

HANDBOOK NONVIOLENT POWER



FOR A PEACEFUL SOCIETY



**MAKE OUR WORLD SAFER, REDUCE ALL VIOLENCE !
USE A NONVIOLENT APPROACH !**

THANK YOU VERY MUCH

PROGRESS BUDGET MANUAL NONVIOLENT POWER

In 2009 and 2010 we asked for donations to support the many costs we had to make in the initial phase of the publication of the Handbook Nonviolent Power. In a relatively short period, we generously exceeded the target amount of € 10,000. The following contributions were received, for which we would like to thank everyone.

AcentrA Promotions: 125; B.: 125; B.: 125; C.: 200; F.: 500; G.: 150; H.: 3000; H.: 250; K.: 150; Theo Lieverse: 1000; Blue Iris Foundation: 1500; Lindenhof Foundation (*): 2500; M.: 200; P.: 125; Klaas Pranger and Jo Schoenmakers: 125; R.: 1000; S.: 150; W.: 125
= total € 11,350.00.

() So that this handbook can also inspire many young people
to a way of life that respects all living beings
and the awareness increases that everything is connected.*

Many thanks also to:
Mrs. Maaïke van Weeren, who voluntarily
has translated a substantial part of the Handbook into English.

We thank the donors of our organization for their annual
financial support for our work so that, among other things,
this Handbook could be published.

(Front photo: ANP photo via Hollandse Hoogte, Amsterdam, April 2000.)

HANDBOOK NONVIOLENT POWER FOR A PEACEFUL SOCIETY

- A. Opening pages, progress and content, keywords (*to follow*);
- B. 166 Inspiring persons from the nonviolent movement;
- C. Important organizations of the nonviolent movement;
- D. Principles, history, theories, methods and operation of nonviolent power;
- E. Key points of peace skills for daily acting and living together (lifestyle, social behavior, citizenship), viewed from a nonviolent approach;
- F. A peaceful lifestyle and conflict management (personal, social, regional, national, international and information, education, training, planning, dynamics, tactics, strategy);
- G. Impressive examples of nonviolent actions and campaigns;
- H. Inspiring poems, statements, prayers for peace and ideas, photos, songs, symbols;
- I. Information about books, exhibitions, films and performances etc.;
- J. Historical developments, important learning points, research, wishes, future;
- K. Miscellaneous.

STICHTING VOOR ACTIEVE GEWELDLOOSHEID

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'Movement for Nonviolent Power and Conflictmanagement'
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A

Opening pages

Progress

Content

For the Many

Keywords (to follow)

HANDBOOK NONVIOLENT POWER FOR A PEACEFUL SOCIETY

PROGRESS

With a lot of enthusiasm and optimism we* started compiling this (loose-leaf) Handbook in 2008.
(*The 'Foundation for Active Nonviolence' in The Netherlands, started in 1966.)

The intention was to publish about 24 pages a year (around 12 each spring and autumn) and to work on a thorough translation into English.

The aim: to provide the most important information about the principles, methods and objectives of nonviolent power and put it together on a separate website in English for anyone, anywhere in the world, who is interested in this.....and has a basic knowledge of the English language.



The estimate was that this could be achieved in five years. Everything went according to plan, but gradually it became clear that we had more material than the estimated ones $5 \times 24 = 120$ pages. In the meantime (July 2019) the basic version starts to come around: at the moment about **300 pages**.

With the translation in English we are well on schedule, although the text still needs to be checked by an English-speaking person, and the copyrights of some texts and photos must also be arranged.

With the realization of the English Handbook-website a *global reference work* will arise, full of *useful, inspiring* and *up-to-date* material for our society and future generations.

This also makes international exchange about ideas, wishes and experiences possible. In the next years it will become clear whether an English-oriented nonviolent peace organization can undertake this activity.
[Photo: Dutch ring binder from: 'Handboek Geweldloze Kracht' / 'Handbook Nonviolent Power' .]

CONTENT

The Handbook (July 2019) has the following pages and structure:

A) Opening pages, content, keywords: *progress and content (July 2019)*

B) 166 inspiring persons from the nonviolent movement:

B.1.1- 1.10 166 inspiring persons (Mai 2009, revised: April 2013 and July 2019)

B.2.1 / 2.2 Kwan Yin / Akhenaten (April 2013)

B.2.3 / 2.4 Moses / Isaiah (April 2013)

B.2.5 / 2.6 Lao Tse / Pythagoras (April 2013)

(to continue)

C) Important organizations of the nonviolent movement:

C.1 / 2 IFOR / International Fellowship of Reconciliation (May 2009)

C.3 / 4 WRI / War Resisters' International (May 2009)

- to be expanded with about 50 examples -

D) Principles, history, theories, methods and operation of nonviolent power:

D.1.1 - D.1.10 The basis of nonviolent power (June 2010)

Cycle of Life; Nonviolent power and aggression; Nonviolent strength and violent strength; Use of words; Strong and weak nonviolence; Nonviolence as a philosophy of life; Nonviolence as strategy; Principle and strategic choice for nonviolent conflict approach; Choices for nonviolent power; Mainstreams 'nonviolent strength' and 'violent strength' in opinions and actions; Towards a more peaceful, respectful and safe society: Draw the Line!

D.2.1 - D.2.4 History of the nonviolent movement (June 2010)

Development; Bart de Ligt (1883-1938); Peter Brock (1920-2006); Overview of the history of nonviolent defensiveness.

D.3.1 - D.3.18 Theories of Nonviolence (June 2010 / Dec.2010) (Source: Daniel Mayton)

1) Philosophical Views 2) Anthropological Views 3) Sociological Views 4) Psychological Views 5) Political Views 6) Multidisciplinary Views

D.4.1 - D.4.4 The Methods of nonviolent action (June 2010) (Source: Gene Sharp)

Stay true to the method; Risks; Three main categories; 198 Methods of nonviolent action

D.5.1 - D.5.33 The Dynamics of nonviolent action (Source: Gene Sharp)

(June 2010 / May 2011 / Dec.2012 / April 2013)

A) Laying the groundwork for nonviolent action

B) Challenge brings repression

C) Solidarity and discipline to fight repression

D) Political jiu-jitsu

E) Three ways success may be achieved

F) The redistribution of power

E) Key points peace skills for daily acting and living together (lifestyle, social sciences, citizenship), viewed from a nonviolent approach:

E.1.1 - E.1.3 Gandhi's ten top principles; E.1.4 Symptoms of Inner Peace (June 2012)

E.2.1 - E.2.4 Manifesto 2000; Nonviolence in the family; Building a Decade of Peace and Nonviolence; Actions for a Culture of Peace and Nonviolence (renewed: June 2012)

E.3.1 - E.3.8 Games in a peace culture / Metapontum (June 2012 / rest to follow)

E.4.1 - E.4.8 Sport and gymnastics in a peace culture (to follow)

F) Peaceful lifestyle and conflict management (personal, social, regional, national, international and information, education, training, planning, dynamics, tactics, strategy):

(Source: Daniel Mayton)

FA1.1 - FA1.22 A) Intrapersonal Perspectives of Nonviolence (June 2014 / June 2015)

FB1.1 - FB1.28 B) Interpersonal Perspectives of Nonviolence (Dec.2015 / June 2017)

FC1.1 - FC1.36 C) Cultural and Societal Perspectives of Nonviolence (2018)

Police and Army

That situations of injustice, oppression, exploitation and criminality occur within society is a **reality**. In addition to what is being done about this (and against it) (including up-bringing, education, citizenship education, social services, legal system), the 'police organisation' is a supplement to this.

