OMNI NEWSLETTER #3 ON NONVIOLENCE, June 7, 2011, Compiled by Dick Bennett for a Culture of Peace

Contents of #1
Gene Sharp
Civil Resistance Success (2 essays)
Zunes on Tunisia and Egypt
OMNI UA Endowment
Books
Organizing
Jesus
Palestinian Film

Contents of #2
Nonviolence Convergence in Arkansas
Fellowship of Reconciliation
Waging Nonviolence Blog
PJSA Nonviolence Blog
Nonviolence International
Nonviolence Mentors
Nonviolence Summer Program
Peace Glossary
Peace Journals
   Journal of Aggression…
Books
   Boulding and Ikeda

Kurlansky

Contents of #3
Dalai Lama on Nonviolence
Nonviolence History: A Force More Powerful
Civilian Defense
Nonviolent Communication
Anger Positive ?
Video from Metta Institute
Palestinian Nonviolent Resistance
Resources/Bibliography (see Newsletters #1 and #2)

DALAI LAMA IN FAYETTEVILLE ON NONVIOLENCE
A momentous event for Arkansas—filling UA’s largest basketball arena with people wanting to know about nonviolence!
Stop by TIBETSPACE for a video in which His Holiness address nonviolence in a secular world. It makes a nice warm-up for his trip to Fayetteville on May 11.
Sidney https://mail.google.com/mail/?hl=en&shva=1#inbox/12f211630ca4b321 [Sidney]
The historic visit of His Holiness the Dalai Lama to the University of Arkansas was recorded and is available on video and text transcript for anyone who could not attend or wishes to re-visit the panel discussion and lecture.  
www.dalailama.uark.edu

The panel discussion *Turning Swords into Ploughshares: The Many Paths of Nonviolence* featured the Dalai Lama, Sister Helen Prejean and Vincent Harding, and the Dalai Lama also presented the afternoon keynote address *Nonviolence in the New Century: The Way Forward*.

**BOOK:**  *How to Be Compassionate: A Handbook for Creating Inner Peace and a Happier World.*  
Techniques for transformation of mind and heart, showing us how to pay attention to others and the world.  Urges caring for others as best way to turn selfishness into compassion.

---

**A Force More Powerful: A Century of Nonviolent Conflict**

Peter Ackerman and Jack DuVall  
(Paperback: New York: Palgrave, 2001)  560 pages

Visit the [A Force More Powerful website](#) for ordering information and to learn about the companion film and other resources on nonviolent conflict.

**DESCRIPTION:**

This nationally-acclaimed book shows how popular movements used nonviolent action to overthrow dictators, obstruct military invaders and secure human rights in country after country, over the past century. Peter Ackerman and Jack DuVall depict how nonviolent sanctions--such as protests, strikes and boycotts--separate brutal regimes from their means of control. They tell inside stories--how Danes outmaneuvered the Nazis, Solidarity defeated Polish communism, and mass action removed a Chilean dictator--and also how nonviolent power is changing the world today, from Burma to Serbia.

--taken from the publisher

**REVIEWS:**

"**A Force More Powerful** challenges a longstanding myth that lies at the heart of much of the turmoil of the 20th century: that power comes from the barrel of a gun; based on convincing detail, Ackerman and Duvall dare to claim that nonviolent movements lead to more secure democracies."  
--**Christian Science Monitor**

"A skillful blend of sweeping narrative and tightly focused case studies, the book fills a vacuum in historical studies of the 20th century, which all too often stress the themes of total war and bloody revolutions...If there is one lesson that Ackerman and DuVall emphasize in their splendid book, it is the
necessity of maintaining nonviolent discipline in the face of frequently savage response by the governing elites..."

--Philadelphia Inquirer

"This thoroughly researched and highly readable book underlines the contrast between stable democratic societies created by nonviolent movements and tyrannical regimes born of violent revolution. Recommended..."

--Library Journal

"...this book is an important documentation of non-violence as an attested historical force."

--The Times Higher Education Supplement

"[A Force More Powerful] is a comprehensive and lucidly written addition to the literature of peace... Ackerman and DuVall, deserving of praise for writing nonideologically when they might easily and self-indulgently not have... use fourteen chapters to document and analyze history-altering reforms created by nonviolent strategies... A Force More Powerful will likely stand as a book more powerful than any guts-and-glory war memoirs by generals or gun-toters, or any extollings of military might by one-note historians."

--The Nation

"These are powerful stories--about truth overcoming lies, love dissolving evil, and life eclipsing death. Nonviolent valor can end oppression, and the world of the 21st century will be safer, freer and more humane if it heeds the lessons of this book."

