Unit Two: Peacemakers and Nonviolence
Lesson 1: Gandhi

Standards Addressed by Lesson: **CIVICS** Standard 4.3 Students know how citizens can exercise their rights. (d) Standard 4.4 Students know how citizens can participate in civic life (a -d) **HISTORY** Standard 5.3 Students know how political power has been acquired, maintained, used and/or lost throughout history. (a, b, g) Standard 6.2 Students know how societies have been affected by religions and philosophies (a).

Objectives of Lesson: To introduce and discuss Gandhi and nonviolent strategies.

Instructional Strategies: Film, guided reading, group discussion

Preliminary Lesson Preparation: Watch 15-minute segment from the movie *Gandhi*, read *Gandhi the Man* by Eaknath Easwaran

Vocabulary: Satyagraha, ahimsa, constructive work

Suggested Resources to Obtain: *Gandhi* the movie

Suggested Time: Between 50 and 60 minutes (Note: Enough reading materials, and activities are provided that this could be completed during two lessons)

Materials Needed:
-Video
-Copies of article, (from *Solutions to Violence*)

Attachments:
A. Answers to the Peacemaker Pop Quiz
B. Peacemaker Biographies
C. "Gandhi and the Struggle for Independence" article (this provides good background information for the educator)
D. Vocabulary Definitions
E. Article: "My Faith in Nonviolence", by Gandhi (*Solutions to Violence*, Colman McCarthy ed. Center for Teaching Peace)

Lesson Outline

Introduction to Lesson:
As this is the first lesson to introduce peacemakers to the students, it is helpful to start out with a peacemaker pop quiz to see how much students know about peace breakers and peacemakers. Then move the class into a discussion on Gandhi and his strategies of nonviolent social change.

Icebreaker / Quick Activity to Assess Prior Learning:

Activities

Activity 1: Peacemaker Pop Quiz

Refer to Attachment A for answers to the quiz. Pop Quiz over prominent figures in our world. Found in: *Teaching Peace, A Guide for the Classroom and Everyday Life*, By Leah Wells, Santa Barbara: Nuclear Age Peace Foundation, 2003.

Who are:
1. Stonewall Jackson
2. Thomas Jefferson
3. Arnold Schwarzenegger
4. Ronald Reagan
5. Woodrow Wilson
6. Dorothy Day
7. Jeanette Rankin
8. A.J. Muste
9. Mairead Maguire
10. Mkhuseli Jack

After reading all the names, ask the students to identify each person. The first five should be easy. The last five get tougher. You may use these suggested people or substitute your own favorite famous characters in this list. For more ideas, go to Attachment B (Peacemaker Biographies) or you can visit the Nuclear Age Peace Foundation www.wagingpeace.org and look under Peace heroes.

Discussion Questions:

The following questions are helpful to ask after reading and debriefing the answers to this list:
1. Why are the first five people very familiar to us?
2. What contributions to our world do they have in common?
3. Why are we unfamiliar with the last five people on the list?
4. Are their contributions less important?
5. Why have nonviolent leaders been written out of history?

Activity 2: *Gandhi* (the movie)

Film by: Richard Attenborough

Begin this activity by asking what the students know about Gandhi.

Important Points to emphasize:

- You could spend a lifetime studying Gandhi, his philosophies and his campaigns.
- He has written over 90 volumes of work ranging from economics to education to politics to diet and health.

- He is known as the father of nonviolence but he would himself claim that nonviolence is as old as the hills. Regardless, he was the first person to elevate the practice of nonviolence to such a level.
- For him, nonviolence was not just a strategy but a way of life.
- He is known for having freed India from British rule.

Historical Context:

- Gandhi was born in 1869 when India was in its 2nd century of British domination. During this time, the British Empire extended around the world and was at the peak of its wealth and power.
- As a people under British rule, Indians watched their wealth, human rights and culture erode.
- Military rebellion had proved disastrous, as Britain had a powerful army.
- The British Empire also wielded economic might in India by selling goods manufactured in Britain to Indians. In this way, the British ensured that resources would continue to flow into their own pockets so that Indians would remain poor and dependent (similar dynamic between free trade agreements and corporations).
- It took someone like Gandhi with his creative approach to restore home rule to India.
- Gandhi had experimented with nonviolence in South Africa (1893-1914) where he coined the term Satyagraha which is a Sanskrit word meaning "holding on to truth" or "truth force" – love in action, holding on to truth no matter how fierce the storm, new way of overcoming injustice, and nonviolent noncooperation.
- He brought those ideas back to the struggle in India certain that he could free India politically from British domination without war and without violence.

Explain to the students that they will be watching a 15-minute segment of the movie *Gandhi*. This particular segment centers around the Salt March in 1930. These are some of the facts to know before watching the film segment:

> **Lord Irwin, British Viceroy (first person you see in the segment)** – *representative of the British government*
> **Amritsar Massacre (there is a reference made to this massacre)** – *Thousands of Indians assembled at Jallianwala Bagh on April 13, 1919. The entrance to the meeting place was blocked by troops and the British commander, General Dyer, ordered the soldiers to open fire without warning. The shots killed nearly 400 people and wounded at least 1,200. This event, made it clear to both British and Indian leaders that government policy in India now rested solely on the use of force.*
> **American Reporter** – *with the United Press (North American news agency)*

Ask the students to think about the question: What were the strategies that Gandhi used during his Salt Campaign?

Discussion Questions:

1. What stands out for you in this film?
2. What were some of the strategies that Gandhi used during his Salt Campaign?
3. What did Gandhi mean when he said, 'They are not in control, we are.'?

Points about Gandhi's strategies that can be made from the film:

Gandhi was a letter-writer. Before undertaking or escalating a campaign, Gandhi wrote a letter to the "person in charge", stating the problem as clearly as possible and outlining what he wanted to have happen, as well as contingency plans for what he would do if his reasonable requests were not granted.
He chose a unifying theme: salt. In a tropical climate, every human being requires salt, therefore all sectors of society regardless of status, class, wealth or ability could relate to this issue. It also served as a symbol of colonial exploitation.
Gandhi elevated the collective self-confidence of Indian Society. Spinning Wheel, underlining that we have the power not them. Introduce concept of constructive work. See Attachment D (Vocabulary Definitions).
Gandhi orchestrated marches, gave inspirational talks and speeches. Symbolized momentum and movement, a critical mass of people was able to show the British rulers and the world that there was mass grassroots support for nonviolent change in India.
Gandhi encouraged people to go to jail. When people disobeyed oppressive laws on a mass scale, their bodies in prison represented the failure of the system to contain the nonviolent movement.
Gandhi mandated total nonviolence. The British lost their moral high ground when they struck down hundreds of nonviolent resisters who were completely unarmed. Gandhi also advocated cultivating fearlessness as a way of responding nonviolently. If you fear nothing, not even death, then what can your opponent hold against you?
Gandhi encouraged international coverage of events. This allowed the world to see what was happening in India and to evoke sympathy from the international community as to the Indians' demands.

Other points that can be made:

- Everything Gandhi did was an experiment in expanding a human being's capacity to love.
- Gandhi's most important experiments were in the art of living meaningfully in a world full of violent conflict and incessant change.
- Gandhi's intent was not just to rid India of British rule; rather it involved elevating the collective self-confidence of Indian society. It encompassed a revolution of values, a personal transformation, taking responsibility, being self-disciplined, looking internally.

Activity 3: Discussion on Gandhi's Quotes

Depending on the time, put one, two or all of the following quotations on an overhead or have students read them aloud in class.

"You must be the change you wish to see."
"My life is my message."

"My creed of nonviolence is an extremely active force. It has no room for cowardice or even weakness. There is hope for a violent man to be some day nonviolent, but there is none for a coward."
"There are no limits to our capacities."

Discussion Questions:
1. What do these quotes mean to you?
2. If you wish to see peace on earth, what must you do to promote that?
3. What will you do TODAY to start this process of change?

Activity 4: Group Reading
Close by reading, "My Faith in Nonviolence" by Gandhi. This is a short piece and each paragraph can be read by one student so that it is read out loud together as a group. If there is still time it can be opened up for discussion. Found at:
http://www.salsa.net/peace/conv/index.html

1. Did anything in particular stand out to you?
2. What ideas have relevance in today's world?

Helpful Hints / Comments from Previous Facilitators:
Run through the background material fairly quickly. The film segment is what provokes more discussion. It is important to have students understand the importance of Gandhi using salt as a unifying theme in his campaigns. Many students in North America don't understand why salt is so important to human beings (in this culture, we have the problem of eating too much salt and people get the impression that it is 'bad for us'). Emphasize that poor people who aren't eating a balanced diet really need salt, especially in a tropical climate, where overexertion can cause a loss of sodium chloride (salt) through sweating (five grams of salt are needed daily).

Idea for another activity:
The points about Gandhi's strategy (following from the film) form the basis for good discussion about the students' reaction to each. If time allows, the students might try to adapt the strategy to a situation existing today.

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Attachment A: Peacemaker Pop Quiz Answers

Peacemaker Pop Quiz Answers

1) Stonewall Jackson, was a Confederate Lieutenant General in the Civil War.

From www.stonewalljackson.org

2) Thomas Jefferson, the third President of the United States (1801-1809). Jefferson drafted the Declaration of Independence, and as President, he negotiated the Louisiana Purchase and encouraged the Lewis and Clark expedition.

3) Arnold Schwarzeneger, Hollywood actor who has appeared in such movies as The Terminator series. He is the Republican Governor of the state of California.

4) Woodrow Wilson, the twenty-eighth President of the United States (1913-1921). Like Roosevelt before him, Woodrow Wilson regarded himself as the personal representative of the people. "No one but the President," he said, "seems to be expected ... to look out for the general interests of the country." He developed a program of progressive reform and asserted international leadership in building a new world order. In 1917 he proclaimed American entrance into World War I a crusade to make the world "safe for democracy." He advocated for the League of Nations but the U.S. never ratified the treaty. He was awarded the 1919 Nobel Peace Prize.