With regard to the defense of its own country, its interests and conflicts elsewhere, there are cooperation bodies, trade relations, diplomacy and the 'military organisation'. As countries become more democratic, this also has an effect on police force and military device. Dictatorial regimes or organizations will be more focused on methods of violence. The body of thought and the use of nonviolent methods (see the 'Hand-book') offer a humane, democratic and powerful basis for defense. (See also www.bmartin.cc/pubs/19sdl for the 2019 release, and free to download-book, 'Social Defense', 174 pages.)

G) Impressive examples of nonviolent actions and campaigns:

G.1 Nonviolent actions, campaigns and movements (Dec.2009)

G.2 Shiprah and Puah (1300 BCE): Hebrew midwives refused to kill newborn babies (Dec.2009)

G.2 Mahaprajapati (ca. 500 BCE): Buddha allowed her, after a walk with 500 women, founding an 'Order for Women' (Dec.2009)

G.3 Withdrawal actions by the Plebejers (494 BCE / 449 BCE / 287 or 258 BCE): masses of them left Rome to get social and political improvements (Dec.2009)

G.3 Tusculum transforms attack (375 BCE): effectively defending itself by not participating in the violence during the attack of the Roman army (Dec.2009)

G.4 Lysistrata (411 BCE / ca.1600 / 1963/2001/2003): sexual abstinence to halt the carelessness or the violent behaviour of men (Dec.2009)

- expandable with about 50 examples - (BCE: Before Common Era)

H) Inspiring poems, statements, prayers for peace and ideas, photos, songs, symbols:

poems:

H.1 / H.2 "People asked to learn peace", Coert Poort (1922-2004)

"Gandhi"; "Soft Powers", Henriëtte Roland Holst (1869-1952) (Dec.2011)

statements: - expandable with more poems -

H.2.1 / H.2.2 Short inspirational statements (Dec. 2009) - expandable with more statements -

prayers for peace:

H.3.1 - H.3.8 Bahá'í; Buddhist; Christian; Hindu; Native; Jainist; Jewish; Muslims;

Quakers; Shinto; Sikh; Sufi; Zoroastrian (Dec.2011)

I) Information about books, exhibitions, films and performances etc.:

books:

I.1.1 / I.1.2 "Protest, Power and Change"; Research Guide "Nonviolent Action" (May 2009)

I.1.3 / I.1.4 People Power and Protest; The Politics of Nonviolent Action (Dec. 2009)

I.1.5 / I.1.6 The most important books of Gene Sharp;

Nonviolence and Peace Psychology, D.M.Mayton (June 2010)

exhibitions: - expandable with about 30 books -

I.2.1 / I.2.2 Peace museums; View of Peace (Dec.2009)

I.2.3 / I.2.4 Forgiving - Reconciling; 1000 Peace Women (Dec.2009)

J) Historical developments, important learning points, research, wishes, future:

A) Historical Developments: development of humanity and nonviolent power

J.A1.1 - J.A1.12 1. Spiral Dynamics (Dec. 2013) (to be continued)

J.A2.1 - J.A2... 2. Religion and Nonviolence (Dec.2014 / July 2016 / Dec.2016)

A) Indian heritage

- Jainism (probably about 5000 years ago)

- Hinduism (probably about 5000 years ago)

- Buddhism (proclaimed by Buddha, 2500 years ago)

B) Persian heritage

- Zoroastrism (proclaimed by Zoroaster / Zarathustra, about 3200 years ago)

- Manicheism (proclaimed by Mani, about 850 years ago)

C) Middle Eastern / European Heritage

- Judaism (originated from Abraham about 4,000 years ago)

- Christianity (was proclaimed by Jesus Christ, 2000 years ago)

- Islam (was proclaimed by Mohammed, 1400 years ago)

D) Chinese heritage

- Confucianism and Daoism / Taoism (originated about 2400 years ago)

E) Indigenous heritage

K) Miscellaneous

Universal, Religious, Spiritual, Social Principles:

What you do not want to happen to you, do not do that to anyone else !

Treat others the way you want to be treated yourself!

These 'rules of life', which have been around for thousands of years, are extensively discussed on the internet.

For the Many

Although the intention was to have the Handbook compiled by several people, only a few people offered it. On the other hand, the financial support and appreciation for this project was generous.

After acknowledging my conscientious objections to the use of violence, I came in contact with the, by then, 'Foundation for Nonviolent Defensibility' in 1969 for which I have been working for 50 years. Tackling the causes of violence and developing methods to resolve problems and conflicts in a constructive and peaceful manner was something that appealed to me a lot. In the Dutch language there was little to be found about it, so I started publishing articles and books through the foundation.



*Wim Robben (1949)
(photo: 2014)*

I also became an editor of their magazine. In addition, I decided to study history so that I would have a good foundation for my work. Through participation in WRI (War Resisters' International) Conferences, I came in contact with soul mates from many parts of the world.

The period July 1977 - July 1978 I undertook, together with my girlfriend, a world tour that began with participation in an international conference for trainers in Mexico.

Then we traveled to the 'Movement for a New Society' (Philadelphia) to participate in their inspiring two-week training program. The Greyhound buses took us to Los Angeles where we took the plane to Japan. There, through the Servas organization, we were a guest at Dr. Harada in Hiroshima, who was the first doctor to be called back to that city when the atomic bomb had fallen.

We traveled on to Indonesia, Malaysia, Thailand, Sri Lanka and India.

Everywhere we went to projects that were active in a "Gandhian way". In India we spent a week in the ashram of Vinoba Bhave and we talked to him. Via Pakistan, Afghanistan (where we were stuck in our hotel for a few days in Kabul due to a coup), and Iran (then Persia) we traveled via Greece back to the Netherlands. The deep connection with the "International Nonviolent Movement" was laid.

Many activities and events followed. The many years of collaboration with Gene Sharp, the contact with historian Peter Brock, the 'Bart de Ligt-Fonds' (which published books about him), the 'Social Peace Training Program' for conscientious objectors against violence, the 'Gandhi Peace Center' which among other books published his autobiography in Dutch. The purchase of a monastery in Handel (near Eindhoven) where Ark Community "The Weyst" started. Many initiatives in the field of information and training. And the most important thing in my life: the care and upbringing of our children, an activity we shared 50/50 because we both worked part-time (my wife as a speech therapist, I for the Foundation).

All this laid the base for the desire and the challenge to take the initiative for the Handbook in 2008. Not a scientific publication for the few, but a free accessible publication **for the many**. Most chapters have been compiled by me based on the material I found; some parts are from my hand. For parts D.3 and F I used the book by Daniel Mayton. For part D.4 and Part 5 the work of Gene Sharp.