--Jimmy Carter, former President of the United States

"In their well-written, often moving book, A Force More Powerful, Peter Ackerman and Jack DuVall deliver a compelling argument for the efficacy of nonviolent resistance to tyranny.... This book explains how profoundly history has been shaped by men and women who had the courage to act for a cause greater than their self-interest, and, thus, could not be conquered by the most ruthless, well-armed adversaries. I recommend it to anyone who believes that power only flows from the barrel of a gun."

--John McCain, United States Senator

"Peter Ackerman's and Jack DuVall's informative and absorbing study on the inspired use of nonviolence as a force for peace lends meaning to Vaclav Havel's praise of 'the power of the powerless.'"

--Elie Wiesel, Nobel Peace Prize laureate

"Hope is a rare commodity in the struggle for justice. This book offers hope, but of a spare, hard-headed kind - the kind that appeals to the partisan as readily as the prophet - and it does so with eloquence and grace. If nonviolent resistance is a righteous strategy, this book is holy writ!"

--Dr. William F. Shultz, Executive Director, Amnesty International USA

"This book is a masterful revelation of the way that nonviolent resistance has created the power to overcome even the most extreme suppression of human rights, even the most dictatorial invasions of private life, even the most authoritarian rule. We have all looked at the clashes of arms of the past..."
century as the primary drivers of political change. Ackerman and DuVall show us that, surprisingly, we also have much to learn from the lessons of nonviolent conflict. This is a book that all of us will want to read."

--General John R. Galvin (U.S. Army, retired), former Supreme Allied Commander, Europe (NATO)

"A Force More Powerful challenges the misguided notion that violence is the ultimate form of power. Peter Ackerman and Jack DuVall provide dramatic examples of how people have been empowered through strategic use of nonviolent action, depriving their armed oppressors of political control and creating the conditions for democracy."

--Richard H. Solomon, President, United States Institute of Peace

"A Force More Powerful tells the compelling stories of 20th century movements that made democracy a reality in the face of repression and cruelty. Peter Ackerman and Jack DuVall have engagingly chronicled the efforts of people as diverse as Polish shipyard workers and South African blacks to win their freedom through force of civic action rather than arms. This book will be valued by scholars and casual readers alike for its succinct, moving portrayal of some of the most important struggles of the past century."

--Warren Christopher, former U.S. Secretary of State

TABLE OF CONTENTS:

List of Photographs
List of Maps
Acknowledgments
Introduction

PART ONE: MOVEMENT TO POWER
1. Russia, 1905: The People Strike
2. India: Movement for Self-Rule
3. Poland: Power from Solidarity

PART TWO: RESISTANCE TO TERROR
4. The Ruhrkampf, 1923: Resisting Invaders
5. Denmark, the Netherlands, the Rosenstrasse: Resisting Nazis
6. El Salvador, 1944: Removing the General
7. Argentina and Chile: Resisting Repression

PART THREE: CAMPAIGNS FOR RIGHTS
8. The American South: Campaign for Civil Rights
9. South Africa: Campaign against Apartheid
10. The Philippines: Restoring Democracy
11. The Intifada: Campaign for a Homeland
12. China, Eastern Europe, Mongolia: The Democratic Tide
Civilian Defense is a strategy for defending against potential military aggression which uses unarmed civilians, rather than armed forces, to defend against attack. Thus, rather than relying on military force to deter or repel an invasion, civilian defense uses nonviolent approaches--primarily massive noncooperation--to make invasion more trouble than it is worth. By withholding political, social, and economic cooperation from the invading army and government, the local citizens can make the society come to a stand still. Political noncooperation, for example, would include civil disobedience, the boycott of governmental activities (such as voting) and the establishment of alternative governmental offices. Social noncooperation can include refusing to participate in social activities, or even failing/refusing to acknowledge the presence of the invaders. Economic noncooperation includes strikes and boycotts of goods and services. Although none of the acts alone will be successful, if many of these protest tactics are implemented by a large body of citizens, they can be very difficult to overcome. This will prevent the invaders from gaining any benefits from their occupation, and may well lead them to abandon their efforts.

Civilian defense also diminishes the legitimacy of the invading force, which slowly will reduce its power. As Gene Sharp, an expert in nonviolent direct action asserts, all governments, no matter how tyrannical, govern only with the consent of the people. If this consent is withdrawn, the government will fall, as it takes people to implement its policies. Although it has not been widely utilized, civilian defense has been used successfully in the past. For example, the Germans used this approach to resist the Kapp Putsch in 1920, the French used it to oppose a coup in 1961, and the Norwegians used it to resist Nazi occupation. Most recently, it was used by Lithuanians and Russian citizens in 1990 when the Lithuanians were fighting for the independence from the Soviet Union and the Russians prevented the coup against Gorbachev.

Center for Nonviolent Communication: An International Organization

- French
- Spanish

Nonviolent Communication (NVC) is based on the principles of nonviolence--the natural state of compassion when no
violence is present in the heart.