From www.whitehouse.gov/history/presidents/ww28.html

5) Ronald Reagan, the fortieth President of the United States (1981-1989). In foreign policy, Reagan sought to achieve "peace through strength." During his two terms, he increased defense spending 35 percent, but sought to improve relations with the Soviet Union. In dramatic meetings with Soviet leader Mikhail Gorbachev, he negotiated a treaty that would eliminate intermediate-range nuclear missiles. Reagan declared war against international terrorism, sending American bombers against Libya after evidence came out that Libya was involved in an attack on American soldiers in a West Berlin nightclub. Reagan advocated smaller government, but the deficit increased during his time in office.

From www.whitehouse.gov/history/presidents/rr40.html

6) Máiread Corrigan Maguire was thrust into a leadership position in the wake of tragedy. On August 10, 1976, two of her nephews and one of her nieces, all little children, were killed on a Belfast street corner. A British army patrol shot and killed an IRA gunman, Danny Lennon, whose car then plowed into the sidewalk, killing the children, and severely injuring Mairead's sister, Anne, who died several years later. In a land soaked with blood, their deaths came as a severe shock. Suddenly, thousands of people began to say, "Enough is enough. The killing and violence have to stop." With Betty Williams and Ciaran McKeown, Máiread organized weekly peace marches and demonstrations that instantly brought out over half a million people throughout Northern Ireland, as well as in England and Ireland. They also co-founded the Community of the Peace People to continue their peacemaking initiatives.

The following year Betty and Máiread were awarded the 1976 Nobel Peace Prize. With her friends, Máiread organized nonviolent actions, spoke out against war, reconciled peoples on both sides of the dividing wall, and said “Yes” to a vision of peace for Northern Ireland and the whole world. Everywhere she went, she spread her gentle, life-giving, disarming spirit.

From www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/maguire-mairead-corrigan.htm

7) Jeanette Rankin’s goal in life was to help people and work for social reform. She began working for orphans in Washington and the Washington Campaign for Women’s Suffrage. She was convinced that better laws were the key to solving the problems of human misery. She also thought that women must have an equal part in making these laws. She began her work in her home state of Montana, promoting suffrage for women. In February 1911, she gave a speech before the Montana legislature where no woman had ever been invited to speak before. The good reception of her ideas motivated her to begin working nation-wide to get the vote for women as a constitutional right.

Her self-confidence propelled her to run for a seat in the United States Congress in 1916. After a controversial campaign, Ms. Rankin was elected the first woman to Congress, winning against many powerful social influences, including newspaper owners.

During World War I, President Woodrow Wilson asked Congress to declare war on Germany. The vote process was particularly tough for Rankin because she felt she had the responsibility of representing the women of the country. Even with many sources of pressure on her to vote in favor of war, she was loyal to her peace principles, and voted "no" to war. Rankin's "no" vote did not stop the war, but it made clear to everyone that this representative had come to work for peace, not for politics.

During her term in Congress, Rankin worked to improve conditions for workers, to improve medical attention for children and many other social causes. After leaving United States Congress she joined "The Zurich Congress," a group of outstanding pacifist women from countries involved in war. The Zurich Congress intended to develop plans to prevent future wars. Rankin was involved in many social, political and pacifist activities; however, she said once that her only job during life had been to try to make a better world. Although at times unpaid and unsupported in her ideas and activities, the woman from Montana always maintained an active and enthusiastic spirit.

In 1939 another war in Europe brought out the possibility of the participation of the United States. Rankin was very concerned about American involvement in this new war; therefore, she ran again for Congress to keep the U.S. from entering the war. For this new campaign, she approached young people for their support, and again won a seat in Congress. This time, however, she was alone in voting against war. Hers was the only vote cast against joining the war. Rankin not only opposed the war with her vote, she proposed that congressmen and other war supporters, including the President, should receive the same treatment they were offering to the soldiers fighting the war, a wage of thirty dollars a month, a tin cup and a bread card, so they would live on the same food the soldiers did. Obviously this proposal did not pass, and her brave action brought her strong opposition and attacks from every side. Rankin was called everything from "old fossil" to "traitor Nazi," but her moral standards did not allow her to do less than oppose the war. (Rankin served only two terms in Congress and, in each, she voted against war.)

Her tireless spirit moved her to join the new pacifist movements lead by young people during the years of the Korean and Vietnam wars. Rankin became a symbol of peace for the new pacifists at the end of the century. When she was 88 years old, she led a march against war. The march was called the "Jeannette Rankin Brigade" and there were about five thousand people in the protest march on Washington, D.C. On February 14, 1972, after a period of non-stop activity she received an award as "The World's Outstanding Living Feminist." Rankin's spirit, ideals and dreams were still vigorous when her heart failed in 1973.

From www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/rankin-jeannette.htm

8) Dorothy Day- After her conversion to Catholicism, Day devoted the rest of her life to helping the poor and the homeless. She was untiring in her pursuit of peace and social justice for all. With Peter Maurin, Dorothy started the Catholic Worker Newspaper. Out of it grew the Catholic Worker Movement. She rejected the culture of capitalism that produced human misery and loss of dignity.

Dorothy shared her life and unconditional love with people caught in poverty and destitution. She understood the work that needed to be done and she chose to do it while sacrificing her own comforts. She was a tough woman of unyielding principle, standing up in protest against war, injustice, and conditions of impoverishment.

From www.catholicworker.org/dorothyday/ddbiographytxt.cfm?Number:72

9) A.J. Muste- Abraham Johannes Muste, born on January 8, 1885, died on February 11, 1967. Known to the public as A.J. Muste and to his friends and associates simply as "A.J.", he was a remarkable and in some ways enigmatic figure bridging the nineteenth and twentieth centuries.

Born in Holland, he was brought to the U.S. as a child of six and raised by a Republican family in the strict Calvinist traditions of the Dutch Reformed Church. In 1909 he was ordained a minister in that church, and married Anna Huizenga, with whom he was to share the next 40 years and raise three children. A.J. soon made a decision that would begin a lifetime of carefully considered radical activism. In the 1912 presidential election, he cast his vote for Eugene Victor Debs. In 1914, increasingly uncomfortable with the Reformed Church, he became pastor of a Congregational Church. When war broke out in Europe, A.J. became a pacifist, inspired by the Christian mysticism of the Quakers. Three years later these beliefs cost him his church. He then started working with the fledging American Civil Liberties Union in Boston, and took a church post with the Friends in Providence. In 1919, when the textile industry strikers appealed for help from the religious community, he suddenly found himself thrust into the center of the great labor strikes in Lawrence, Massachusetts. The young Dutch Reformed minister had become a respected--and controversial--figure in the trade union movement.

For several years during the 1920s, he served as Chairman of the Fellowship of Reconciliation but steadily drifted toward revolutionary politics. In 1929 he helped form the Conference for Progressive Labor Action (CPLA), seeking to reform the American Foundation of Labor (AFL) from within. He formed the American Workers Party in 1933, a "democratically organized revolutionary party" in which A.J. played the leading role.

A.J. had now completed one stage of his evolution, from conservative young pastor to revolutionary American Marxist. He abandoned his Christian pacifism and became an avowed Marxist-Leninist. He was a key figure in organizing the sit-down strikes of the 1930s. Cooperating with James Cannon of the Trotskyist movement, he merged his own political group with Cannon's, forming the Trotskyist Workers Party of America.

A.J.'s life after retirement was rich not with honors but with action. He continued for nearly another twenty years to trouble the society around him. He became the leader of the Committee for Nonviolent Action, an organization whose members sailed ships into nuclear test zones in the Pacific, hopped barbed wire fences into nuclear installations in this country, and went out in rowboats to try to block the launching of American nuclear submarines. In 1961, a team of pacifists completed an extraordinary walk all the way from San Francisco to Moscow and, thanks largely to the diplomacy of A.J., was able to carry the message of unilateral disarmament not only to towns all across the country, but even into Moscow's Red Square.

But it was with the onset of the Vietnam War and its fierce popular opposition that A.J. entered what may have been the most active period of his life. He alone was trusted by all the radical groups, he alone was able to act as the center around which they could organize the vast coalition of energies which became the American movement to end that war. In 1966, he led a group of pacifists to Saigon, where after trying to demonstrate for peace, they were arrested and deported. Later that same year, he flew with a small team of religious leaders to Hanoi where they met with Ho Chi Minh: old men meeting in the midst of war, one of them committed to the path of violent change, the other to nonviolence. Less than a month later, A.J. died suddenly in New York City. At his death messages of condolence came from sources as diverse as Ho Chi Minh and Robert Kennedy.

From www.ajmuste.org/ajmbio.htm

10) Mkhuseli Jack- Mkhuseli Jack was raised on the farmlands of South Africa's Eastern Cape and knew nothing of anti-apartheid politics, the imprisonment of Nelson Mandela, or the efforts for freedom launched by the African National Congress when he moved to the industrial city of Port Elizabeth in search of a high school education. He was radicalized by the apartheid laws that kept him from enrolling in a city school. With the support of local organizations, he gained admission and developed as a natural leader of his peers. He founded and headed the Port Elizabeth Youth Congress and became deeply involved in the emerging civic movement that led to his subsequent formation of the United Democratic Front. He became a key leader of strikes, boycotts, and other grassroots efforts, which, during the 1980s, reverberated throughout the country and were instrumental in creating the national and international climate that defeated apartheid. Jack's willingness to subject himself to repeated imprisonment and the rigors of extended hunger strikes earned him the loyalty of South African blacks and the respect of the white community, which eventually included him in key negotiations. In the early 1990s, Jack earned an honors degree in economics and development studies at Sussex University in Britain and is now a successful businessman in Port Elizabeth.

From www.pbs.org/weta/forcemorepowerful/safrica/people.html#jack

Attachment B: Peacemaker Biographies

Jane Addams
by Sean Kirkpatrick

"I believe that peace is not merely an absence of war but the nurture of human life, and that in time this nurture would do away with war as a natural process."