The foundation has been laid, although I want to add further additions in the coming years.

The English-language website (which was already recorded in 2009) can be filled. (Wim Robben)

Addition:

- (*) since the 1980s: Foundation for Active Nonviolence (SVAG - Netherlands)
- * Servas: organization set up in 1949 to offer "peace people traveling" 2 days free stay with peace people in other countries. Currently: more than 100 countries / 15,000 households (members).
- * De Weyst (Dutch peace community following the example of Lanza del Vasto in France: see text and photo 76).
- * Book by Daniel Mayton: see page I.1.6 of the Handbook.
- (photos) Bart de Ligt (57) / Vinoba Bhave (72) / Peter Brock (90) / Gene Sharp (100).

E-mail: info@geweldloosactie.nl

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B

*166 inspiring persons
of the nonviolent movement*

See content on the reverse.

B

Inspirators

Inspired

Sources

Choice of these persons

Short biography of:

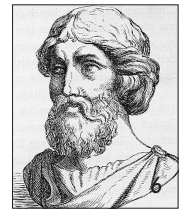
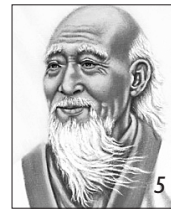
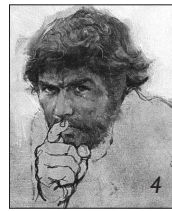
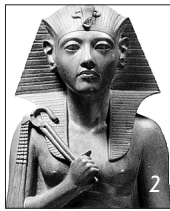
Guan Yin, Akhenaten, Moses,

Isaiah, Lao Tse, Pythagoras,

to be continued

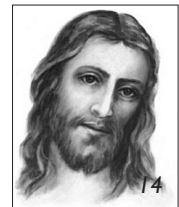
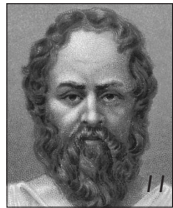
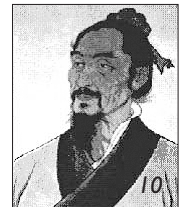
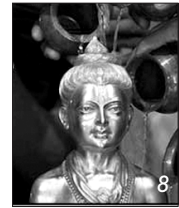
INSPIRING PERSONS OF THE NONVIOLENT MOVEMENT

INSPIRATORS



Truly ... I say to you:
the venerable saints,
who were, are or will be,
all say, speak, proclaim,
declare the following:
no animal,
no plant,
no highly developed creature,
no other living creature,
may be beaten, dominated, overpowered,
be exhausted or destroyed.
That is the pure, unchangeable, eternal law,
proclaimed by those who know,
because they understand the world.

Mahavira (ca 550 BCE)
(photo 8)

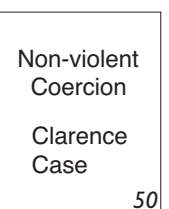
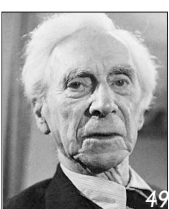
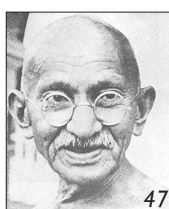
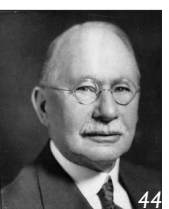
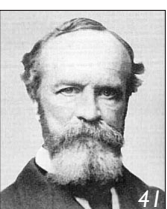
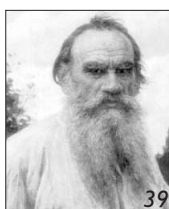
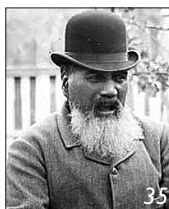
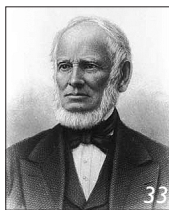
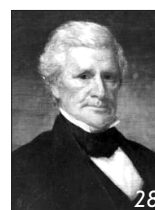
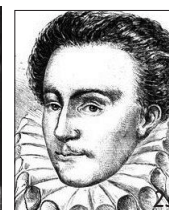
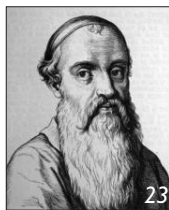
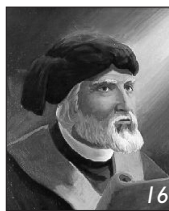
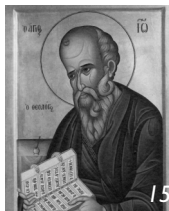


- 1) Kwan Yin (ca 2600 BCE) Chinese hermit who is honored as "divine mother of life energy."
- 2) Akhenaten / Amenhotep IV (ca. 13rd century BCE). Philosophy, theology and art-oriented Egyptian pharaoh who made the 'Sun God' Aton, source of all life (the mild God of goodness and peace), the main god of the Egyptian people.
- 3) Moses (ca 13rd century BCE). Prophet, and leader of the Israelites on the exodus from Egypt, through whom the Ten Commandments (including "Thou shalt not kill") were passed on.
- 4) Isaiah / Isiah (765-695 BCE). Old Testament Israelite prophet. "They (the nations) will no longer learn the war."
- 5) Lao Tse / Laozi (ca 604-507 BCE). Chinese philosopher. He saw "peace" as the basis and goal of all things: a universal-creative and harmonic rhythm, through all apparent harmonies and disharmonies. He despised the war and his inevitable circle; stated, among other things, that evil must be rewarded with good and that the soft conquers the hard.
- 6) Pythagoras (ca 569 - ca 507 BCE). Greek mathematician, philosopher and reformer.
- 7) Buddha (ca 560 - ca 480 BCE). Founder, from India, of Buddhism that, among other things, focuses on everyone's own process of deliverance from suffering and violence, and relies, among other things, on inner strength, spiritual resilience, compassion and nonviolence.
- 8) Mahavira (ca 550 BCE). Founder, from India, of the Jain religion who does not want to damage any life.
- 9) Confucius (ca 551-479 BCE). Thinker and social philosopher from ancient China.
- 10) Mo Tzu / Mo Zi / Mo Ti / Motius (ca. 470-ca 391 BCE). Social philosopher and ethicist from ancient China. Emphasizes peace, universal love, equality of all people, and the task of all institutions to work for everyone's well-being.
- 11) Socrates (470-399 BCE). Greek philosopher who emphasized the inner world of man.
- 12) Meng Tse / Mengzi / Mencius (372-289 BCE). Chinese philosopher who emphasized the goodness of human nature. The four main virtues were: humanity, duty, ceremonial behavior and insight.
- 13) Emperor Asoka (304-232 BCE). Indian prince, initially a cruel ruler, who, after converting to the Buddhism, committed himself in a grand way to social justice, peace and well-being for everyone.
- 14) Jesus of Nazareth (0 - 33). Founder, from Palestine, of Christianity. His Gospel, as a message of liberation, including the Sermon on the Mount is still of great influence.

