NONVIOLENCE MEETING IN ARKANSAS 2011
An unprecedented infusion of nonviolence advocacy occurred in Fayetteville, AR, May 11, 2011, when the Dalai Lama gave an address at the University of Arkansas, Fayetteville, “Nonviolence in the New Century: The Way Forward,” and joined two notable US nonviolence practitioners (Sister Helen Prejean and Vincent Harding) in a dialog on “Turning Swords into Ploughshares: The Many Paths of Nonviolence.” The videos and texts of these outstanding presentations are in preparation by the University, and the text of the discussion among the three will appear in this Blog.

The Dalai Lama serves the world as: spiritual leader of the Tibetan people through its Government-in-exile; a major spokesperson for human rights, the environment, and the practice of nonviolence in solving personal and political problems; and advocate for harmony among the world’s religions. He received the Nobel Peace Prize in 1989 and the US Congressional Gold Medal in 2007.

Vincent Harding was an important force during the African-American freedom movement that led to the Civil Rights Act of 1964. Also important was his support to King in resisting US Wars and the Vietnam War, and he drafted King’s April 4, 1967 speech, “Beyond Vietnam: A Time to Break Silence.”

Prof. Sidney Burris and Geshe-la Thupten Dorjee and others were thanked for arranging these events.

Read Chancellor Gearhart’s comment: “Chancellor's Office ... a special message” May 12, 2011.  chancell@uark.edu

The OMNI Center welcomed these visitors and thanks all the organizers for this momentous and we believe permanent increase in public commitment to the altruistic and compassionate nonviolence taught by Tibetan Buddhism.

**A SMALL SAMPLE OF NONVIOLENCE ADVOCACY AND PRACTICE IN USA:**

**FELLOWSHIP OF RECONCILIATION**

**About the Fellowship of Reconciliation USA**

_Fellowship of Reconciliation: The Largest, Oldest Interfaith Peace Organization in the United States_

Since 1915, the Fellowship of Reconciliation (FOR) has carried on programs and educational projects concerned with domestic and international peace and justice, nonviolent alternatives to conflict, and the rights of conscience. A nonviolent, interfaith, tax-exempt organization, FOR promotes nonviolence and has members from many religious and ethnic traditions. It is a part of the International Fellowship of Reconciliation (IFOR), which has affiliates in over 40 countries.

521 N. Broadway
Nyack, New York 10960

Phone: 845-358-4601

*Get directions to FOR*

*Additional contact information*
WAGING NONVIOLENCE BLOG
A new blog publishes daily commentary on nonviolence around the world. You are invited to send your writing: www.wagingnonviolence.org

About

What is "waging nonviolence"?
Practically speaking, it’s the alternative to the more commonly (and regrettably) used phrase “waging war.” Anecdotally, it’s the title of a book that was one of Gandhi’s only possessions. It’s also the focus of this blog: the use of nonviolent methods—such as strikes, boycotts, or sit-ins—by people around the world every day in their struggles for justice, often under the most difficult of circumstances.

Defining nonviolence
We consider nonviolence to be an active struggle for peace and justice by the only means worthy of the goal. We reject the use of force that injures an opponent physically, mentally, or spiritually because, as Martin Luther King, Jr. wrote shortly before his death, “Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness: only light can do that.”

Approaches to nonviolence
King and Gandhi believed in the basic moral superiority of nonviolence. Scholars today describe that approach as “principled nonviolence,” and we consider ourselves firmly rooted in it. However, we also find inspiration in “strategic nonviolence,” which recognizes nonviolence as simply the most effective method of resistance to injustice. With its emphasis on tactics and results, we consider it a natural complement to the moral and spiritual emphasis of the principled approach.

Our content
Stories about nonviolent activism often go largely unnoticed, overshadowed by the glutinous fixations of the mainstream media. Yet it is happening all around us, in response to the world’s most pressing challenges. Waging Nonviolence is a source for news, analysis, and original reporting about the practice of nonviolence, as well as for discussion of the theory behind it. By drawing attention to such efforts, the site is a constant reminder that Margaret Mead was right when she said that a “small group of thoughtful, committed citizens can change the world.”