NVC begins by assuming that we are all compassionate by nature and that violent strategies—whether verbal or physical—are learned behaviors taught and supported by the prevailing culture. NVC also assumes that we all share the same, basic human needs, and that each of our actions is a strategy to meet one or more of these needs.

People who practice NVC have found greater authenticity in their communication, increased understanding, deepening connection and conflict resolution.

The NVC community is active in over 65 countries around the globe. Find out more about how NVC is changing the world and how you can get involved.

Learn the benefits of creating your own account. It's free and will allow you access to more NVC resources.

When our communication supports compassionate giving and receiving, happiness replaces violence and grieving!

-- CNVC founder, Marshall B. Rosenberg, PhD

Out beyond ideas of wrongdoing, and rightdoing, there is a field. I will meet you there.

-- Rumi

New to this site? Find out how to use it.

Subject: Re: [members_pjsa] NON-VIOLENT COMMUNICATION

ANGER A GIFT
Hi Everyone [PJS],
Along with communicating non-violently, developing the ability to work positively with anger is crucial to lasting peace. To help reach this goal I've written a workbook called The Gift of Anger, which redefines anger as a two-stage, positive emotion that is designed to lead to understanding and peace. I explain what anger is and what causes it, explore how we form our beliefs and choose our feelings, and I teach a 7-step process for moving from anger to understanding, then to emotional strengthening, and finally to closure through forgiveness. Geared toward the general public, each chapter contains exercises
that could be used individually or as a basis for group discussion. In order to find out if this book would be useful in a classroom setting, I've asked my publisher to provide a way for you to examine *The Gift of Anger*. If you're interested, please go to:


where you can read the first 45 pages and even request a complete copy of the book so you can examine it fully and decide whether it would be helpful to your students.

The *Gift of Anger* is my best effort to teach peace. Thanks for checking it out.

Best to you,Marcia

Marcia Cannon, Ph.D., MFT, Author of *The Gift of Anger*

http://www.giftofanger.com

METTA VIDEO: SIX STEPS TO TAKE FOR NONVIOLENCE

From *Metta*, January 23, 2011 To: team@mettacenter.org, "S. Francesca Po" <francescapo@gmail.com>, Ty Olson ty@mettacenter.org

ISRAEL AND PALESTINIAN NONVIOLENT RESISTANCE

Posted by: "mike ferner" mike.ferner@sbcglobal.net Veterans for Peace from *The Economist* (May 17)

Tue May 24, 2011 12:26 pm (PDT)

From: Michael Gillespie <cmichaelg49@gmail.com>
Subject: Here Comes Your Non-Violent Resistance
To: anothercountry@prayforpeaceandworkforjustice.us
Date: Friday, May 20, 2011, 6:36 PM

For the complete essay go to:

http://www.economist.com/blogs/democracyinamerica/2011/05/israel_and_palestine_0?
fsrc=scn/tw/te/bl/herecomesyournonviolentresistance

. . . .Why does the pro-Israel crowd view non-violence as a disease? Why are Zionists so frightened, so fearful of non-violent protest? Perhaps they are panicking because non-violence is foreign to the Zionist world view, and this seems to be true of Christian as well as Jewish Zionists. When Zionists react to perceived threats, as they so often do, with wildly disproportionate violence against defenseless civilians, men, women, and children, modern political Zionism, an inherently exclusivist ideology with a deceitful mythology and a propensity for violent methods, is revealed for all the world to see as what it actually is, brutal, ruthless, and reactionary, a morally repugnant anachronism, one that mankind and history itself are now busy repudiating.

[On Nonviolence]

There are basically two ways of looking at the world and relating to others. There is the ethic of revenge: "An eye for an eye and a tooth for a tooth." And there is the ethic of reciprocity: "Do unto others as you would have them do unto you." That is, there is violence, the way of "nature, red in tooth
and claw," the way of war, death, and destruction. And there is non-violence, the way of the spiritualized man, the way of diplomacy, peace, and progress.

**Non-violence** is an individual choice that recognizes a higher spiritual reality far more powerful than any form of tyranny. When men and women eschew license, when they commit to self-restraint, and when they organize themselves in pursuit of liberty, freedom, through non-violent means, they gain access to spiritual power not available to those who have yet to advance beyond greed, violence, and the ethic of revenge. The massive non-violent protests that characterized Egyptians' overthrow of their long-time dictator earlier this year were not a contagion. Quite the contrary, they were, and they were widely perceived by the world's peoples to be, a powerful spiritual tonic [http://www.thefreedictionary.com/tonic](http://www.thefreedictionary.com/tonic). They revealed to the world that non-violence is not the exclusive property of any particular religion or race. The courage to practice non-violence is the right of every man who is so minded and who so chooses.