[ca = approx(imate)] [BCE = Before Common Era]

INSPIRED

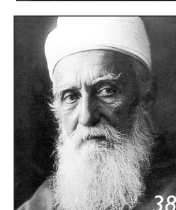
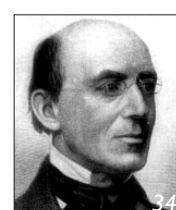
- 15) Paul (ca. 3 - ca. 62). Played an important role in the early development and spread of Christianity in the Mediterranean countries. Initially a fierce fighter of the followers of Jesus of Nazareth, he became one of the most important Evangelists of the Christian doctrine.
- 16) Tertullian (ca. 160 - ca. 230). Born in Carthage (current Tunisia). Became a passionate adherent of Christian doctrine and emphatically refused any participation in the war.
- 17) Mani (ca. 217-274). Born in Mesopotamia, he spent his childhood with a Jewish-Christian religious community. At the age of 24, Mani experienced how his higher ego "woke up". He went to India, among other places, to become acquainted with Buddhism and came to the conclusion that this religion, as well as the doctrine of Zarathustra, and the Jewish and Christian religions were not essentially different. "His teachings spread from Africa to China, from the Balkans to the Arabian Peninsula in a completely non-conflicting way." He stated that "Salvation" could be achieved through education, vegetarianism, fasting, and chastity.
- 18) Francis of Assisi (ca. 1181-1225). Italian founder of a Christian monk order. He chose a life of poverty, prayer and service. Nonviolence without weapons, even without the weapon of the word, played an important role in his life. He also showed great love for the Creation. The "Sun Song" that he wrote was an ode to nature.
- 19) Clara of Assisi (1194-1253). Inspired by Francis, and spiritually strongly associated with him, she founded an order for women in Assisi (Italy).
- 20) Peter Chelcicky (ca. 1390-ca. 1460). Christian and political leader from Bohemia (current Czech Republic); the first pacifist writer of the Renaissance. Claimed that physical power cannot destroy evil. Forerunner of the Mennonite movements and great influence on, among others, Erasmus and Menno Simons.
- 21) Erasmus (1469-1536). Dutch humanist; champion of tolerance and universal peace.
- 22) Johannes Ludovicus Vives (ca. 1470-ca. 1540). Spanish humanist who, fearing persecution, had to flee to Leuven (present-day Belgium) and had much contact with Erasmus whose views he shared.
- 23) Menno Simons (1496-1561). Baptist religious leader from the Netherlands (province of Friesland). His followers became the Mennonites.
- 24) Conrad Grebel (ca. 1498-1526). Swiss reformer who helped lay the foundation for the Baptist movements. Rejected any form of violence and war, both in personal life and in politics.
- 25) E. de la Boétie (1530-1563). Young French lawyer who, with his "Treatise on Voluntary Slavery", which describes the mechanisms of oppression by a tyrant, supported civil disobedience against oppressors. Still reprinted and of influence.
- 26) George Fox (1624-1691). British pastor; founder of the Religious Society of Quakers.
- 27) William Penn (1644-1718). Coming from London, he became a Quaker and founded the Pennsylvania colony in America. Respectfully and unarmed, he made contact with the Indian population, which in turn signed a treaty of peace and friendship. While in other parts of America massive massacres and slaughter took place since the arrival of the "Christians", Pennsylvania, unarmed and without an army, was an oasis of peace for more than 70 years.
- 28) William Allen (1770-1843). British scientist and Quaker who took the initiative in 1814 for the "Society for the Promotion of Permanent and Universal Peace" established in 1816 (often called "London Peace Society" and from 1930: "International Peace Society").
- 29) David L. Dodge (1774-1852). American businessman who took the initiative in 1812 for the "New York Peace Society", founded in 1815, actually the first peace organization in the world.
- 30) Chief Seattle (c. 1786-1866). Canadian Chief See-ahth; gave famous speech in 1848.
- 31) Lucretia Mott (1793-1880). American teacher, Quaker and social reformer, who resisted slavery and fought for women's rights.
- 32) Sojourner Truth (ca. 1797-1883). Grew up in an American slave family but managed to be released at a later age and started fighting for the abolition of slavery and for women's rights.
- 33) Adin Ballou (1803-1890). Raised in a Baptist family, he became a prominent Christian pacifist. He wrote "Christian Non-Resistance".
- 34) W. L. Garrison (1805-1879). American journalist and social reformer; fought slavery.
- 35) Te Whiti o Rongomai (ca. 1815-1907). Spiritual leader of the Maoris; rejected any violence and waged a nonviolent struggle against the capture of Maori areas by the New Zealand government.
- 36) Elizabeth Cady Stanton (1815-1902). American social activist and women's rights fighter.
- 37) Henry David Thoreau (1817-1862). American writer, historian, philosopher and anti-slavery activist who influenced many with his essay "Civil Disobedience" (1846). In 1838 he wrote that the struggle for freedom and justice must be fought with weapons that are forged in the hearts of people and in which one can be a hero without moving a finger.
- 38) Bahá'u'lláh (1817-1892). Founder, from Persia (now Iran), of the Baha'i Faith.
- 39) Tolstoy (1828-1910). Russian writer; advocated Christian charity and peacefulness.
- 40) Kunta-haji (ca. 1829-1867). Chechen Muslim mystic and peace activist nowadays called the "Chechen Gandhi."
- 41) William James (1842-1910). Influential American psychologist and philosopher who stated in his book "The Moral Equivalent of War" (Feb. 1910) that pacifism will never be successful by preaching against warfare, but if one develops methods based on a different human energy.
- 42) Bertha von Suttner (1843-1914). Austrian peace activist. Wrote the novel "Die Waffen nieder!" ("The Weapons down!") She was the first woman to receive the "Nobel Peace Prize" (1905).
- 43) Jane Addams (1860-1935). Leading American social reformer and peace activist. First president of the WILPF ("Women's International League for Peace and Freedom" ± 1919).
- 44) Rufus Jones (1863 - 1948). Co-founder of the Quaker Aid Organization "American Friends Service Committee" (1917) who, among other things, encouraged "conscientious objectors against the use of force" to perform relief work in Europe. In 1927 he visited Gandhi in India and in 1938 he went to Germany to offer help to Jewish people.
- 45) Emily Greene Balch (1867-1961). American academic, writer and co-founder of the WILPF.
- 46) Herbert Runham Brown (1867-1956). The first secretary of the WRI ("War Resisters" International).
- 47) Gandhi (1869-1948). Indian ethical-spiritual and political Hindu leader, and social reformer. Of great significance for the nonviolent movement and all peace activists from ± 1900.
- 48) Henriette Roland Holst (1869-1952). Dutch poet / writer and peace activist.
- 49) Bertrand Russell (1872-1970). British philosopher and champion of social renewal and prominent anti-war activist.
- 50) Clarence M. Case (1874-1946). American sociologist and Quaker who wrote the first methodological study with "Non-Violent Coercion: A Study in Methods of Social Pressure" (1923).
- 51) Peter Maurin (1877-1949). French social activist. Became co-founder of "The Catholic Worker" (1933) in the US.
- 52) Henry Hodgkin (1877-1933). English Quaker; co-founder of the FOR: Fellowship of Reconciliation (1914).



