

Inspirational Peace Research

Project

Book 1: Nonviolent Coexistence

A document to assist the writing of the introduction by

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Common values

- All these leaders (and Ali Gohar from Part II) were/are activists involved in nonviolent coexistence between the communities they belong to. Thich Nhat Hanh works for South East Asian immigrants in exile in France.
- They all followed Gandhi and accepted the universal values of nonviolence and lived according to the principles of nonviolence, though their campaigns of action may have been strategic as well.
- They respected all religions.
- They respected the need to create awareness and educate their movement on the context of the struggle.
- They led by example. They upheld personal sacrifice as proof of their commitment and credibility.
- They admittedly made mistakes and admitted to making them.
- They had a sense of humour.
- Above all they respected the fact that there are no signs of success in the short run and that success may not be manifest at all even in decades, maybe in a lifetime. In Nonviolent coexistence work there needs to be a lifetime commitment and patience and tenacity to be a leader of the movement.
- They were inclusive and engaged with all stakeholders in the future of the community. They were creative and could mobilise people.
- In certain cases, they were good organisers and in this case their organisations have survived such as the Cesar Chavez Foundation. The Maguire Peace People are an example of short term success but not a long term sustainable peace organisation.
- Finally they all challenged the limitations of human endurance and nature that we have set for each other: they have demonstrated that superhumanness which has changed the societies they lived and worked in, forever.

Language and style consistency: Use of the word 'nonviolence' as one word without the hyphenated 'non-violence'. UK grammar and spelling throughout apart from the individual contributions from experts.

Territorial and contextual reach of the content

Mahatma Gandhi: India, National resistance struggle to gain independence from British colonial rule, philosopher

César Chávez: USA, labour rights struggle for dignity of immigrant generation workers, Catholic, fruit picker and community service worker – mobilised the poor farm workers into a sustainable rights movement.

Martin Luther King: USA , civil rights struggle

Thich Nhat Hanh: Vietnam, US led war on Vietnam – international conflict-Buddhist religious leader, poet, teacher – continues to teach universal principles of nonviolence.

Abdul Gaffer Khan : India, struggled for independence nationwide and later in Pakistan for autonomy of the Pukhtoon peoples.

Mairead Corrigan Maguire: Belfast, Northern Ireland terrorism and protracted internal conflict, Protestant Christian housewife – mobilised ordinary people to denounce the violence on both sides of the conflict and to take a stand for peace.

Desmond Mpilo Tutu: South Africa, Catholic Priest, struggle against Apartheid and led the reconciliation process after apartheid

Guillermo Gaviria Correa: Colombia, internal civil conflict and deep rooted systemic violence, Catholic Governor engaged in top-down nonviolent intervention and negotiation with rebels.

Duncan Morrow: Belfast Northern Ireland, academic expert and head of Community Relations Council.

Kai F. B. Jacobsen: Norway. International expert in peacebuilding, peace education and conflict transformation. Co-Director of Transcend, Norway

Shelley Anderson: USA and The Netherlands – Program Officer with long experience in Women's peacemakers' Programmes and works in the International Fellowship of Reconciliation, a First World War Peace organisation in The Netherlands.

Marshall Rosenberg: USA and Geneva – Founder of Nonviolent Communication USA, nonviolent skills trainer and international expert. Geneva.

Matthew Taylor: USA-Palestine Post-grad student at UC Berkeley's Peace and Conflict Studies program, a certified mediator, co-author, co-editor and a co-founder of UC Berkeley's Conflict Resolution and Transformation Center.

Tal Palter-Palman. Post-grad student in the History Department of San Francisco State University, focusing on Nonviolent Social Movements. Additionally, Tal is the author of “The Israeli Refusnik Movement: From Conscientious Objection to a Nonviolent Peace Force,” which was published in *PeacePower: Berkeley’s Journal of Principled Nonviolence and Conflict Transformation*.