Discussion
It’s through conversation that we come closest to the truth. Gandhi spent his life perfecting methods of nonviolent action, which is why he titled his autobiography, The Story of My Experiments with Truth. “Far be it from me to claim any degree of perfection for these experiments,” he wrote. “I claim for them nothing more than does a scientist who, though he
conduces his experiments with the utmost of accuracy, forethought and minuteness, never claims any finality about his conclusions, but keeps an open mind regarding them.” We try to do the same when writing about other people’s experiments with truth and invite others—including activists, scholars, students, and critics, as well as those just discovering nonviolence—to leave constructive comments and submit posts of their own.

**Getting involved**

If you would like to contribute to Waging Nonviolence please look over our [Writer’s Guidelines](#).

**Classroom guide**

[Here are some tips](#) for teachers and professors interested in using this site in their classrooms.

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**PJSA BLOG**

The Peace and Justice Studies Association publishes a blog open to public viewing for news on peace and justice. “Use our RSS fee; check out the blogroll.”


**NONVIOLENCE INTERNATIONAL**

Mission Statement
Nonviolence International promotes nonviolent action and seeks to reduce the use of violence worldwide. We believe that every culture and religion can employ appropriate nonviolent methods for positive social change and international peace.

Organizational Information
Nonviolence International is a decentralized network of resource centers that promote the use of nonviolent action. Founded by Palestinian activist Mubarak Awad in 1989, NI is a 501(c)(3) organization registered in Washington, DC, USA. NI is also a non-governmental organization in Special Consultative Status with the Economic and Social Council of the United Nations.

Global Programs  [Indonesia](#), [Palestine](#), [South America](#), [Newly Independent States](#), [South East Asia](#)

**Staff**

**Internships**

**Mediation Services**

**NONVIOLENCE MENTORS SUMMER PROGRAM**

SUMMER CONFERENCE

PEACE GLOSSARY
“Peace Terms, a Glossary of Terms for Conflict Management and Peacebuilding” by the U. S. Institute for Peace can be accessed at http://glossary.usip.org/

JOURNAL

BOOKS
Boulding, Elise and Daisaku Ikeda. Into Full Flower: Making Peace Cultures Happen. www.ikedacenter.org Peace pioneer and historian Boulding in conversation with Buddhist thinker and leader Ikeda, discussing what is necessary to transform our present global war culture into one of peace, sustainability, and hope.


Nonviolence: Twenty-five Lessons From the History of a Dangerous Idea, by C. M. Mayo

As the old saying goes, "fish, cut bait, or get out of the boat." Faced with aggression, we can respond in kind, submit, or-? "The first clue, lesson number one from human history on the subject of nonviolence, is that there is no word for it." So opens Mark Kurlansky's Nonviolence, an audacious, concise, and thoroughly original sweep through human history to draw twenty-four additional lessons about the nature, meaning, implications, and potential of nonviolence.

Distinct from pacifism, not a state of mind but a technique- in the Dalai Lama's words, "a rational stimulus to action"- nonviolence has always had its practitioners, but they have been few, seldom understood, and, because considered dangerous by the state, disparaged, imprisoned, tortured, and often killed. They include Mohandas Gandhi, Martin Luther King, Archbishop Desmond Tutu, the Founding Fathers, many Abolitionists, certain Russian dissidents, the Maori leader Te Whiti, and the Dalai Lama - who has provided a heartfelt preface to this volume. His Holiness writes, "It is my hope and praye that this book should not only attract attention, but have a profound effect on those who read it."

A scholarly and literary gem, Kurlansky's Nonviolence invites both contemplation and debate. Make no mistake, Nonviolence is a frontal assault on the ideology of warfare, the choice of us versus them, good versus evil, patriots versus traitors- fish or cut bait. Kurlansky asks, "Is the source of violence not human nature, as Hobbes contended, but a lack of imagination?" Could we, perhaps, get out of the
boat, as it were? Kurlansky shows that with nonviolence, yes, and - lesson twenty-five - "the hard work of beginning a movement to end war has already been done." This is a book about hope, a book that gives hope. —C. M. Mayo, 2007 finalist judge

END OF NONVIOLENCE NEWSLETTER #2