage or meeting to disperse
138. Sitdown
139. Noncooperation with conscription and deportation
140. Hiding, escape, and false identities
141. Civil disobedience of "illegitimate" laws

ACTION BY GOVERNMENT PERSONNEL

142. Selective refusal of assistance by government aides
143. Blocking of lines of command and information
144. Stalling and obstruction
145. General administrative noncooperation
146. Judicial noncooperation
147. Deliberate inefficiency and selective noncooperation by enforcement agents
148. Mutiny

DOMESTIC GOVERNMENTAL ACTION

149. Quasi-legal evasions and delays
150. Noncooperation by constituent governmental units

INTERNATIONAL GOVERNMENTAL ACTION

151. Changes in diplomatic and other representation
152. Delay and cancellation of diplomatic events
153. Withholding of diplomatic recognition
154. Severance of diplomatic relations
155. Withdrawal from international organisations
156. Refusal of membership in international bodies
157. Expulsion from international organisations

THE METHODS OF NONVIOLENT INTERVENTION

PSYCHOLOGICAL INTERVENTION
Self-exposure to the elements

158. The fast
159. a) Fast of moral pressure
160. b) Hunger strike
161. c) Satyagrahic fast
162. Reverse trial
163. Nonviolent harassment

PHYSICAL INTERVENTION

162. Sit-in
163. Stand-in
164. Ride-in
165. Wade-in
166. Mill-in
167. Pray-in
168. Nonviolent raids
169. Nonviolent air raids
170. Nonviolent invasion
171. Nonviolent interjection
172. Nonviolent obstruction
173. Nonviolent occupation

SOCIAL INTERVENTION

174. Establishing new social patterns
175. Overloading of facilities
176. Stall-in
177. Speak-in
178. Guerrilla theatre
179. Alternative social institutions
180. Alternative communication system

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181. Reverse strike
182. Stay-in strike
183. Nonviolent land seizure
184. Defiance of blockades
185. Politically motivated counterfeiting
186. Preclusive purchasing
187. Seizure of assets
188. Dumping
189. Selective patronage
190. Alternative markets
191. Alternative transportation systems
192. Alternative economic institutions

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193. Overloading of administrative systems
194. Disclosing identities of secret agents
195. Seeking imprisonment
196. Civil disobedience of "neutral" laws
197. Work-on without collaboration
198. Dual sovereignty and parallel government

Link to the Albert Einstein Institution for more of Gene Sharp's work

Return to Peace Magazine homepage.

Here's an article by Wendy McElroy about boycott and related non-violent social tactics:
http://www.wendymcelroy.com/e107_plugins/content/content.php?content.65 (from Bill O)

ABDUL GHAFFAR KHAN, THE MUSLIM GANDHI FROM NW PAKISTAN

The Islamic Gandhi The world needs to know about Abdul Ghaffar Khan ... Khan began contacting other progressive Muslim leaders in India, and together they ...

online.sfsu.edu/~rone/Religion/islamicgandhi.html - 11k - Cached - Similar pages

PeacePower: A Muslim Gandhi?
A Muslim Gandhi? Badshah Khan and the World's First Nonviolent Army. Tim Flinders, Guest Contributor. Printable Version: Download as PDF ...

www.calpeacepower.org/0101/muslim_ghandi.htm - 15k - Cached - Similar pages
The Danish Peace Academy

Nonviolence in Islam : The case of Khan Abdul Ghaffar Khan

By Holger Terp 2004

Introduction

Khan Abdul Ghaffar Khan Born 1890 Dead 1988
Indian Muslim, teacher and social reformer from Punjab, the Pride of Afghan, inspired by the pacifism and the morale of Islam; later also inspired by Mohandas Gandhi's ideas on civilian disobedience and nonviolence. Abdul Ghaffar Khan was born and was functioning in the northwestern border area between India and Afghanistan in what is now Pakistan.

Name shaper: The name Abdul was given to the aristocratic Pashtun boys. He was called Ghaffar as a child. As an adult he became known as Khan Abdul Ghaffar Khan, the first Khan being a title. The same applied when Khan was called Badshah Khan, in which case Badshah means King. Indians and Pakistanis also relate to Khan as Khan Saheb, mend or master.

When he was just a young man Khan started a school for Pashtun children and made contact to other Muslims who were in favour of progress in the rest of India. In 1914 Khan began his social work and following the First World War he got contact to Mohandas Gandhi in 1919, and - like many other Indians - he was protesting against the Rowlatt Act. Arrested first time in 1919. In the following years he becomes a member of the Kalifat movement who is trying to strengthen the spiritual links between the Indian Muslims and the Turkish Sultan.