*Universal peace
is not a question of possibility,
but of necessity.
It is not only the aim,
but the normal condition of civilization.
We think we have attained civilization
while we are still loaded
with the barbarities of war.*

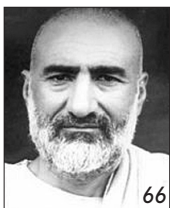
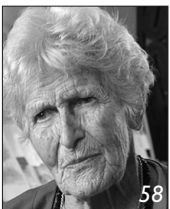
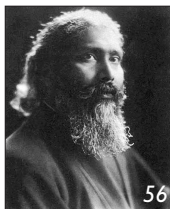
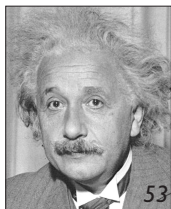
*Bertha von Suttner (1912)
(photo 42)*

Her novel "Die Waffen nieder!" ("The Weapons down!") was translated into 16 languages and hundreds of thousands copies were sold. She argued for an international 'Court of Arbitration', so that countries could submit their conflicts to this Court instead of waging war over it. Then in 1899 the First International Peace Conference was convened at government level (in The Hague). She felt this as the crowning glory of her work. It was decided to set up such a 'Court' and to that end the 'Peace Palace' (1907-1913) was build in The Hague, Netherlands. She was the first woman to receive the 'Nobel Prize for Peace' (1905).



*Non-violent
Coercion
Clarence
Case*

- 53) Albert Einstein (1879-1955). German-Swiss-American physicist, from Jewish family, who took a personal pacifist position. He greatly admired Gandhi.
- 54) Pierre Ceresole (1879-1945). Swiss engineer and peace activist. Founder of the nonviolent Service Civil International (1920).
- 55) Jeannette Rankin (1880-1973). First female Congressmember (Republican) of the US, but convinced war opponent and supporter of Gandhi and King.
- 56) Inayat Khan (1882-1927). Indian Sufi master and musician; lived from 1912 in US and Europe.
- 57) Bart de Ligt (1883-1938). Dutch peace activist and researcher. Main Books: "Peace as Action."
- 58) Beatrice Boeke-Cadbury (1884-1976). English Quaker who, together with partner Kees Boeke, committed to peace.
- 59) Kees Boeke (1884-1966). Dutch Quaker, peace activist and educational innovator (Werkplaats Kindergemeenschap / Workplace Childcommunity).
Closely involved in setting up IFOR (International Fellowship of Reconciliation) in their home in Bilthoven in 1919 and PACO (1921), converted into WRI (War Resisters' International) in 1923.
- 60) A.J. Muste (1885-1967). Born in the Netherlands and immigrated to the US as a child; socialist and active in the labor and peace movement.
- 61) Friedrich Siegmund-Schultze (1885-1969). German theologian and social pedagogue; co-founder of the Fellowship of Reconciliation (1914).
- 62) Richard Gregg (1885-1974). American social philosopher; wrote "The Power of NonViolence" (1934).
- 63) Muriel Lester (1885-1968). English Baptist peace activist; contacted Gandhi for IFOR.
- 64) Diderich Lund (1888-1986). As a WRI member, he played an important role in nonviolent resistance in WW2 in Norway.
- 65) T.Kagawa (1888-1960). Japanese socio-religious (Christian) reformer and peace activist.
- 66) Abdul Ghaffar Khan (1890-1988). Muslim leader of the Pathans in West Pakistan. Called the "Gandhi of the Border Region".
- 67) José Brocca (1891-1950). Spanish Republican and WRI leader who chose nonviolent resistance during the Spanish Civil War.
- 68) Devere Allen (1891-1955). American journalist and peace activist. Advocated methods of non-violent resistance.
- 69) Stephen King-Hall (1893-1966). English naval commander; advocated nonviolent defense after WW2.
- 70) Aldous Huxley (1894-1963). Anglo-American writer, culture critic and pacifist.
- 71) Krishnamurti (1895-1986). Spiritual teacher from India. From 1911 he often spoke in Europe and the US.
- 72) Vinoba Bhave (1895-1982). Indian nonviolent activist, spiritual leader and co-worker of Gandhi.
- 73) Basil Liddel-Hart (1895-1970). British military historian who attached importance to nonviolent civilian resistance.
- 74) Dorothy Day (1897-1980). American journalist and social activist. Co-founder of "The Catholic Worker".
- 75) Albert Luthuli (1898-1967). South African leader of nonviolent struggle and ANC president.
- 76) Lanza del Vasto (1901-1981). Italian-French philosopher and peace activist. Founded the Gandhian Ark-community in France.
- 77) Peace Pilgrim (1908-1981). American peace activist (Mildred Norman). Walked over 25,000 miles through the US in 28 years to talk about peace.
- 78) Mahmoud Mohammed Taha (1909-1985). He was born in Rufaah, a town in northern Sudan, where he grew up in a Sufi-inspired community. Taha took the position that the years ± 610 - 622, when the prophet Mohammed (ca.570 - 632) lived in Mecca, he proclaimed "True Islam", which was based, among other things, on individual freedom, women's rights and peacefulness. In the years 622 - 632, when the Prophet lived in Medina, the circumstances were such that people no longer followed the original principles of Islam and, among other things, the "jihad of the sword" came into being, which continued into the following centuries, said Taha.
- 79) Dom Helder Camara (1909-1999). Brazilian Catholic bishop and peace activist.
- 80) Krishnalal Shridharani (1911-1960). Co-worker of Gandhi. Wrote "War without Violence".
- 81) Jean Goss (1912-1991). French trade unionist. Together with H.Goss-Mayr (photo 106) active in IFOR.
- 82) Thomas Merton (1915-1968). Catholic theologian who advocated peace and nonviolence, among other things.
- 83) Brother Roger (1915-2005). Swiss-French founder and superior of the Taizé community near Cluny and Macon.
- 84) Joseph Abileah (1915-1994). Austrian / Israeli violinist, and peace activist involved in the WRI.
- 85) Irving Stowe (1915-1974). Lawyer and Quaker Irving Stowe is called "the father of Greenpeace" (1971). Originated from the Canadian "Don't Make a Wave Committee" (Oct. 1969), which protested against US nuclear tests on an island near Alaska. At a meeting of the group, someone said to Stowe, who always greeted him with a peace sign, "Make it a green peace," and it was decided that if they found a boat to protest at that island, they would call it "Greenpeace". That happened in Sept. 1971.
- 86) Adam Curle (1916-2006). Served as a major in the British Army during WW2. Working with soldiers who had been prisoners of war, he was confronted with the traumas caused by conflicts. Becoming a social psychologist, he became a lecturer at the University of Oxford. Together with his 2nd wife, Anne Edie, they joined the Quakers Society. In 1973 he became the first "Professor of Peace Studies" at the University of Bradford, England. During the war in Croatia (1991-1995) he was involved in setting up the "Center for Peace, Nonviolence and Human Rights" in Osijek.
- 87) Thomas Gordon (1918-2002). American psychologist who through his "Gordon method" spread respectful communication and conflict management worldwide, both to children and between adults.
- 88) Joan V. Bondurant (1918-2006). American political scientist. Wrote: "Conquest of Violence; The Gandhian Philosophy of Conflict" (1958 / 1965).
- 89) Pete Seeger (1919-2014). American singer / songwriter and peace activist.
- 90) Peter Brock (1920-2006). Till now the most important (Anglo-Canadian) historian with regard to pacifism.