Jane Addams is one of the foremost pioneers of peace and freedom. Her accomplishments and influence have been the inspiration for many all over the world. A devout Roman Catholic once said of the Protestant Addams, "There have been two very great women in history, Mary, the Mother of Jesus, and Jane Addams, the Mother of Men." Jane Addams was truly a believer in the spirit and value of all humanity.

Born to a member of the Illinois State Legislature, John Addams, Jane sought to follow in the virtuous footsteps of her father. She spent long hours reading in order to expand her education, while at the same time showing sympathy for those less fortunate than she. According to her biography by Edna M. Baxter, "she was only six when her feeling for others was first reflected in her reaction to the poverty she saw in the back streets of Freeport near her own home town." It was here that Addams first started to show signs of sympathy and began to directly help the impoverished.

Although she was very young when she first began to help the poor, it was not until later that she decided to dedicate her life to it. Addams stated, as if in reaction to the good fortune she had been born into, "the blessings which we associate with a life of refinement and cultivation can be made universal and must be made universal if they are to be permanent."

In 1888 she established the Hull House, an organization internationally renowned for being a "Cathedral of Compassion." Activities included the Hull House Public Kitchen, which provided food for working women who had previously always depended on canned goods and candy to feed their families, and the "Jane Club," a co-operative boarding club for girls who had to work

Jane Addams also established and developed many other community programs and services, all of which were guided by her ideology of peace. Addams once stated, "In my long advocacy of peace I had consistently used one line of appeal. . . that a dynamic peace is found in that new internationalism promoted by the end of all nations who are determining upon the abolition of degrading poverty, disease and ignorance with the resulting inefficiency and tragedy." This thought process pushed Addams through a lifetime of achievements that made her one of the foremost leaders of peace.

From www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/addams-jane.htm

Helen Caldicott

"As a doctor, as well as a mother and a world citizen, I wish to practice the ultimate form of preventive medicine by ridding the earth of these technologies that propagate disease, suffering, and death."

All physicians are required to take the Hippocratic Oath, a vow to dispense care in a professional and ethical manner. Dr. Helen Caldicott has taken that promise one step forward by swearing to care for the Earth with the same dedication and concern she reserves for her patients. She has spoken out against nuclear technology and has rallied many others to make their voices heard as well. Her books and lectures about the need to care for the planet have received international acclaim and have made Dr.Caldicott a widely respected hero of peace education.

Dr. Caldicott became increasingly concerned about nuclear technology in the early 1970s. The French government was conducting numerous atmospheric nuclear weapons tests in the South Pacific Ocean. After radioactive fallout from these tests were detected in her city of Adelaide, South Australia, she began writing letters to newspapers and appearing on television explaining the real and graphic effects of radiation sickness. Dr. Caldicott became recognized for her direct and dramatic manner of teaching the horrors of nuclear technology. As she explained, "Every time the French blew up another bomb I was back on the news talking about fallout and babies."

Through her constant efforts of public awareness, she was able to galvanize others into action. What began as a letter written to a newspaper later resulted in the Australian government contesting the French in the International Court of Justice. The Court's decision ultimately led to a ban on nuclear atmospheric testing in the Pacific Ocean.

In the late 1970s Dr. Caldicott moved to Boston, Massachusetts to teach at Harvard University. There she became co-founder of the Physicians for Social Responsibility. Initially consisting of only 10 members in 1979, the organization has since grown and evolved into the International Physicians for the Prevention of Nuclear War (IPPNW). With over 135,000 concerned medical professionals and citizens, the organization has educated countless people about the effects of nuclear war. In 1985 the Nobel Peace Prize was presented to the IPPNW for their role in peace education. The Nobel Committee announced that "the organization has performed a considerable service to mankind by spreading authoritative information and by creating awareness of the catastrophic consequences of atomic warfare."

Her peace activism has continued over the years. Besides being the inspiration for the IPPNW, she founded the Women's Action for Nuclear Disarmament and has served as the Director of the Stanley Foster Foundation, an organization dedicated to the promotion of environmental education. For her efforts she has received countless awards and honorary degrees, including a nomination for the Nobel Peace Prize. Her work has brought her in close contact with many of the world's leading heads of state, including Mikhail Gorbachev and Ronald Reagan. Meeting with Gorbachev, she thanked him for saving the planet, to which he responded, "Thank you."

Over the last few years, she has spent most her time traveling around the world addressing both environmental and nuclear issues. She has made a passionate call for us to take better care of our planet by demonstrating that the degradation of the planet caused by uncontrolled consumerism is as damaging and dangerous as a nuclear war.

Through her books and lectures, Dr. Caldicott has given us the necessary prescription to heal the Earth. All we have to do now is make a sincere commitment to do so. For just as she has routinely demonstrated, a single person can make a difference.

From www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/caldicott-helen.htm

Cesar Chavez
By Alex Love

In an age when discrimination ruled North America and race riots were breaking out in the streets, a peace hero was born. In a place where your race and culture determined your salary, a union leader was born. In a life with all odds against him, a man beat the odds, became inspirational, and made a difference. This man was Cesar Chaves.

Cesar Chaves was brought into this world on March 31, 1927 in the Gila Valley where his family owned a ranch and a store. Because his family all spoke Spanish, Cesar had a difficult time in school and preferred to learn from his uncles and mother. His schooling was cut short in 1937 when his father lost the store as a result of the Great Depression and later lost the ranch to a drought. The family moved to California where they became part of a migrant community. Since they moved from migrant camp to migrant camp, Chaves sporadically attended over 30 elementary schools where he constantly experienced racial discrimination. Finally, in eighth grade Cesar quit school to work full time to help support his family. During this period his mother taught him the importance of selflessness and peace and taught him to love those who refused to love him. These lessons shaped him into the man he would be in his adult life.

After a poor childhood full of discrimination, Chaves finished his duty in the military during World War II before returning to migrant work in Delano, California with his new bride, Helen Fabela. Shortly after joining the work force, the workers went on strike to protest poor working conditions and low wages. Unfortunately after only a few days, the workers were forced to return to work.

Then occurred the major turning point in Cesar's life. He met Fred Ross, part of the Community Service Organization. Chaves joined the organization, began pushing Mexican-Americans to register and vote, gave speeches all over California on workers' rights and finally became general director of the CSO. However, this was not enough for Chaves. He was determined to make a real difference for minorities. In 1962 he resigned from the CSO and formed his own organization called the National Farm Workers Association (now known as the United Farm Workers). Through this organization he led a strike of all grape-pickers in California to protest low wages, bad working conditions, and long hours. He also beseeched Americans to boycott grapes to show their support. The strike lasted five years and even attracted national attention, including the attention of Robert Kennedy. This national attention helped win the battle over teamsters and finally the NFWA (UFW) was given the exclusive right to organize field workers. In the 1970s and 1980s, Chaves grew famous for his protests against toxic pesticides, boycotts, and strikes, which all generally ended with successful bargaining agreements. At one point he even fasted to draw attention to the needs of lettuce growers. On April 23, 1993, after a highly successful life of aiding others peacefully, creating equal employment conditions for Mexican-American workers, and drawing national attention to the problems of discrimination, Cesar Chaves passed away.

Cesar Chaves should be considered a great peace hero of the 20th century because he did the right thing in a time when others had given up on equality and peace and either resorted to violence or believed that peaceful equality was only a dream. Because many minorities had given up the idea of peaceful change, race riots broke out all over the country. Cesar had as much, if not more, reason for hating those that discriminated against him, and could have reasoned that this violence was necessary. His family was held down by unfair wages, poor working conditions, discrimination in school, and even a lack of proper teaching resources (no English as a Second Language classes) just because he was a Mexican-American. In a time

when he could have been full of rage at the unfairness of discrimination, he decided that he would not give up on peace and fought his entire life, peacefully, to be considered equal. Later in his life when he had achieved a well paying job as head of the CSO, he still wouldn't give up on his dream of a "peacefully obtained" equality. He made farming in California what it is today, made the public aware of the inequalities in this society, and gave selflessly to others without gain, all for a dream of peacefully reaching equality. Cesar Chaves was a man who looked bigotry in the face and said that he would not raise his fist to win, but instead he would peacefully and lawfully become recognized as equal. He is a true hero of peace.

From www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/chavez-ceasar.htm

On Dorothy's Day's Induction Into the National Women's Hall of Fame

By
Martha Hennessy

Speech at Dorothy Day's induction into the National Women's Hall of Fame, Seneca Falls, New York, October 5, 2002.

On behalf of my family and the many Catholic Workers and others who continue to carry on the good work in her spirit, I would like to express our appreciation for today's recognition of Dorothy's leadership. I would like to thank Margaret Driscoll who helped put forth the nomination. Margaret, like many of us, received a lifetime of inspiration from Dorothy. She understood Dorothy's gift of being able to change a person's way of thinking strongly enough to move them to take action and work for justice.

Dorothy once commented that anyone could hand out sandwiches and soap. This kind of work is defined by the reason and intent behind it. Dorothy shared her life and unconditional love with people caught in poverty and destitution. She understood the work that needed to be done and she chose to do it while sacrificing her own comforts. She was a tough woman of unyielding principle, standing up in protest against war, injustice, and conditions of impoverishment. Her authority was rooted in her courage, fearlessness, and faithfulness to the gospel. She brought the Church to task for loosing sight of the commitment to serving the poor and disempowered. She rejected the culture of capitalism that produced human misery and loss of dignity. Dorothy created an example for us in which she integrated political, theological, moral, and social ideals into an effective and powerful model.

Her movement grew from personalism, not as an organizational structure. Her written and spoken words will forever remain a testament to this.