Michael Nagler: Professor Emeritus of Classics and Comparative Literature at UC, Berkeley, where he has taught since 1966 and founder Peace and Conflict Studies Program. Writer on peace and nonviolence for many years, especially since 9/11.

Ali Gohar: Border between Pakistan and Afghanistan, deep rooted cultural violence. Islamic nonviolent activist who follows Khan, works with women and vulnerable groups in education of rights and active mediation in violent confrontation within the community.

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Summary of Chapters

Chapter 1 Mahatma Gandhi: Soul-force

This chapter examines the legacy of Mahatma Gandhi. It outlines the basic ideas, principles and methods which Gandhi's life example taught because they serve to create a model from which individuals and communities aiming to develop coexistence can learn. The chapter begins by following Gandhi through his experiments up until the time of his death and then goes on to extract the core values which underpin Gandhi's nonviolence, and then finally it explores in depth the concept and practice of satyagraha, the application of our spiritual energies in the pursuit of truth and justice, and highlighting in particular the role of individuals in creating nonviolent coexistence. Gandhi's Satyagraha represents a manner in which communities can work together to build a common society. His struggle in India holds lessons and teachings for anyone who wishes to achieve peaceful coexistence between communities.

Chapter 2 César Chávez: The battle for human dignity

A rather overlooked leader of nonviolence and little-known in Asia, César Chávez' life story is a historic account of how a simple farmer managed the impossible: the organisation of poverty-stricken farm workers into a movement that would later become one of America's strongest rights movements continuing to this day. César's story is one of the strongest in this section of the book: it is instructive of the methods used in organising poor labour oppressed by systemic violence and is revealing as to how systemic poverty is a form of violence. In this sense it contrasts with the other leaders who are located in contexts of internal or international conflict. He forged a double battle in his struggle for nonviolent social change: against the agribusiness system that oppressed and exploited the farm worker and also as an immigrant against racial discrimination, abuse and marginalisation. Including the entire nation in his call to boycott grapes, he used the tool extremely successfully in bargaining of human working and living conditions. His most creative strategy was to create power out of the disempowering factor of poverty: We have nothing to lose, he said, we are poor and though nonviolence takes time, poverty has been with us since the beginning of time; we have all the time in the world.

Chapter 3 Martin Luther King, Jr.: Creating the Beloved Community

This chapter briefly looks at Dr Martin Luther King, Jr.'s life and role in the civil rights movement in the United States. It then goes on to present the philosophy of nonviolence which King embodied and preached in the service of his vision of the *beloved community*. The chapter concludes that not only is the beloved community an elegant expression of the ideal of community coexistence, it also encompasses the fundamental

practice needed to achieve it. This is upheld in the conviction that the means must reflect the ends. The chapter reminds us of the importance of dreaming, of envisioning and imagining alternative futures.

Chapter 4 Thich Nhat Hanh: Nonviolence Within

Born in Central Vietnam in 1926, Thich Nhat Hanh, a Vietnamese Buddhist monk emerged as a nonviolent activist during the American War on Vietnam and in the years thereafter. A teacher of Buddhism and poet as well as a determined nonviolent activist, he is today alive in Plum Village, a retreat for asylum seekers and immigrants from South East Asia in France. In this chapter we draw out his main concepts of engaged mindfulness, interbeing and non-dualism and examine what it means for peaceful coexistence between communities. This chapter however is different from the others in one respect: its message speaks directly to the spiritual peace within each of us and especially within peace workers, nonviolent and peace activists and organisations engaged in conflict contexts. He calls out to all people whoever they may be to *live* peace; to *be* peace. On the long road to nonviolent coexistence; internalising peace and nonviolent values within may be challenged by daily frustrations and events. His wisdom it is hoped will help to sustain both the spirit of the individual and the organisation in their work in conflict.