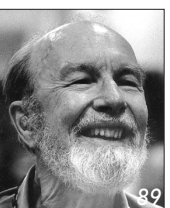
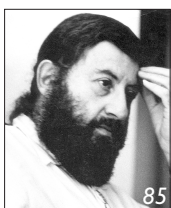
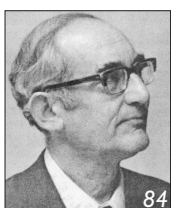
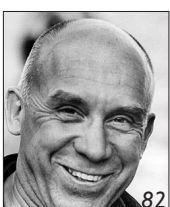
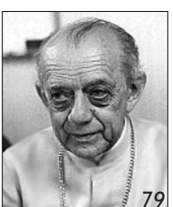
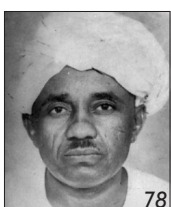
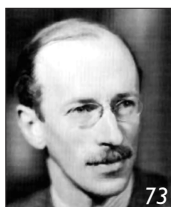
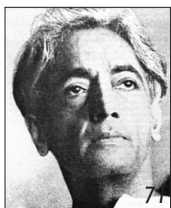
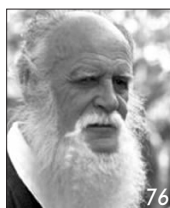
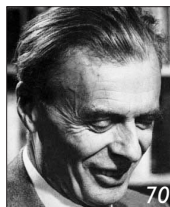


*This is the way of peace:
“Overcome evil with good,
and falsehood with truth,
and hatred with love.”
I shall remain a wanderer
until mankind had learned
the ways of peace.*

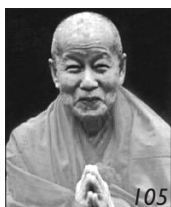
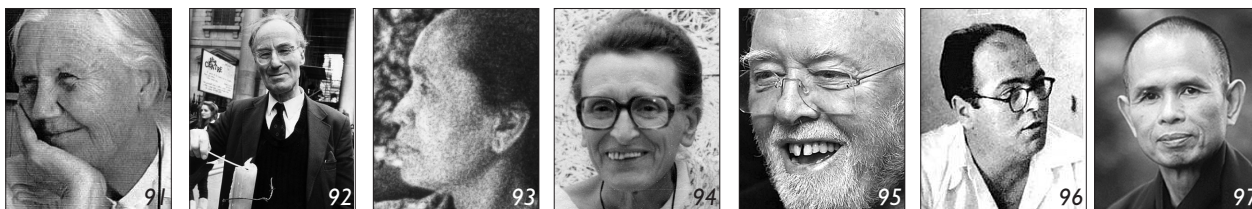
Peace Pilgrim (1908 – 1981)

(photo 77)

*She walked through the United States for 28 years
and traveled over 25,000 miles to meet with people
to talk about peace. The clothes and sandals she was
wearing plus a comb, toothbrush, ballpoint pen and
notebook were her only possessions. She slept where
her shelter was offered and ate where she received
food. She asked for nothing, but "relied on the good-
ness of people". She "felt safe in the love of God."*



- 91) Elise Boulding (1920-2010). American sociologist. Quaker, peace activist and researcher.
- 92) Peter Benenson (1921-2005). English lawyer and founder of Amnesty International.
- 93) Gedong Bagoes Oka (1921-2002). Hindu and social reformer from Bali. Founded two communities in the Gandhian spirit.
- 94) Lea Provo-Eggermont (1921-1997). Belgian founder of two communities in India in the Gandhian spirit.
- 95) Richard Attenborough (1923-2014). English director of the historical film "Gandhi" (1982).
- 96) Danilo Dolci (1924-1997). Italian sociologist who organized nonviolent resistance against the Mafia.
- 97) Thich Nhat Hanh (1926). Banished Vietnamese Buddhist monk and peace activist. Has lived in France since 1966.
- 98) Cesar Chavez (1927-1993). Mexican-American trade union leader and civil rights activist.
- 99) Coretta Scott King (1927-2006). American civil rights and peace activist and partner of M.L.King (photo 102).
- 100) Gene Sharp (1928-2019). American researcher of nonviolent methods of combat. Of great significance for the nonviolent movement.
- 101) Barbara Wiedner (1928-2001). American activist and co-founder of "Grandmothers for Peace".
- 102) M.L.King (1929-1968). American Baptist pastor and civil rights and peace activist.
- 103) Joanna Macy (1929). American eco-philosopher, Buddhist teacher and peace activist.
- 104) Dorothee Sölle (1929-2003). German Lutheran theologian and peace activist.
- 105) Maha Ghosananda (1929-2007). Cambodian Buddhist monk and peace activist.
- 106) Hildegard Goss-Mayr (1930). Austrian theologian and IFOR peace activist. Partner of Jean Goss (photo 81).
- 107) Johan Galtung (1930). Norwegian sociologist. Important contribution to peace and conflict research.
- 108) Desmond Tutu (1931). South African Anglican bishop. Anti-apartheid activist and peace activist.
- 109) A.T.Aryaratne (1931). Sri Lankan Buddhist founder of the Gandhian "Sarvodaya Shramadana Movement".
- 110) Jawdat Said (1931). Leading Syrian scholar who questions the use of violence and advocates a "nonviolent Islam". Said: "Humanity can and should use its God-given ability to attain peace on earth." (Source: Satyagraha Foundation for Nonviolence Studies, March 28, 2014.)
- 111) Adolfo Perez Esquivel (1931). Argentinian human rights activist and leader of Servicio Paz y Justicia (1974).
- 112) Louie Vitale (1932). US Franciscan priest, peace activist (arrested more than 400 times in the last 40 years for protest actions), and co-founder, in 1989, of Pace e Bene ("Peace and All Good").
- 113) Richard Deats (1932). Worked 33 years for the Fellowship of Reconciliation (USA).
- 114) Sulak Sivaraksa (1933). Thai Buddhist spiritual, social and ecological activist.
- 115) Arun Gandhi (1934). South African-American peace activist and grandson of M.K.Gandhi.
- 116) Frederico Mayor Zaragoza (1934). Spanish scientist and politician. As head of UNESCO (1987-1999), he promoted, among other things, peace projects, such as the "Decade for a Culture of Peace and Nonviolence" (2001-2010).
- 117) Marshall Rosenberg (1934-2015). American psychologist. Developed the "Nonviolent Communication" model.
- 118) Dalai Lama (1935). Tibet Buddhist leader and peace advocate. Fled in 1959, because of the Chinese occupation from Tibet to India.
- 119) Walter Wink (1935-2012). American theologian and publicist. He pointed to the myth that violence brings liberation.
- 120) Paride Taban (1936). South Sudanese bishop committed to dialogue, reconciliation and a peaceful society, including through his multi-ethnic "Kuron Peace Village" (since 2005) for young people and leaders of various ethnicities.
- 121) George Lakey (1937). American trainer. Co-founder of the "Movement for a New Society".
- 122) Michael Nagler (1937) is Professor emeritus of Classics and Comparative Literature at UC, Berkeley, where he co-founded the Peace and Conflict Studies Program. He is also the founder of the 'Metta Center for Nonviolence' and author of the award-winning 'Search for a Nonviolent Future'.
- 123) Helen Caldicott (1938). Australian doctor who fights against nuclear weapons and warfare.
- 124) Nigel Young (1938). English peace activist and professor of peace studies [among others: University of Bradford (1973-1983), Colgate University New York (1984-2004)]. 'Editor-in-Chief' of the 'Oxford International Encyclopedia of Peace', based on nonviolence, four volumes, 2,744 pages (completed, after 6 years, in 2010) with contributions from 420 researchers from around the world.
- 125) David Adams (1939). Peace activist, scientist, writer and journalist from the US. Did a lot of research in the field of aggression and published the "(UNESCO) Declaration of Seville on Violence" (1986) in which a large number of scientists came to the following conclusion: "War is not biologically determined; people are more inclined to work on peace." From 1992 - 2001 he worked for UNESCO on the "International Year for the Culture of Peace" (2000). This laid the foundation for the "International UN Decade for Peace and Non-violence for the Children of the World" (2001-2010).
- 126) Wangari Maathai (1940-2011). Kenyan environmental, peace and political activist.
- 127) Ruth-Gaby Vermot-Mangold (1941). Sociologist from Switzerland who came up with the idea in 2002 to nominate "1000 Women for Peace" in 2005 for the Nobel Peace Prize. That would be 100 years after Bertha von Suttner (see 42).
The first preparatory consultation took place in January 2003. The book was completed in September 2005 with peace women from more than 150 countries. However, the Peace Nobel Prize was not awarded to them. (See also page 13: I.2.4.)
- 128) Joan Baez (1941). American singer and songwriter; great commitment to the nonviolent movement.