Twenty-two years after her passing, communities, which she called Houses of Hospitality, continue to carry on throughout the country and world. In recent years we have seen a growing need for these works of mercy. Rather than making gains through so called better economic times, conditions of homelessness, poverty, lack of health care, racism, and unemployment are only increasing. Instead of addressing these pressing social and economic needs and their underlying causes, our resources and attention are being diverted by a drumbeat of war mongering, and the building of a colossal war machine. We are living with a growing threat that spreads with little democratic decision-making or deliberation. We are about to unleash overwhelming force against an impoverished nation. The purpose of this unilateral war is to

establish the United States as the dominating economic and military global power with unfettered corporate exploitation to follow. Millions of lives are to be sacrificed to maintain high poll ratings for politicians, and outrageous wealth for a fraction of the world's population.

Dorothy would protest this current state of affairs with her strong voice of dissent. She declared "...We must forever renounce war as an instrument of policy." If we want to truly honor her, we should put her ideals into action. She was larger than life because she could galvanize others to act, and she stills does.

Dorothy Day Biography

Dorothy Day was born November 8, 1897 in Brooklyn, NY. Because of her father's job as a journalist, the family moved many times, eventually settling in Chicago. After two years at the University of Illinois, Dorothy moved to New York City to pursue a career in journalism.

With the proceeds from a novel she wrote, Dorothy Day purchased a beach cottage in a community known as Spanish Camp on Raritan Bay on Staten Island. Day lived there with her common-law husband, Forster Batterham with whom she had a child-Tamar. This cottage was destroyed by fire. Forster was able to reconcile himself to Day having Tamar baptized a Catholic but could not accept Dorothy's desire to become a Catholic herself. Thus, their relationship ended.

After her conversion to Catholocism, Dorothy devoted the rest of her life to helping the poor and the homeless. She was untiring in her pursuit of peace and social justice for all. With Peter Maurin, Dorothy started the Catholic Worker Newspaper. Out of it grew the Catholic Worker Movement.

From www.catholicworker.org/dorothyday/ddbiographytxt.cfm?Number:72

Dolores Huerta

Dolores C. Huerta is the co-founder and First Vice President Emeritus of the United Farm Workers of America, AFL-CIO ("UFW"). The mother of 11 children, 14 grandchildren and four great-grandchildren, Dolores has played a major role in the American civil rights movement.

Dolores Huerta was born on April 10, 1930 in a mining town in northern New Mexico, where her father, Juan Fernandez, was a miner, field worker, union activist and State Assemblyman. Her parents divorced when she was three years old. Her mother, Alicia Chavez, raised Dolores, along with her two brothers, and two sisters, in the central San Joaquin Valley farm worker community of Stockton, California. Her mother was a businesswoman who owned a restaurant and a 70-room hotel, which often put up farm worker families for free.

Dolores' mother taught her to be generous and caring toward others. Because of her mother's community activism, Dolores learned to be outspoken. After high school, Dolores attended the University of Pacific's Delta Community College and received a teaching degree. After teaching grammar school, Dolores left her job because in her words, "I couldn't stand seeing kids come to class hungry and needing shoes. I thought I could do more by organizing farm workers than by trying to teach their hungry children."

In 1955, she was a founding member of the Stockton chapter of the Community Service Organization ("CSO"), a grass roots organization started by Fred Ross, Sr. The CSO battled segregation and police brutality, led voter registration drives, pushed for improved public

services and fought to enact new legislation. Recognizing the needs of farm workers, while working for the CSO, Dolores organized and founded the Agricultural Workers Association in 1960. She became a fearless lobbyist in Sacramento, and in 1961 succeeded in obtaining the citizenship requirements removed from pension, and public assistance programs. She also was instrumental in the passage of legislation that allowed voters the right to vote in Spanish, and the right of individuals to take the driver's license examination in their native language. In 1962 she lobbied in and Washington DC for an end to the "captive labor" Bracero Program.

It was through her work with the CSO that Dolores met Cesar Chavez. They both realized the need to organize farm workers. In 1962, after the CSO turned down Cesar's request, as their president, to organize farm workers, Cesar and Dolores resigned from the CSO. Dolores, single with seven children, joined Cesar and his family in Delano, California. There they formed the National Farm Workers Association ("NFWA"), the predecessor to the UFW.

In addition to organizing, Dolores continued to lobby. In 1963, she was instrumental in securing Aid For Dependent Families ("AFDC"), for the unemployed and underemployed, and disability insurance for farm workers in the State of California.

By 1965, Dolores and Cesar had recruited farm workers and their families throughout the San Joaquin Valley. On September 8th of that year, Filipino members of the Agricultural Workers Organizing Committee ("AWOC") demanded higher wages and waged a strike against Delano area grape growers. Although Dolores and Cesar had planned to organize farm workers for several more years before confronting the large corporate grape industry, they could not ignore their Filipino brothers' request. On September 16, 1965 the NFWA voted to join in the strike. Over 5,000 grape workers walked off their jobs in what is now known as the famous "Delano Grape Strike." The two organizations merged in 1966 to form the United Farm Workers Organizing Committee ("UFWOC"). The strike would last five years.

In 1966, Dolores negotiated the first UFWOC contract with the Schenley Wine Company. This was the first time in the history of the United States that a negotiating committee comprised of farmworkers negotiated a collective bargaining agreement with an agricultural corporation. The grape strike continued, and Dolores, as the main UFWOC negotiator, not only successfully negotiated more contracts for farmworkers, she also set up the hiring halls, the farm worker ranch committees, administered contracts, and conducted over one hundred grievance procedures on the workers' behalf.

These contracts established the first health and benefit plans for farmworkers. Dolores spoke out early and often against the toxic pesticides that continue to threaten farm workers, consumers, and the environment. These early UFWOC agreements required growers to stop using such dangerous pesticides as DDT and Parathyon. Dolores lobbied in Sacramento and Washington D.C., organized field strikes, directed UFW boycotts, and led farm workers' campaigns for political candidates. As a legislative advocate, Dolores became one of the UFW's most visible spokespersons. Robert F. Kennedy acknowledged her help in his winning of the 1968 California Democratic Presidential Primary moments before he was shot in Los Angeles.

Dolores directed the UFW's national grape boycott by taking the plight of the farm workers to the consumers. The boycott resulted in the entire California table grape industry signing a three-year collective bargaining agreement with the United Farm Workers.

In 1973, the grape contracts expired and the grape growers signed sweetheart contracts with the Teamsters Union. Dolores organized picket lines and continued to lobby. In 1974, she was instrumental in securing unemployment benefits for farm workers. The UFW continued to organize not only the grape workers, but the workers in the vegetable industry as well, until violence erupted and farm workers were being killed. Once again the UFW turned to the consumer boycott. Dolores directed the east coast boycott of grapes, lettuce, and Gallo wines. The boycott resulted in the enactment of the Agricultural Labor Relations Act, the first law of its kind in the United States, which granted farm workers the right to collectively organize and bargain for better wages and working conditions. In 1975 Dolores lobbied against federal guest worker programs and spearheaded legislation granting amnesty for farm workers that had lived, worked, and paid taxes in the United States for many years but were unable to enjoy the privileges of citizenship. This resulted in the Immigration Act of 1985.

At 69, Dolores Huerta still works long hours for the union she co-founded and nurtured. Many days find her in cities across North America promoting "La Causa" (the farmworkers' cause) and women's rights. For more than thirty years Dolores Huerta remained Cesar Chavez' most loyal and trusted advisor. Together they founded the Robert F. Kennedy Medical Plan, the Juan De La Cruz Farm Worker Pension Fund, and the Farm Workers Credit Union, which, respectively, were the first medical plan, pension fund, and credit union for farm workers. They also formed the National Farm Workers Service Center, Inc., a community-based affordable housing and Spanish language radio communications organization with five Spanish radio stations.

As an advocate for farm workers' rights, Dolores has been arrested twenty-two times for non-violent, peaceful union activities.

In 1984, the California State Senate gave her the Outstanding Labor Leader Award. In 1993, Dolores was inducted into the National Women's Hall of Fame. That same year, she received the American Civil Liberties Union (ACLU) Roger Baldwin Medal of Liberty Award; the Eugene V. Debs Foundation Outstanding American Award, and the Ellis Island Medal of Freedom Award. She was also the recipient of the Consumers' Union Trumpeter's Award. In 1998, she was one of three Ms. Magazine's "Women of the Year", and the *Ladies Home Journal's "*100 Most Important Women of the 20th Century".

Additionally, Dolores has received honorary doctorate degrees from the New College of San Francisco in 990, San Francisco State University in1993, and S.U.N.I. New Palz University in1999.

Aside from currently serving as the Secretary-Treasurer of the United Farm Workers, she is the Vice-President for the Coalition for Labor Union Women, the Vice-President of the California AFL-CIO, and is a board member for the Fund For The Feminist Majority, which advocates for the political and equal rights of women.

From www.ufw.org/dh.htm

Mkhuseli Jack

Mkhuseli Jack was raised on the farmlands of South Africa's Eastern Cape and knew nothing of anti-apartheid politics, the imprisonment of Nelson Mandela, or the efforts for freedom launched by the African National Congress when he moved to the industrial city of Port Elizabeth in

search of a high school education. He became radicalized by the apartheid laws that kept him from enrolling in a city school. With the support of local organizations, he finally gained admission and developed as a natural leader of his peers. He founded and headed the Port Elizabeth Youth Congress and became deeply involved in the emerging civic movement that led to his subsequent formation of the United Democratic Front. He became a key leader of strikes, boycotts, and other grassroots efforts, which, during the 1980s, reverberated throughout the country and were instrumental in creating the national and international climate that defeated apartheid. Jack's willingness to subject himself to repeated imprisonment and the rigors of extended hunger strikes earned him the loyalty of South African blacks and the respect of the white community, which eventually included him in key negotiations. In the early 1990s, Jack earned an honors degree in economics and development studies at Sussex University in Britain and is now a successful businessman in Port Elizabeth.