Chapter 5 Abdul Gaffar Khan: The Art of Nonviolence

This chapter tells the story of a remarkable leader – Khan Abdul Gaffar Khan – and of a community of nonviolent warriors – the Khudai Khidmatgars, or Servants of God. The chapter first follows Khan as he grows into his leadership role and as he learns and chooses to practice nonviolence. It also takes a look at the Khudai Khidmatgars, as a unique example of a nonviolent army. This highlights the similarities between the practice of nonviolence and the practise of a martial art, emphasising the need for mental discipline, deep commitment with training and daily practice, a spiritual practice and a creative approach. Finally, the chapter reviews the lessons which this impressive struggle holds for practitioners and citizens in divided communities.

Chapter 6 Mairead Corrigan Maguire: Enough is enough

From within the violent protracted conflict in Belfast, Northern Ireland, an ordinary woman mobilises other women from both sides of the divide to take a stand against the senseless violence. Mairead's story speaks to those who are direct victims of violence and who have chosen nonviolence activism as opposed to violent retaliation or hostile reaction. Her story exemplifies that though choosing nonviolence means that the rewards are less apparent, yet, it makes the individual making that choice and the society he or she impacts upon by doing so, changed forever. An innocent bystander to the conflict, this chapter deals with the way she transformed her grief into leading a peace movement and

mobilising other victims and supporters. Admittedly, the movement made mistakes and could not be sustained in its original momentum: in her own words she says that they lost sight of the fact that the people were more important than the projects and they lost a lot of members; once the trust goes, she says everything becomes impossible.

Chapter 7 Desmond Tutu: Ubuntu and Reconciliation

This chapter is dedicated to exploring the legacy of Rev. Desmond Tutu's theology and his role in the process of reconciliation South Africa. After briefly presenting his achievements to date, the chapter moves to an in depth exploration of the term and philosophy of ubuntu as a cultural source for the values which, in common with nonviolence and the aim of reconciliation, informed the South African recovery after the end of apartheid. Finally, the chapter presents the different aspects of reconciliation and nonviolence which Tutu emphasises; including that we are children of God with each human life having intrinsic human value, and that without forgiveness there can be no future. The chapter highlights the importance of Tutu's spiritual leadership in a tense time for the country, and concludes by looking at the important message which this process of reconciliation has for other countries where reconciliation is still a far-off aim.

Chapter 8 Guillermo Gaviria Correa

Guillermo Gaviria is one of the only top-down leaders of nonviolence in comparison to Mahatma Gandhi, King, etc. From within the government ranks, as Governor of the Province of Antioquia, Colombia he risked his life in a nonviolent intervention in order to restore the negotiations that were called off by the then President Pastrana. Guillermo lost his life in captivity due to a failed rescue attempt yet, his life raises many questions: when is a nonviolent intervention advised? Is it a matter of pure strategy or is a leader committed to nonviolence to act according to principled conviction that he could restore negotiations with the rebels? Is this a very recent example of transformational nonviolent leadership for the 21st century?

We see in the continuing nonviolence tradition by the indigenous people of Colombia that the peasant revolt against the rebels and government violence grew and was supported by Guillermo Gaviria. This is revealing in that we may assume that such leadership and such grassroots nonviolent resistance was inspired by each other. In the writing of this chapter the FCE is privileged to be afforded access to the documents of Guillermo Gaviria by Prof. Glenn D. Paige who knew him well and accompanied him on the fated march to Caicedo when he was kidnapped.

Chapter 9 No fist is big enough to hide the sky: the power of nonviolence by Kai Jacobsen

This chapter maps out the concept of nonviolence from both strategic and principled perspectives and discusses its value as a tool of engagement in conflict transformation. Jacobsen presents the scope and reach of nonviolence as an effective means to transform

systems of violence and argues that its success depends on the presence of a number of factors. He underscores what we find out in Part I i.e. that understanding the conflict and stakeholder interests is key to effective nonviolent strategy. Reproducing the conflict triangle there is a discussion of the different types of violence; direct, structural and cultural. Following this there is mapping out of strategic action and methodology used in approaches to conflict together with a discussion of the roots of power in nonviolence. This chapter serves as a base document which could instruct on the fundamentals of conflict, violence and nonviolence discussed in the other contributions.