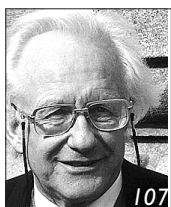


Six Principles of Nonviolence

First, nonviolence is the way of the strong.



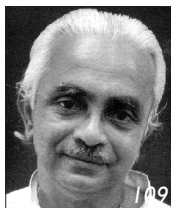
Second, the goal of nonviolence is redemption and reconciliation.



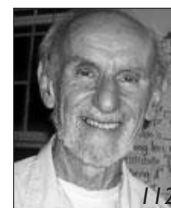
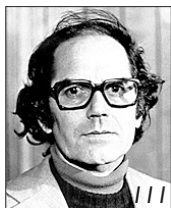
Third, nonviolence seeks to defeat evil, not people.



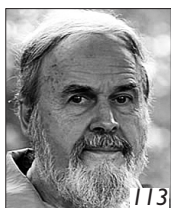
Fourth, nonviolence includes willingness to accept suffering without retaliation, to accept blows from the opponent without striking back.



Fifth, nonviolence avoids not only external physical violence but also internal violence of spirit.

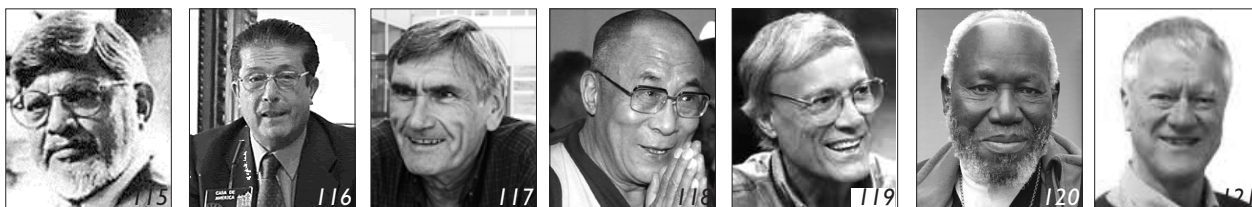


Sixth, nonviolence is based on the conviction that the universe is on the side of justice.

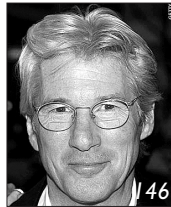
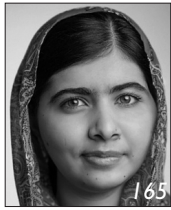
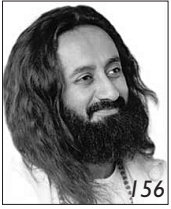
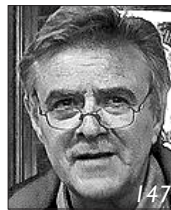
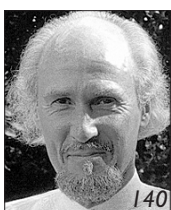
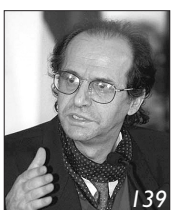
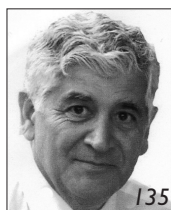
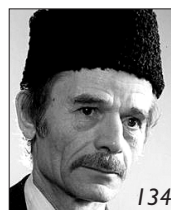
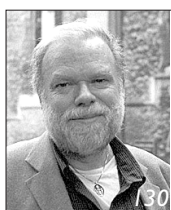


M.L.King (1958)

(photo 102)