From www.pbs.org/weta/forcemorepowerful/safrica/people.html#jack

Daw Aung San Suu Kyi

by Melody Itulid

Daw Aung San Suu Kyi is a Burmese political leader. When she won the 1991 Nobel Peace Prize, the Norwegian Nobel Committee released a statement about her in recognition of her work. Part of it stated that:

"She became the leader of a democratic opposition which employs non-violent means to resist a regime characterized by brutality. She also emphasizes the need for conciliation between the sharply divided regions and ethnic groups in her country...Suu Kyi's struggle is one of the most extraordinary examples of civil courage in Asia in recent decades. She has become an important symbol in the struggle against oppression...the Norwegian Nobel Committee wishes to honor this woman for her unflagging efforts and to show its support for the many people throughout the world who are striving to attain democracy, human rights and ethnic conciliation by peaceful means" (Aung, p. 236-237).

Also, the European Parliament of twelve countries awarded her the Sakharov Prize for Freedom of Thought in 1990 for her nonviolent efforts in trying to restore democracy to Burma. From 1989-1995, she was placed under house arrest by the military dictatorship that rules Burma. She is the daughter of Aung San, a martyred national hero of independent Burma and a liberation leader, and Khin Kyi, a prominent Burmese diplomat. Daw Aung San Suu Kyi was influenced by Mohandas Gandhi in the philosophy of non-violent protest as a means of bringing democracy to her country.

She was born on June 19, 1945 in Rangoon, Burma (now known as Yangon, Myanmar). She was two years old when her father was assassinated. He was the de facto prime minister of the soon to be independent Burma. She went to school in Burma until 1960, when her mother was appointed ambassador to India. She studied in India and went on to further her education in England by attending the University of Oxford. There, she met her future husband, Michael Aris, and had two children. In 1988, Aung San Suu Kyi returned to Myanmar to take care of her dying mother. While there, she saw the mass slaughter of protesters by the military government and the brutal rule of the military ruler, Ne Win. This event lead her to speak out against him and to begin a peaceful struggle for democracy and human rights. She co-founded the National League for Democracy (NLD), the main opposition party in Myanmar. The NLD won more than

80% of the parliamentary seats that were viable in 1990. The results were ignored by the military government, which refused to let the elected parliament convene. Aung San Suu Kyi was placed under house arrest where she was unable to communicate with anyone until 1995. She was released and given permission to leave the country quietly. Suu Kyi refused to do so until the country was returned to civilian government and political prisoners were freed.

After looking at her accomplishments and her background, we must look at why Suu Kyi has gained support both domestically and internationally. The overall reason is that the Burmese people want democracy. Suu Kyi writes that democracy is seen as not only as a form of government but as part of the social and ideological system that is based on respect for the individual. Many want democracy because they want the basic human rights that guarantee a peaceful and dignified way of life that is free from want and fear. As Suu Kyi puts it:

"The quest for democracy in Burma is the struggle of a people to live whole, meaningful lives as free and equal members of the world community. It is part of the unceasing human endeavor to prove that the spirit of man can transcend the flaws of his own nature" (Ibid., 179). This is important to these people. They want to experience the freedom and joy many of us in democratic countries have. It is not an impossible goal to them because many feel that they can win.

Aung San Suu Kyi inspired hope in her people. She is the daughter of a national hero, who came back from living abroad to help her home country. She is her father' s daughter, following in his footsteps to make sure Burma belongs to the people. Her refusal to leave the country quietly showed her dedication and belief in the struggle. Even though her father died when she was only two, his legacy has affected her deeply. Suu Kyi refers to a part of her father's speech he gave about democracy. He said that democracy is the only ideology that the Burmese people should aim for because it promoted and strengthened peace. In order for this to be successful, the people need to be united and disciplined in this struggle. If unity is missing, then the purpose of this struggle is meaningless. The lack of discipline is also important because this means that the political system will not work.

Suu Kyi wants everyone to realize that she cannot achieve the goal of democracy by herself. She can be the symbol of their struggle, but others must get involved and participate. Even if some do not like what she has to say, they must at least support the idea of democracy. This is Aung San Suu Kyi. She is a peace hero in every sense and as Vaclav Havel says in his Foreword, "an example of the power of the powerless" (Ibid., Foreword). She is fighting for the rights of the common people because no one else will. She was willing to challenge a military government known for its brutality and harassment of opposition. Her fear did not stop her from doing what was right, even if it meant her life. She knew what was important and realized the sacrifices that had to be made. Aung San Suu Kyi still fights to this very day for democracy to come to Myanmar, and wants to be able to enjoy it with the people.

From *www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/kyi-aung-daw.htm*

Máiread Corrigan Maguire
by John Dear, S.J.

"If we want to reap the harvest of peace and justice in the future, we will have to sow seeds of nonviolence, here and now, in the present."

Along busy Lisburn Road in war-ravaged Belfast, Northern Ireland, stands a wee house dedicated to peace. A bright yellow banner hangs outside the second-floor window: "Campaign for a Gun-Free Northern Ireland." Inside, ordinary women and men, young and old, believers from all faiths and nonbelievers, carry on a steady, persistent witness for peace and justice. Pictures of peacemakers and heroes, such as Martin Luther King, Jr., Gandhi, and Aung San Suu Kyi (the Nobel Peace Prize winner from Burma), line the house walls, an ever-present "cloud of witnesses" watching over their shoulders. One picture in particular catches my attention. Above the mantelpiece in the spacious front room hangs a large picture from a 1976 Belfast demonstration featuring thousands of women with banners calling for an end to violence and a new day of peace for Northern Ireland. While living and working in Northern Ireland in 1997-98, I used to visit Peace House and look in amazement at that picture.

Belfast, 1976! The height of "The Troubles." From 1969 to 1998, over thirty-four hundred people were killed in a brutal war stemming from British colonial interests, revolutionary republicanism, and age-old, oppressive religious bigotry and fanaticism. But after a year of tumultuous political negotiations, a breakthrough settlement was reached on Good Friday 1998, bringing Northern Ireland to the Easter dawn of peace. Suddenly, what was once deemed unimaginable, unthinkable, indeed impossible, is now indeed possible and probable. A new future stands on the horizon of Ireland -a vision of peace.

As that 1976 photograph testifies, thousands of ordinary people throughout Northern Ireland, mainly women, have been calling for an end to the killings and a future of peace since the Troubles began. The 1976 "Peace People" movement organized the largest nonviolent demonstrations in the history of Northern Ireland -at the time of the greatest number of killings. At the heart of this courageous peace movement stood a young woman named Máiread Corrigan Maguire.

Máiread was thrust into a leadership position in the wake of tragedy. On August 10, 1976, two of her nephews and one of her nieces, all little children, were killed on a Belfast street comer. A British army patrol shot and killed an IRA gunman, Danny Lennon, whose car then plowed into the sidewalk, killing the children, and severely injuring Mairead's sister Anne, who died several years later. In a land soaked with blood, their deaths came as a severe shock. Suddenly, thousands of people began to say, "Enough is enough. The killing and violence have to stop." With Betty Williams and Ciaran McKeown, Máiread organized weekly peace marches and demonstrations that instantly brought out over half a million people throughout Northern Ireland, as well as in England and Ireland. They also co-founded the Community of the Peace People to continue their peacemaking initiatives.

The following year Betty and Máiread were awarded the 1976 Nobel Peace Prize. (In 1976 the prize was not awarded. In October 1977 Betty and Mairead were told they had received the 1976 prize, while Amnesty International received the 1977 prize. Both prizes were awed at the same ceremony in Oslo, Norway, in December 1977).

But just as quickly as the media interest evaporated, the peace demonstrators went back home -and the war raged on. With quiet determination, Máiread continued her work for peace. While all about seemed possessed with violence, she spoke the unpopular word -- *nonviolence.* Since 1976, Máiread has insisted "that a peaceful and just society can be achieved only through nonviolent means and that the path to peace lies in each of our hearts." That means no more violence, no more killings, no more injustice, no more death. With prayerful conviction, she stood on the streets of Belfast and said *No* -- No to the IRA, No to the UDA and LVF (the Ulster Defense Association and the Loyalist Volunteer Force, unionist/ loyalist paramilitaries), No to the British government's emergency laws and interrogation centers and human rights abuses; no to injustice, bigotry, and discrimination; no to any desecration of human life and dignity.

With her friends, Máiread organized nonviolent actions, spoke out against war, reconciled peoples on both sides of the dividing wall, and said “yes” to a vision of peace for Northern Ireland and the whole world. Everywhere she went, she spread her gentle, life-giving, disarming spirit.

In Belfast, where Catholics and Protestants still walk on opposite sides of the streets, where the long memory of past bloodshed keeps the demonic spirit of vengeance alive, where retaliation is too often the principal topic of conversation over a pint of Guinness at the comer pub, Máiread's vision of nonviolence was not well received, particularly in the 1980s and early 1990s. She was dismissed, ridiculed, and ignored, while those who called for vengeance and violence found an audience. But Máiread has remained faithful. She continues in her quiet, gentle way to announce a vision of peace, even in the face of violence, resentment, and rage. Right from the beginning, long before the Good Friday 1998 peace agreement, she understood that such a vision had to stretch beyond the narrow boundaries of the six counties of the North and embrace a nonviolent future for all humanity.

"I believe that hope for the future depends on each of us taking nonviolence into our hearts and minds and developing new and imaginative structures which are nonviolent and life-giving for all," Máiread writes. "Some people will argue that this is too idealistic. I believe it is very realistic. I am convinced that humanity is fast evolving to this higher consciousness. For those who say it cannot be done, let us remember that humanity learned to abolish slavery. Our task now is no less than the abolition of violence and war. . . . We can rejoice and celebrate today because we are living in a miraculous time. Everything is changing and everything is possible."

"If we want to reap the harvest of peace and justice in the future," Máiread says, "we will have to sow seeds of nonviolence, here and now, in the present." Since 1976, Máiread has been sowing seeds of nonviolence throughout Northern Ireland and the world. This book gathers together for the first time her story and her message of nonviolence for Northern Ireland and the world.