1921 Khan is elected Local Leader of the Kalifat Committee in the Northwestern border area. Khan finds the reform movement Anjum-e-Islam ul-Afaghena in 1921, the farmers' organisation Anjuman-e Zamidaran in 1927 and the youth movement Pustun Jirah in 1927. Also Abdul Ghaffar Khan founds the nationalistic magazine Paktun in May 1928, and the Khudai Khidmatgar movement (God's Servants) in 1929, which developed and used a Muslim version of the Hindu Satyagraha used in the struggle for Indian independence of Great Britain. In April 1930 the Khudai Khidmatgar movement had 500 peace soldiers, and by the end of that year it had 300,000.

In August 1931 Gandhi seeks to pacify the British Viceroy about Khan: "I wish you would trust Khan Abdul Ghaffar Khan. The more I see him, the more I love him. He is so sincere, he has no spiritual reservations, and he tells me that to him non-violence is not politics; it's a mantra."

According to the editor of the Magazine "Friends of India", Ellen Horup, this was what made a lasting impression at the Karachi Congress opening ceremony in 1931:

»Abdul Ghaffar Khan who presented a company of his Red Shirts. They were no longer peasants who trudged off in their
Abdul Ghaffar Khan has converted his 300,000 troops, who he claims to muster, into nonviolent Gandhists. With their

imprisoned Gandhi start a fast to death.

The British bomb a village in the Bajadur Valley in March 1932 and arrest Abdul Ghaffar Khan and more than 4,000 of his Red Shirts. The British bombardments in the border area continue up till 1936-1937 because, “India is a training field for active military training which can be found nowhere else in the Empire”, thus concludes a British court already in 1933.

The case emerged publicly because that same year there was "disagreement between the Indian Government and the British War Office and the Air force Ministry about some defence expenses, and a tribunal was set to reach a settlement between the parties". The British tribunal seems to have 'forgotten' similar Royal Air force bases in Iraq.

The British bombardments in the border area between India and Afghanistan get consequences in international politics since the participants in the disarmament conference would not allow a British reservation in a proposed treaty on prohibition against air raids. This meant that the treaty was never signed.

Abdul Ghaffar Khan is jailed several times on account of non-violence and protests against the violent oppression administered by the British. For instance he is sentenced a two-year jail term in 1934 for mentioning the British Military's gunning down of 200 protesters; he is demanded released in connection with negotiations on the Indian constitution reform, the Government of India Act 1936.

Often there was much political and religious disagreement which resulted in direct violence between Hindus and Muslims in the periods between wars. The Muslims in India had their own party, the Muslim League; however, there were many Muslims in the Indian National Congress, too. Radical Hindus tried to get the Muslims to leave the Congress Party, however, both Abdul Ghaffar Khan and Mohandas Gandhi were trying to achieve political unity between the two religions - and the cement which kept the two very different religions on the road to Indian home rule, was, according to Gandhi, nonviolence.

The British colonialists administered the Divide-and-Rule tactics with great success in India. This is clearly seen, among others, in the Communal Award Act according to which Hindus and Muslims from 1932 onwards are to cast their votes separately.

In October 1938 the formation of a local division of the Congress Party in Hydrabad is prohibited, and the authorities are trying to create a confrontation between Hindus and Muslims. Many thousand members of the Congress Party are arrested. In other Indian states the oppression and the need is so great that the inhabitants are fleeing to other states.

In 1942 Sir Stafford Cripps draws up a British proposal for the independence of India because the British are seeking Indian support in World War 2. At the end of the War they (the British) would accept a constitution drawn up by the Indian People, which in reality would mean independence for India.

After World War 2 the National Congress wants a united India whereas the Muslims from 1940 demand a separation of the country in an independent Pakistan and an independent Hindustan, which happens in 1947. While the Indian National Congress in 1940 discussed its feelings about World War 2, Ghaffar Khan stepped back from the Party's Working Committee with the following salute:

»Some recent resolutions of the working Committee indicate that they are restricting the use of non-violence to the fight for India's freedom against constituted authority... I should like to make it clear that the non-violence I have believed in and preached to my brethren of the Khudai-Khidmatgars is much wider. It affects all our life, and only that has permanent value... The Khudai-Khidmatgars must, therefore, be what our name implies, servants of God and humanity by laying down our own lives and never taking any life.«

Abdul Ghaffar Khan is jailed 1942-1945. The partition of India into two states creates great problems in the northwestern border area.