118:8.10 As man shakes off the shackles of fear, as he bridges continents and oceans with his machines, generations and centuries with his records, he must substitute for each transcended restraint a new and voluntarily assumed restraint in accordance with the moral dictates of expanding human wisdom. These self-imposed restraints are at once the most powerful and the most tenuous of all the factors of human civilization—concepts of justice and ideals of brotherhood. Man even qualifies himself for the restraining garments of mercy when he dares to love his fellow men, while he achieves the beginnings of spiritual brotherhood when he elects to mete out to them that treatment which he himself would be accorded, even that treatment which he conceives that God would accord them.


Here comes your non-violent resistance
[comment apparently by a VfP member]
May 17th 2011, 2:09 by M.S.

FOR many years now, we've heard American commentators bemoan the violence of the Palestinian national movement. If only Palestinians had learned the lessons of Gandhi and Martin Luther King, we hear, they'd have had their state long ago. Surely no Israeli government would have violently suppressed a non-violent Palestinian movement of national liberation seeking only the universally recognised right of self-determination.

Palestinian commentators and organisers, including Fadi Elsalameen and Moustafa Barghouthi, have spent the last couple of years pointing out that these complaints resolutely ignore the actual and growing Palestinian non-violent resistance movement. For that matter, they elide the fact that the first intifada, which broke out in 1987, was initially as close to non-violent as could be reasonably expected. For the most part, it consisted of general strikes and protest marches. In addition, there was a fair amount of kids throwing rocks, as well as the continuing threat of low-level terrorism, mainly from organisations based abroad; the Israelis conflated the autochthonous protest movement with the terrorism and responded brutally, and the intifada quickly lost its non-violent character. That's not that
different from what has happened over the past couple of months in Libya; it shows that it's very hard to keep a non-violent movement non-violent when the government you're demonstrating against subjects you to gunfire for a sustained period of time.

In any case, if you're among those who have made the argument that Israelis would give Palestinians a state if only the Palestinians would learn to employ Gandhian tactics of non-violent protest, it appears your moment of truth has arrived. As my colleague writes, what happened on Nakba Day was Israel's "nightmare scenario: masses of Palestinians marching, unarmed, towards the borders of the Jewish state, demanding the redress of their decades-old national grievance." Peter Beinart writes that this represents "Israel's Palestinian Arab Spring": the tactics of mass non-violent protest that brought down the governments of Tunisia and Egypt, and are threatening to bring down those of Libya, Yemen and Syria, are now being used in the Palestinian cause.

So now we have an opportunity to see how Americans will react. We've asked the Palestinians to lay down their arms. We've told them their lack of a state is their own fault; if only they would embrace non-violence, a reasonable and unprejudiced world would see the merit of their claims. Over the weekend, tens of thousands of them did just that, and it seems likely to continue. If crowds of tens of thousands of non-violent Palestinian protestors continue to march, and if Israel continues to shoot at them, what will we do? Will we make good on our rhetoric, and press Israel to give them their state? Or will it turn out that our paens to non-violence were just cynical tactics in an amoral international power contest staged by militaristic Israeli and American right-wing groups whose elective affinities lead them to shape a common narrative of the alien Arab/Muslim threat? Will we even bother to acknowledge that the Palestinians are protesting non-violently? Or will we soldier on with the same empty decades-old rhetoric, now drained of any truth or meaning, because it protects established relationships of power? What will it take to make Americans recognise that the real Martin Luther King-style non-violent Palestinian protestors have arrived, and that Israeli soldiers are shooting them with real bullets?

NONVIOLENCE READINGS [Dick]
Rev. Fellowship Fall 2010: “fighter for justice, rights, and a decent life for his nation’s poor people.”

Web Sites
-- Voices for Creative Nonviolence organizing against the U.S. wars, including end of Israeli occupation of Palestinian territories. [www.vcnv.org](http://www.vcnv.org), 773-878-3815. The National Campaign for Nonviolent Resistance is org. a series of protests in October, including Oct. action at the White House. Sign their petition to Obama for end of occupation of Afghanistan at [www.iraqpledge.org](http://www.iraqpledge.org). Contact Joy First at jsfirst@tds.net
--Waging Nonviolence [www.wagingnonviolence.org](http://www.wagingnonviolence.org), a new website for reporting on the use of nonviolence by ordinary people around the world.

Apathy can be overcome by enthusiasm, and enthusiasm can only be aroused by two things: first, an ideal, with takes the imagination by storm, and second, a definite intelligible plan for carrying that ideal into practice. Arnold Toynbee

**END OF NONVIOLENCE NEWSLETTER #3**

--
Dick Bennett
My blog: It's the War Department
[http://jamesrichardbennett.blogspot.com/](http://jamesrichardbennett.blogspot.com/)
Newsletters
[www.omnicenter.org](http://www.omnicenter.org)
jbennet@uark.edu
(479) 442-4600
2582 Jimmie Ave.
Fayetteville, AR 72703