As Northern Ireland emerges from its bloodbath and commits itself to a future of peace, the rest of us do well to ponder the wisdom of this persistent, gentle visionary, a wisdom born out of pain and bloodshed, in the hope that we too might learn to see the way to peace. In a time of widespread blindness, when people cannot see clearly because of the wounds of violence and division, Mairead offers a new vision, the possibility of nonviolence. For Máiread's faithful nonviolence, we can only offer our gratitude - and our pledge to pursue this vision into the future.

John Dear is the director of the Fellowship of Reconciliation, which since 1915 is the largest, oldest interfaith peace and justice organization in the United States. This biographical essay about Máiread Corrigan Maguire was excerpted from Dear's introduction to The Vision of Peace, Faith and Hope in Northern Ireland (Available from amazon.com via the Nuclear Files website)

A.J. Muste

Abraham Johannes Muste, born on January 8, 1885, died on February 11, 1967. Known to the public as A.J. Muste and to his friends and associates simply as "A.J.," he was a remarkable and in some ways enigmatic figure bridging the nineteenth and twentieth centuries.

Born in Holland, he was brought to the U.S. as a child of six and raised by a Republican family in the strict Calvinist traditions of the Dutch Reformed Church. In 1909 he was ordained a minister in that church, and married Anna Huizenga, with whom he was to share the next 40 years and raise three children. In the normal course of events Muste would have lived out his life within those conservative limits, perhaps with theological distinction, but without great impact on the temporal world. His record at the time of his ordination: class valedictorian at Hope College, captain of the basketball team, a magna cum laude degree from Union Theological Seminary.

Yet, A.J. soon made a decision that would begin a lifetime of carefully considered radical activism. In the 1912 presidential election he cast his vote for Eugene Victor Debs. In 1914, increasingly uncomfortable with the Reformed Church, he became pastor of a Congregational Church. When war broke out in Europe, A.J. became a pacifist, inspired by the Christian mysticism of the Quakers. Three years later these beliefs cost him his church. He then started working with the fledging American Civil Liberties Union in Boston, and took a church post with the Friends in Providence. In 1919, when the textile industry strikers appealed for help from the religious community, he suddenly found himself thrust into the center of the great labor strikes in Lawrence, Massachusetts. In the early 1920s A.J. became director of the Brookwood Labor College in Katonah, New York. This school was of enormous importance in labor history; its curriculum consisted of the theory and practice of labor militancy--so much so that the American Federation of Labor found Brookwood Labor College a considerable embarrassment. The young Dutch Reformed minister had become a respected--and controversial--figure in the trade union movement.

For several years during the 1920s he served as Chairman of the Fellowship of Reconciliation but steadily drifted toward revolutionary politics, and in 1929 he helped form the Conference for Progressive Labor Action (CPLA), seeking to reform the AFL from within. When the Depression broke like a storm over America, the CPLA became openly revolutionary and was instrumental in forming the American Workers Party in 1933--a "democratically organized revolutionary party" in which A.J. played the leading role.

A.J. had now completed one stage of his evolution, from conservative young pastor to revolutionary American Marxist. He abandoned his Christian pacifism and became an avowed Marxist-Leninist. He was a key figure in organizing the sit-down strikes of the

1930s and, cooperating with James Cannon of the Trotskyist movement, he merged his own political group with Cannon's, forming the Trotskyist Workers Party of America.

At this point something occurred in A.J.'s life that cannot be fully explained. In 1936, troubled by certain questions regarding revolutionary activity, he took a ship to Europe, where, in Norway, he met with Leon Trotsky. He had left the U.S. as a Marxist-Leninist, but returned that same year as a Christian pacifist. It is not clear what caused the religious experience he had on the trip, but he was deeply changed. For the second time in his life, A.J. burned his bridges behind him, although he did remain active in the labor movement, heading the Presbyterian Labor Temple on 14th Street in Manhattan. In 1940 he became Executive Secretary of the religious pacifist organization, Fellowship of Reconciliation (FOR), a post he held until 1953.

The period from 1940 to 1953 was, in its own way, as turbulent as the 1930s. It covered the war years, the beginning of the Cold War, the McCarthy period. Under A.J.'s leadership, FOR stimulated the organization of the Congress on Racial Equality, the first of the militant civil rights groups. At the age of 68, A.J. "retired." The year was 1953, and for most people, life would have been filled with enough risk, enough drama, to permit settling into a respected twilight period. He had lived through the Depression as a major radical leader, heavily influenced the labor movement, and had opposed two world wars. He had rallied American pacifists in their darkest hours of World War II, defending young men who refused military service, fighting complex theological battles with those who sought to place the moral weight of Christianity at the disposal of the State. Yet, he remained virtually unknown to the general public. He was considered by those who worked with him to have one of the sharpest political minds in America. But it was an almost perversely prophetic mind, taking him always one step beyond the point the general public--or even his followers--was prepared to go. His associates learned from him directly--from discussions, dialogues, and actions that marked their relationships with him. He wrote several books, but he communicated--and influenced--best on a personal level.

A.J.'s life after retirement was rich not with honors but with action. He continued for nearly another twenty years to shake up the society around him. He became the leader of the Committee for Nonviolent Action, an organization whose members sailed ships into nuclear test zones in the Pacific, hopped barbed wire fences into nuclear installations in this country, and went out in rowboats to try to block the launching of American nuclear submarines. In 1961 a team of pacifists completed an extraordinary walk all the way from San Francisco to Moscow, and thanks largely to the diplomacy of A.J., was able to carry the message of unilateral disarmament not only to towns all across the country, but even into Moscow's Red Square.

A.J. was close to the emerging liberation movements in Africa, and helped organize the World Peace Brigade, which worked closely with Kenneth Kaunda of Zambia and Julius Nyerere of Tanzania. African leaders often met first with A.J. on their visits to this country--and only later with the State Department. A.J. served as close friend and mentor to Martin Luther King, Jr., and his wife, Coretta Scott King.

But it was with the onset of the Vietnam War and its fierce popular opposition that A.J. entered what may have been the most active period of his life. He alone was trusted by all the radical groups, he alone was able to act as the center around which they could

organize the vast coalition of energies which became the American movement to end that war. In 1966 he led a group a pacifists to Saigon, where after trying to demonstrate for peace, they were arrested and deported. Later that same year, he flew with a small team of religious leaders to Hanoi where they met with Ho Chi Minh. Old men meeting in the midst of war, one of them committed to the path of violent change, the other to nonviolence. Less than a month later, A.J. died suddenly in New York City. At his death messages of condolence came from sources as diverse as Ho Chi Minh and Robert Kennedy.

Memorial services brought speakers from the Church, the Trade Union movement, and from both the Communist and Socialist Workers Parties. To an outsider it must have seemed incomprehensible that a single man could have so broad a range of friends. To his associates he was a remarkably warm person, one who loved baseball and poetry. To audiences, however, he seemed more distant, and while his speaking style was direct and immediate, one listener said she knew, having heard him, what the prophets sounded like. His integrity was beyond question. He tolerated disagreement but achieved remarkable loyalty. He did not have disciples but co-workers. A brilliant thinker, he left behind no single body of theoretical work--but a small army of women and men whose lives, hearts, and way of thinking were forever and radically changed by knowing him.

There are two themes that ran through A.J. Muste's life so clearly and marked his own actions so decisively, that the conflict between them became a dialectic, never resolved. One theme was peace, nonviolence, and a profound reverence for life. The other theme was social justice. To respect life meant to struggle to achieve social justice, yet the struggle for social justice invariably disturbed the peace and risked the nonviolence so central to A.J. The life-destroying institutions of injustice which A.J. saw around him were intolerable--yet violent social change was also intolerable. It was this "dialectic" which led him into the Marxist-Leninist movement and then back into the religious pacifist movement. Those who worked most closely with him are convinced that he was never fully able to leave behind his Christian mysticism when he was a Marxist-Leninist, and that on his return to the Church he brought with him much of his Marxism.

No authentic honor can be done to the memory of the man and his life if we select one theme and ignore the other. Few people have been so deeply committed at the same time both to peace and to social justice, so fully aware of the difficulty of reconciling these two demands, and so intent on making that effort.

One of A.J. Muste's favorite selections from poetry is surely one that he has earned as a final homage:

> I think continually of those who were truly great--
> The names of those who in their lives fought for life,
> Who wore at their hearts the fire's center.
> Born of the sun they traveled a short while towards the sun.
> And left the vivid air signed with their honor.
>
> -Stephen Spender

From www.ajmuste.org/ajmbio.htm

Jeannette Rankin
by Pedro Vargas

"There can be no compromise with war; it cannot be reformed or controlled; cannot be disciplined into decency or codified into common sense;
for war is the slaughter of human beings, temporarily regarded as enemies, on as large a scale as possible." (1929)

What qualities does it take to lead a march against war at age eighty-eight? It takes bravery, self-confidence but overall, what it takes is to have a great heart. The life of Jeannette Rankin was always guided and supported by her big, brave and compassionate heart.

Jeannette Rankin was born on June 11, 1880, the first child of five in the family of John Rankin and Olive Pickerman. Rankin enjoyed a fortunate childhood living with a kind and close-knit family in a comfortable house in Missoula, Montana. She graduated with a degree in biology, but her future did not seem to have a clear direction even by the time she was 24 years old. In 1904, she went to Boston to visit Wellington, her brother, with whom she had a very warm and close relationship. That trip to Boston showed her the poverty and pain that many children have to face in the world, and she became deeply interested in social reform activities. At last she found the goal for her life and how she would be of use to people.

Rankin started right away by working at a home for orphans in Washington. However, she was always looking for broader ways to be of use. She began working for the Washington Campaign for Women's Suffrage. She was convinced that better laws were the key to solving the problems of human misery. She also thought that women must have an equal part in making these laws. She began her work in her home state of Montana, promoting suffrage for women. In February 1911, she gave a speech before the Montana legislature where no woman had ever been invited to speak before. The good reception of her ideas motivated her to begin working nation-wide to get the vote for women as a constitutional right.