War breaks out between India and Pakistan over Kashmir in 1947.

Mohandas Gandhi is killed in 1948 during an attempt to make peace between Pakistan and India.

Pakistan systematically oppresses and destroys the Khudai Khidmatgar because the movement has too great a political influence and because it wanted an autonomous Republic. In July 1957 Khan founds the National Awami Party.

Ghaffar Khan spends altogether 52 years in prison in India and Pakistan. In 1962 Abdul Ghaffar Khan is awarded "Amnesty International's Prisoner of the Year ". In 1964 Khan becomes a Political Refugee in Afghanistan for six years, and during this time he is not a role model for the CIA.

Abdul Khan published the magazine "Pashto Magazine" in Pakhtoon.
HISTORY & MISSION OF THE RESOURCE CENTER FOR NONVIOLENCE

The Resource Center for Nonviolence is a thirty year old peace and social justice organization dedicated to promoting the principles of nonviolent social change and enhancing the quality of life and human dignity. Our work takes place here at home in California, throughout the United States, and around the world.

The Resource Center for Nonviolence offers a wide-range of educational programs in the history, theory, methodology, and current practice of nonviolence as a force for personal and social change. Founded in 1976, the Resource Center has developed a variety of formats to explore the meaning of nonviolence and its prospects in shaping our daily lives and our work for social change.

Located in Santa Cruz, California, the Resource Center has an international focus that extends as wide as the world is round. Our interns come from as far as Bosnia, Herzegovina, or as near as down the street. Our programs focus on places as far as the Middle East, and as near as Southern Mexico and our own neighborhood. Please explore our website and take the time to discover what we feel activism means in the 21st century.

Please feel free to contact us in any of the following ways.

Snail Mail - 515 Broadway, Santa Cruz, CA 95060 USA
Telephone - (831) 423 - 1626
Fax - (831) 423 - 8716
General email inquiries can be sent to questions < at > rcnv.org
Email a staff member!

Mission:
For over 30 years RCNV staff and members have successfully worked to make the practice of nonviolence a means of affecting personal change and creating a more just, peaceful and sustainable world.

RCNV takes seriously the admonition to think globally and act locally. We endeavor to introduce nonviolent methodology into the work of local government institutions and community organizations. One current and one past staff member have served on the Santa Cruz City Council and both served as mayor. Many members have served as officers on local global peace and social justice organizations.

Programs:
In addition to ongoing peace education and action activities, current RCNV programs and projects include: numerous education programs and delegations concerned with Israel/Palestine and other areas of the Middle East, Immigrant Rights Watch Hotline, Youth Empowerment and Activities, GI Rights Hotline and Counseling, and La Liga de La Comunidad.

RCNV facilities provide support and a “nest” for many local groups such as Santa Cruz Art & Revolution (street theater), the Santa Cruz Peace Coalition, Housing Action, Community Organization of Lower Ocean, Youth Coalition of Santa Cruz, the Santa Cruz Peace Organizations Network and Death Penalty Focus. Also, we provide a space for community groups to meet or hold special events.

Previous RCNV-sponsored community lectures, forums, and workshops have featured Norman Finkelstein, Camilo Mejia, Phyllis Bennis, Pablo Paredes, Jeff Halper, Robert Zabala, Agustín Aguayo, Grace Paley, Howard Zinn, Herman...

**Administration:**
RCNV has six part time paid staff; three who principally do administrative work, and three who principally work as organizers and educators. All staff and interns share in administrative work and fund raising.

Overall policy, personnel issues, and program emphasis is determined by a 4 member volunteer steering committee “board”. The organization is supported by private gifts and donations. Approximately 2,000 households are on the active mailing list; an additional 1,000 national and international “friends” remain actively interested in our work.

Santa Cruz, California — A Region of Challenge:
The Santa Cruz area offers many challenges for practitioners of nonviolence. The area is superficially identified with an upscale “good life” — ocean, beach, sun, sand and surfing. The realities are quite different for many of our county’s residents. A university, tourism and agribusiness create an enormous and abusive low-wage job market that thousands toil in everyday. Land, home ownership and rental prices are viciously inflated by population density and proximity to ocean and the San Francisco south bay aka Silicon Valley. Daily work, life and play are often stressful due to conflicts caused by household economic stress and community divergences of economy, class and culture. Involving more people in the struggle to create a more just world for all remains one of our principal goals in this community and beyond.

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