Chapter 10 The long road to peace: unresolved issues of violence and nonviolence in Northern Ireland by Duncan Morrow

The protracted conflict in Northern Ireland has bred politics of antagonism which has become the norm of daily life. In this scenario, a real relationship of peace between the communities means change on every level. Violence becomes what ‘they’ do and ‘justifiable force’ becomes what ‘we’ resort to. There is no simple step from antagonism to mutual respect and equal citizenship. In an atmosphere where fear has generated territories where communities segregate themselves, this chapter discusses how peaceful co-existence is the dream of parallel disengagement. Instead of communities committed to tolerance, mutual respect and the agreement to settle conflicts without recourse to violence, communities protect themselves against encroachment, remain vigilant against any political change that could unbalance an unstable political settlement to their disadvantage. This chapter discusses ways forward which include acceptance of mutual belonging to an integrated ‘whole’ for the goals of nonviolent coexistence to have any meaning.

Chapter 11 The empowerment of women: at the roots of nonviolent community coexistence by Shelley Anderson

Drawing from the experiences of working in empowering women, one of the oldest peace organisations in the world draws attention to the need to include and empower women as peacemakers in society. This chapter stresses the essential role of women in rebuilding societies and in reconciliation. It emphasises that the notion of weakness associated with reaching out to the ‘other’ is countered by women crossing the divide first. Anderson cites examples from around the world of women organising nonviolent protests and taking initiative in reconciliation work. This chapter concludes by underscoring the need to invest in training and empowerment of women especially nonviolence skills training in the local languages which address local needs and respect already existing mechanisms for peacemaking and reconciliation.

Chapter 12 Towards ending cycles of violence and killing in a tribal community: An interview with Ali Gohar by Gayathri Fernando

Ali Gohar of Peshawar, working with the border communities along the Pak-Afghan border introduces the Pukhtoon tribal culture which became controversial for its inclusion of the Taliban tribe. From this lesser known community where violence is bound in traditions of honour, shame and resultant killing between communities, this book includes a rare opportunity to gain a personal life insight into the campaign to end honour killing. This inclusion is important in that it stands for the nonviolence of the great faith of Islam and the essential humanity among Islamic people working to end violence in their communities. Ali stresses the need for international organisations to respect the local cultural structures, traditions and genre even when these include violence. He speaks out for the need to respect the local traditional leadership as it departs from the state model the western societies rely on.

Chapter 13 Nonviolent Communication: A language of compassion by Marshall B. Rosenberg

Nonviolent Communication is a nonviolent skill that teaches us how to stay in touch with our compassionate nature even when we are subjected to abuse, harassment and violence. Rosenberg emphasises the crucial role of language and our use of words and identifies a special way of communicating including both speaking and listening that connects us with each other and ourselves in a way that allows our natural compassion to flourish. NVC is a global training received by many professionals working with people such as teachers, parents, doctors, peace workers, trauma healers, youth organisations, student groups etc. He introduces the components of the NVC model and projects the need to look beyond words and blame at the real need expressed by the person and so to avoid reacting in anger and with violence but to transcend this through empathy with the human need behind the abuse.

Chapter 14 The road to nonviolent coexistence in Palestine/Israel by Michael N. Nagler, Tal Palter-Palman and Matthew A. Taylor

This chapter explores a number of grassroots-led organizations and campaigns that are seeking to bring about a positive future in Israel/Palestine, including the combined Palestinian/Israeli/International nonviolent resistance against the annexation/separation wall in the village of Bil'in. It is argued that real 'coexistence' can only be brought about by nonviolent means, and that there are specific ways that Palestinians, Israelis, and the international community can contribute to such a process.