Her self-confidence and the unconditional support of her brother Wellington propelled her to run for a seat in the United States Congress in 1916. After a controversial campaign, Ms. Rankin won as the first woman in Congress, winning against many powerful social influences, including newspaper owners.

During World War I, President Woodrow Wilson asked Congress to declare war on Germany. The vote process was particularly tough for Rankin because she felt she had the responsibility of representing the women of the country. Even with many sources of pressure on her to vote in favor of war, she was loyal to her peace principles, and voted "no" to war. Rankin's "no" vote did not stop the war, but it made clear to everyone that this representative had come to work for peace, not for politics.

During her term in Congress, Rankin worked to make better conditions for workers, medical attention for children and many other social causes. After leaving United States Congress she joined "The Zurich Congress," a group of outstanding pacifist women from countries involved in war. The Zurich Congress intended to develop plans to prevent future wars. Rankin was involved in many social, political and pacifist activities, however she said once that her only job during life had been to try to make a better world. Although at times unpaid and unsupported in her ideas and activities, this woman from Montana always maintained an active and enthusiastic spirit.

In 1939 another war in Europe brought out the possibility of the participation of the United States. Rankin was very concerned about American involvement in this new war; therefore, she ran again for Congress to keep the U.S. from entering the war. For this new campaign, she approached young people for their support, and again won a seat in Congress. This time, however, she was alone in voting against war. Hers was the only vote cast against joining the war. Ranking not only opposed the war with her vote, she proposed that congressmen and other war supporters, including the President, should receive the same treatment that was being offered to the soldiers fighting the war: a wage of thirty dollars a month, a tin cup, and a bread card, so they would live on the same food the soldiers did. Obviously, this proposal did not pass, and her brave action brought her strong opposition and attacks from every side. Rankin was called everything from "old fossil" to "traitor Nazi," but her moral standards did not allow her to do less than oppose the war.

After World War II, Jeanette began to study Mahatma Gandhi's methods of peace through non-violence to bring about basic changes in human life. Rankin realized that war and business were synonymous when the United States went to war in Korea and later in Vietnam. Rankin had concerns that her life had been futile and that she had worked unsuccessfully against war. However, her tireless spirit moved her to join the new pacifist movements lead by young people during the years of the Korean and Vietnam Wars. Rankin became a symbol of peace for the new pacifists at the end of the century. When she was 88 years old, she led a march against war. The march was called the "Jeannette Rankin Brigade" and there were about five thousand people in the protest march on Washington, D.C. On February 14, 1972, after a period of non-stop activity she received an award as "The World's Outstanding Living Feminist." Rankin's spirit, ideals and dreams were still vigorous when her heart failed in 1973.

Some people become heroes because of their outstanding accomplishments. . Jeannette Rankin was a daughter, sister, congresswoman, pacifist, and a natural hero in every one of those fields. Her immense love for humanity made of her not only a hero of peace, but also a model of loyalty and a symbol of hope.

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Samantha Smith
by Kelly Lynn Demarest Mayer

The issue of war and peace has always been a central theme in human history. People often take peace for granted, but many people have devoted their lives to this cause. We look to them with respect and admiration. One such peace hero is a girl named Samantha Smith.

In the 1980s, the United States and the Soviet Union were in the midst of the "Cold War" -- a war between the ideologies of democracy and communism. Samantha Smith, a ten year old from Manchester, Maine understood this. She was concerned about peace. She suggested that her mother write to the new president of the Soviet Union about relations between the United States and the Soviet Union. Instead, Samantha's mother proposed that Samantha write to him.

In her letter, Samantha expressed her fear about a nuclear war between Russia and the United States. She questioned why Mr. Andropov wanted to "conquer the world or at least our country." She stated, "God made the world for us to live together in peace and not to fight."

The following April, Samantha received a three page letter from Andropov. He addressed her concerns and said that the Soviet Union did indeed "want very much to live in peace, to trade and cooperate with all our neighbors on this earth." In his letter, Andropov invited Samantha to visit the Soviet Union in the summer. The press showed up at the Smith household. Samantha was an instant celebrity.

On July 7, 1983, Samantha flew to the Soviet Union. She toured the country; met with the first woman in space, Valentina Tereshkova; met with the U.S. ambassador; and attended the Soviet youth camp Artek, on the Black Sea. The children at the Artek Pioneer Camp were members of a group called the "Young Pioneers," similar to the Boy and Girl Scouts in America. Samantha discovered that Soviet children were very similar to children living in the United States, and that they also had concerns about peace.

After returning from her trip to the Soviet Union, Samantha continued to be involved in the crusade for peace. She made speeches and television appearances. She wrote a book, *Journey to the Soviet Union*. She traveled with her mother to the Children's International Symposium in Kobe, Japan.

Samantha's journey to the Soviet Union came to symbolize peace between the two nations. Her interest in this issue illustrates that peace is a concern in everyone's life, regardless of age, race or nationality. Her actions prove that one person can make a difference. Her courage, will, and desire to make a positive change in the world have made her a timeless hero.

Tragically, Samantha and her father were killed in a plane crash in August 1985 when she was 13 years old. The Soviet government issued a stamp in her honor and named a diamond, flower, mountain and planet after her. In Augusta, Maine, a life size statue stands in commemoration of the brave girl. The statue shows Samantha releasing a dove while a bear, the symbol of Maine and the Soviet Union, clutches at her leg.

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Mother Teresa
by Craig Johnson

"Love cannot remain by itself-it has no meaning, Love has to be put into action and that action is service... All works of love are works of peace."

Peace and Love are synonymous with each other. Without love there can be no peace and peace cannot exist without Love. No single person has demonstrated the binding connection between the two better than Mother Teresa of Calcutta. She has devoted her life to caring for the sick and destitute. Her commitment to humanity has inspired hope and preached for peace. As John Sanness, the chairman of the Nobel Peace Prize Committee elucidated, "the hallmark of her work has been the respect for the individual and the individual's worth and dignity. The loneliest and the most wretched, the dying and the destitute, the abandoned lepers, have been

received by her and her Sisters with warm compassion devoid of condescension..." Indeed, she is a true hero, among few others.

Mother Teresa was born Agnes Gouxha Bojaxhiu to a peasant family in Macedonia. At an early age she had recognized the special problems associated with poverty. Horrified by its dehumanizing effects, she firmly committed herself to try and help alleviate the pain of those who suffered from it. Thus, referring to this early decision as her "vocation to help the poor", Agnes sustained that the ultimate path of fulfillment has the clothing of an active involvement in the Roman Catholic Church. Despite the protestations of her family, the young Agnes at age 18 decided to leave home and join with the Congregation of Loreto nuns working in Bengal, India.

As she began her training, Agnes chose Teresa to be her new name. The adaptation of a distinct new name was a choice rich in symbolic meaning and has been a defining characteristic of her life. The name was selected in honor of St. Teresa of Lisieux, the patron saint of missionaries.

The two Teresas had practically lived parallel lives. Saint Teresa had been acknowledged for her modest simplicity, patience in the face of opposition, and advocacy of the "the little way", the pleasures in performing the most humble duties. Similar qualities are also attributed to the more modern Mother Teresa that the world has recently lost.

While working for the Loreto sisters, Mother Teresa received what has been described as her second calling: to leave the convent and help the poor while living among them. After receiving Papal permission from the Vatican to work as a "non-cloistered nun", she removed the traditional black and white habit and dawned her now widely recognized outfit: a white sari with three blue stripes. This appearance enabled her to blend with those who lived on the street and become more closely connected with them. Living with the poor, she continuously demonstrated her love and respect for them.

One of her first projects was to establish an open-air school for homeless children. Her actions of sincere benevolence inspired many people to follow her and live by her examples. Soon she and her helpers received official Papal recognition as the Missionaries of Charity within the Archdiocese of Calcutta. Today, projects by the Missionaries of Charity include homes and schools for orphaned children, mobile clinics, leprosy centers, food kitchens, and peace centers for the dying. Furthermore, the Missionaries of Charity are no longer confined to India. They have greatly expanded and dispensed aid on an international level.

In 1979 Mother Teresa was awarded the Nobel Peace Prize. Robert McNamera, former president of the World Bank, commented, "Mother Teresa deserves the Nobel Peace Prize because she promotes peace in the most fundamental manner, by her confirmation of the inviolability of human dignity." Through the simple act of love, Mother Teresa has become a hero and has taught countless others that peace can be found in each and every one of us.

From www.wagingpeace.org/menu/programs/youth-outreach/peace-heroes/teresa-mother.htm

Attachment C: Gandhi and the Struggle for Independence

South Asians were forced to watch their wealth, human rights, and culture erode under British rule. Of course, many of them were unhappy, but in the face of the rich and powerful British, what could they hope to do?

The longing for independence was strong, but it took a brilliant leader and his unusual approach to resistance to finally restore South Asian rule to South Asians.

The direct approach — military rebellion against the British — had proved a bloody failure. Although native Indians did at times make small gains, it seemed that the British kept on wringing more wealth from their colony at every turn.

In 1885, though, 73 native men from all over India formed the Indian National Congress. This organization became the heart of the movement for Indian independence and quickly attracted many followers.

In fact, by the third year of its existence, the Indian National Congress comprised 300 members. The Congress had very few Muslims in its ranks, which consisted mostly of Hindus. Muslims interested in achieving independence from European rule eventually formed the Muslim League.

In addition to its powerful army, Britain wielded economic might in its effort to keep native South Asians obedient. By selling goods manufactured in Britain to South Asian workers and citizens, the British ensured that money would continue to flow into their own pockets and that the South Asians would remain poor and dependent.

The Swadeshi Movement arose to break British economic domination. Followers of the movement urged native South Asians to avoid buying products and goods made by the British and brought to India from overseas. Instead, they urged South Asians to buy clothing, food, and other items from their neighbors or to make such things themselves.

Although they were reluctant to admit it, the British were terrified by the Swadeshi Movement. They knew that their hold on India would last only as long as they maintained economic control over the people of India, and the Swadeshi Movement threatened that control.

The Great Soul

One believer in the Swadeshi Movement was Mohandas Karamchand Gandhi, one of the greatest philosophers and leaders the world has ever known. Born in 1869 in the Indian region of Porbandar, Gandhi traveled to London to get a law degree. He later moved to South Africa to work as a lawyer for Indian merchants based there.

Gandhi came from a wealthy background, but in South Africa he came fact to face with the suffering and poverty of underprivileged peoples. White South Africans imposed harsh taxes on Indians in order to make sure the Indians did not become too powerful politically.

The work of Gandhi and others to oppose this discrimination met with only limited success, but it led him to begin to develop his ideology of nonviolent resistance.

He called his idea *satyagraha*, which means "insistence on truth" in Sanskrit. He believed that injustices such as those practiced by white South Africans against others were so blatantly wrong that, simply by living and working according to one's own principles, one could change and ultimately overcome one's oppressors without ever resorting to violence. By putting this philosophy into practice, Gandhi and his followers managed to soften some of South Africa's racist laws.

In 1915, Gandhi returned to India, where he immediately started helping the most oppressed and poverty-stricken Indians. Native peasant farmers, cloth-mill workers, and the like found a staunch ally in Gandhi, who earned their trust quickly. Before long, he had a very large following among the poor, who granted him the title Mahatma, which means "Great Soul" in Sanskrit. Soon, a terrible event pressed Gandhi toward urgency.

The Struggle Continues

In 1919, British General Reginald Edward Harry Dyer ordered his troops to open fire on a large group of peaceful native protestors. His soldiers killed almost 400 people and wounded thousands. This massacre, called the Amritsar Massacre, encouraged Gandhi to work even harder to fight for independence from British rule. And fight Gandhi did — but never violently. He urged all Indians to live according to the ideals of the swadeshi movement, but he also began staging protests by directly violating unjust British laws.

One way the British kept Indians poor and dependent was by taxing salt, an important commodity in Indian cooking. The British insisted that they earn money off the manufacture and sale of all salt. Gandhi believed this to be yet another unjust law, so he flagrantly and publicly violated it as a symbol of his objection to British rule.

In 1930, he led the Salt March, in which he walked many miles to the ocean and made salt from the waves by a traditional Indian method.

Independence at Last

Several factors pressed Britain into granting independence to India in 1947. World War II had fatigued the British military and sapped the will of the British people to fight to keep India. The ideals for which the Allies had fought the Nazis were simply not consistent with colonial oppression. Furthermore, Indians on the subcontinent had begun to fight among themselves.

Hindus and Muslims frequently fought one another over difference of religious ideology, even though they both wanted independence from Britain. Gandhi was himself a Hindu, but he believed that violence between Hindus and Muslims must stop. Several times when violence erupted between the groups, Gandhi went on hunger strikes in protest. He came near to death on one of these strikes, and he was quite willing to die for his principles. Dismayed by the violence, Gandhi refused even to celebrate when independence was granted from Britain.

Not all Hindus and Muslims agreed with Gandhi about the importance of unity. Although Gandhi had many followers — Hindu, Muslim, and even British — some believed that his charismatic leadership and ideas about nonviolence threatened to destroy or undermine their own principles. Through nonviolent leadership and hunger strikes, Gandhi had managed to stop rioting in Calcutta and had brought peace to the city of Delhi in January 1948. But on January 30, 1948, a Hindu fanatic Nathuram Godse shot and killed Gandhi.

During his life, Gandhi's leadership and charisma earned him both fear and admiration from the British. From native Indians, he received adoration. His ideas about nonviolence and the evils of colonialism not only helped push the British out of India, they influenced the entire world. Not long after India won its independence in 1947, European colonialists began to liberate countries they had long exploited all over the world.

The word "swadeshi" means "home-country things" in Swahili. Followers of the Swadeshi Movement believed that only by buying goods made in their home country of India could South Asians hope to break British rule.

"Civil Disobedience"

Gandhi was greatly influenced by Henry David Thoreau's *Civil Disobedience*. Here is an excerpt from Thoreau's essay: The authority of government, even such as I am willing to submit to — for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well--is still an impure one: to be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual.
–Henry David Thoreau, *Civil Disobedience*

1. Would nonviolence as practiced by Gandhi have any affect upon a dictator like Hitler, Saddam Hussein or Slobadan Milosivic? Why or why not?

2. Satyagraha maintains that opponents must be converted by demonstrations of purity, honesty and humility. Can you think of ways that this could be used in your own life to diffuse potentially violent situations?

3. Gandhi called his autobiography “The Story of My Experiments with Truth.” What do you think he meant by this?

4. What role did the media play in Gandhi’s version of nonviolence? Would his actions had the same effect 50 years before, when there were no newsreels or radio broadcasts?

5. During the salt march the Indians broke the British law against making salt. What is the difference between civil disobedience and ordinary law breaking?

Taken from the Beyond Books website: http://www.beyondbooks.com/wcu91/3j.asp

Attachment D: Vocabulary Definitions

Satyagraha – Hindi word which means 'truth force' or commitment to truth. It was a philosophy introduced in the 20th century by Mahatma Gandhi of India; in practice, it is manifested as a determined but nonviolent resistance to some specific evil. *Satyagraha* was the guiding philosophy for the Indian people in their fight against British imperialism and has been adopted by protest groups in other countries. (taken from http://www.britannica.com/eb/article?idxref=486415)

Ahimsa – Ahimsa is a Sanskrit word which means non-injury which, of course, implies non-killing. But, non-injury is not merely non-killing. In its comprehensive meaning, Ahimsa or non-injury means entire abstinence from causing any pain or harm whatsoever to any living creature, either by thought, word, or deed. Non-injury requires a harmless mind, mouth, and hand. Ahimsa is another name for truth or love. Ahimsa is universal love. It is pure love. Where there is love, there you will find Ahimsa. Where there is Ahimsa, there you will find love and selfless service. (taken from http://www.sivanandadlshq.org/teachings/ahimsa.htm)

Constructive Work – concept promoted by Gandhi of the importance of manual labor and the ability to do things with not only the mind but with heart and hand as well.

Attachment E: My Faith in Nonviolence

by Mohandas Gandhi

I have found that life persists in the midst of destruction and, therefore, there must be a higher law than that of destruction. Only under that law would a well ordered society be intelligible and life worth living. And if that is the law of life, we have to work it out in daily life. Wherever there are jars, wherever you are confronted with an opponent, conquer him with love. In a crude manner I have worked it out in my life. That does not mean that all my difficulties are solved. I have found, however, that this law of love has answered as the law of destruction has never done. In India we have had an ocular demonstration of the operation of this law on the widest scale possible. I do not claim therefore that nonviolence has necessarily penetrated the 300 million, but I do claim that it has penetrated deeper than any other message, and in an incredibly short time. We have not been all uniformly nonviolent; and with the vast majority, nonviolence has been a matter of policy. Even so, I want you to find out if the country has not made phenomenal progress under the protecting power of nonviolence.

It takes a fairly strenuous course of training to attain to a mental state of nonviolence. In daily life it has to be a course of discipline though one may not like it, like, for instance, the life of a soldier. But I agree that, unless there is a hearty cooperation of the mind, the mere outward observance will be simply a mask, harmful both to the man himself and to others. The perfect state is reached only when mind and body and speech are in proper coordination. But it is always a case of intense mental struggle. It is not that I am incapable of anger, for instance, but I succeed on almost all occasions to keep my feelings under control. What, ever may be the result, there is always in me a conscious struggle for following the law of nonviolence deliberately and ceaselessly. Such a struggle leaves one stronger for it. Nonviolence is a weapon of the strong. With the weak it might easily be hypocrisy. Fear and love are contradictory terms. Love is reckless in giving away, oblivious as to what it gets in return. Love wrestles with the world as with the self and ultimately gains mastery over all other feelings. My daily experience, as of those who are working with me, is that every problem lends itself to solution if we are determined to make the law of truth and nonviolence the law of life. For truth and nonviolence are, to me: faces of the same coin.

The law of love will work, just as the law of gravitation will work, whether we accept it or not. Just as a scientist will work wonders out of various applications of the law of nature, even so a man who applies the law of love with scientific precision can work greater wonders. For the force of nonviolence is infinitely more wonderful and subtle than the material forces of nature, like, for instance, electricity. The men who discovered for us the law of love were greater scientists than any of our modem scientists. Only our explorations have not gone far enough and so it is not possible for everyone to see all its workings. Such, at any rate, is the hallucination, if it is one, under which I am laboring. The more I work at this law the more I feel the delight in life, the delight in the scheme of this universe. It gives me a peace and a meaning of the mysteries of nature that I have no power to describe.

Practically speaking there will be probably no greater loss in men than if forcible resistance was offered; there will be no expenditure in armaments and fortifications. The nonviolent training received by the people will add inconceivably to their moral height. Such men and women will have shown personal bravery of a type far superior to that shown in armed warfare. In each case the bravery consists in dying, not in killing. Lastly, there is no such thing as defeat in nonviolent resistance. That such a thing has not happened before is no

answer to my speculation. I have drawn no impossible picture. History is replete with instances of individual nonviolence of the type I have mentioned. There is no warrant for saying or thinking that a group of men and women cannot by sufficient training act nonviolently as a group or nation. Indeed the sum total of the experience of mankind is that men somehow or other live on. From which fact I infer that it is the law of love that rules mankind. Had violence, i.e., hate, ruled us, we should have become extinct long ago. And yet the tragedy of it is that the so-called civilized men and nations conduct themselves as if the basis of society was violence. It gives me ineffable joy to make experiments proving that love is the supreme and only law of life. Much evidence to the contrary cannot shake my faith. Even the mixed nonviolence of India has supported it. But if it is not enough to convince an unbeliever, it is enough to incline a friendly critic to view it with favor.

From Nonviolent Resistance, Schocken Books, 1961

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