- 129) David Hartsough (1941). Great commitment to nonviolent conflict resolution and social change since he met M.L.King in 1956. Quaker. Co-founder of "Nonviolent Peaceforce" and "World Beyond War". Has been committed to nonviolent peace work in the US, Kosovo, the former Soviet Union, Mexico, Guatemala, El Salvador, Nicaragua, Kosovo, Philippines, Iran for over forty years.
- 130) Jim Forest (1941). American editor; IFOR Secretary in the Netherlands (1977-1989); secretary of the Orthodox Peace Fellowship.
- 131) Linda Kavelin-Popv (1942). Developed (with partner and her brother), the "Virtues Project" (1991) that has received international recognition.
- 132) John D.Marks (1943). Founded "Search for Common Ground" (1982), which is committed to nonviolent conflict management from offices in 18 countries. Important activities have been developed by, among others, his partner Susan Collin Marks, from South Africa.
- 133) Betty Williams (1943). Northern Irish Catholic co-founder of "The Community of the Peace People" (1976).
- 134) Mustafa Abdülcemil Dzhemilev (1943). Nonviolent activist from Crimea and Ukrainian Member of Parliament.
- 135) Mubarak Awad (1943). Palestinian psychologist banned by Israel in 1988 who called for non-violent resistance. Founded "Nonviolence International" in the US.
- 136) Scilla Elworthy (1943). Peace activist from Scotland. She studied social sciences in Dublin (Ireland) and obtained her Ph.D at the University of Bradford. Initiated an impressive number of initiatives focused on, among other things, peace, conflict resolution, security, health, ecology, spirituality.
- 137) Marie Dennis (ca.1944). Impressive commitment to fellow human beings, peace and the environment; was a co-founder, and a 23-year participant, of the Assisi Community in a poor district of Washington in 1987. From 2007 co-president of Pax Christi International and, among other things, advocate of the "Catholic Nonviolence Initiative" to give nonviolence a central place in the Gospel.
- 138) Máiread Corrigan-Maguire (1944). Northern Irish Catholic co-founder of "The Community of the Peace People" (1976)
- 139) Ibrahim Rugova (1944-2006). Kosovar Muslim politician. Led nonviolent struggle against Serbian domination.
- 140) Marcel Messing (1945). Dutch spiritual and socially critical, philosopher and author.
- 141) Veronica Pelicarić (1946). Originally she is from Croatia. She grew up in Argentina and now lives in Montreal, Canada. She is a Nonviolence Education Outreach consultant for the peace organization Pace e Bene (US), international nonviolence trainer and co-author of 'Engage: Exploring Nonviolent Living'. She has given many trainings in South American countries, the US, Australia and England.
- 142) Shirin Ebadi (1947). Iranian lawyer and human rights activist.
- 143) Deepak Chopra (1947). Indian-American doctor. Writer and speaker on topics such as spirituality, health, peace.
- 144) Brian Martin (1947). Australian scientist. Research into the dynamics of power and nonviolent defense.
- 145) Pat Patfoort (1949). Belgian anthropologist and trainer for nonviolent upbringing and conflict management.
- 146) Richard Gere (1949). American film actor. Great commitment to peace, including support for the Dalai Lama (photo 118). In 2007 he called for a boycott of the Olympic Games in China; is committed to the rights of tribal tribes; supports humanitarian activities in India; great commitment to AIDS victims; advocated the use of condoms in India by truck drivers.
- 147) Rafaël de la Rubia (1949). Spanish peace activist and active in the Humanist Movement. Initiator of the "World March for Peace and Nonviolence" (Oct. 2, 2009 - Jan. 2, 2010).
- 148) Howard Clark (1950 - 2013). From 2006 until his sudden death in 2013, he was the chairman, and one of the driving forces, of the WRI (War Resisters 'International).
- 149) Jody Williams (1950). American teacher. Great commitment to the International Campaign against Landmines.
- 150) Queen Noor (Najeeb Halaby) of Jordan (1951). Great commitment to peace and sustainable development.
- 151) Mustafa Barghouti (1954). Palestinian peace activist. Advocate for nonviolent resistance against Israeli occupation.
- 152) Sri Amma (1954). Indian spiritual teacher, co-founder of the "Oneness Movement" and known for her "embracing blessing."
- 153) Ken Butigan (1954). Advocate for nonviolent change and worked for countless social movements. Teaches "Peace, Justice and Conflict Studies" at DePaul University in Chicago. Published a series of books on nonviolence.
- 154) Elena Vilenskaya (1955). Russian peace activist and co-founder of "House for Peace and Nonviolence" focused on peace education. Is supported by Pax Christi International.
- 155) Liu Xiaobo (1955 - 2017). Chinese teacher of literature, poet and human rights activist. Spent many periods in prison. Received the "Nobel Peace Prize" in 2010 for his "long and peaceful struggle for fundamental human rights in China".
- 156) Sri Sri Ravi Shankar (1956). Indian spiritual leader of the "Art of Living" movement (1981).
- 157) John Dear (1959). Catholic priest, very active for the peace organization Pace e Bene. Peacekeeper, organizer, teacher. Published around 40 books. Nominated several times for the Nobel Peace Prize.
- 158) Rigoberta Menchú (1959). Guatemalan peace activist and politician.
- 159) James Twyman (ca.1963). Filmmaker, writer and spiritual peace troubadour.
- 160) Daoud Nassar (1970). Palestinian farmer and Lutheran peace activist who started the "Tent of Nations" project near Bethlehem. His farm, which has been a family property since 1916, has been threatened by the Israeli government for years. Every year, European youth groups pitch their tents, work on the land, meet each other and Palestinian youth.
- 161) Leymah Gbowee (1972). Liberia peace activist who organized, among other things, the "Women of Liberia Action for Peace", who in 2003 ensured that the 'Second Liberian Civil War' came to an end. In 2011 she received the Peace Nobel Prize.
- 162) Ricken Patel (1977). Canadian founder (in 2007), and Executive Director, of AVAAZ that grew into "the largest and most powerful online activist network in the world," British newspaper 'The Guardian' said, with now 54 million participants from 194 countries (Sept.2019).
- 163) Rivera Sun (1982). American writer, activist and trainer. Advocate for nonviolence, peace and social justice.
- 164) Beatrice Fihn (1982). Swedish lawyer. Since 2015 director of ICAN (International Campaign to Abolish Nuclear Weapons) which in 2017 received the Peace Nobel Prize.
- 165) Malala Yousafzai (1997). Pakistani children's rights activist. Has been fighting for education for all children since she was 11 years old. Survived a murder attempt by the Taliban in 2012. Received the Nobel Peace Prize in 2014.
- 166) Nonviolent Power in You. The Life Power and Being Power that is naturally present in everyone.



*"Violating a person,
injure or kill them,
is the same as do violence
to the Spirit of God
who lives in every human being.*

*Nonviolence
does not mean passivity.*

*No, it's the most challenging,
creative and courageous way of life
and it is the only hope
for the World. "*

*Máiread Corrigan-Maguire
(photo 138)*

Nobel Prize for Peace

The following, of the 165 people or organizations mentioned here, received the Nobel Peace Prize (year / name / photo): 1905 – Bertha von Suttner (42); 1931 – Jane Addams (43); 1946 – Emily Greene Balch (45); 1960 – Albert Luthuli (75); 1964 – Martin Luther King (102); 1976 – Betty Williams (133); 1976 – Máiread Corrigan-Maguire (138); 1977 – the organization Amnesty International (92); 1980 – Adolfo Pérez Esquivel (111); 1984 – Desmond Tutu (108); 1989 – Dalai Lama (118); 1992 – Rigoberta Menchú (158); 1997 – Jody Williams (149); 2003 – Shirin Ebadi (142); 2004 – Wangari Maathai (126); 2010 – Liu Xiaobo (155); Leymah Gbowee (161); 2014 – Malala Yousafzai (165); 2017 – ICAN: International Campaign to Abolish Nuclear Weapons (164).

Sources page B.1.1 to page B1.9 :

- Quote inside front is on the back of the book by: Kurt Titze, *Keine Gewalt gegen Mensch Tier Pflanze. Worte des Furtbereiters Mahavira**. Verlag Clemens Zierling, Berlin – 1993. ISBN 3-88468-054-4. [*No violence against human animal plant. Words of the ford-maker Mahavira. / Ford-maker: the Jina (spiritual conqueror) who creates a path to liberation.]
- 'Vrede als Daad' – deel I en II / ('Peace as Action', part I and II); Bart de Ligt; Arnhem (Nederland / Netherlands) – 1931 / 1933. (See photo 57.)
- 'Varieties of Pacifism'; Peter Brock; Syracuse / New York – 1998; ISBN 0.8156.8124.0.
- 'Protest, Power and Change; An Encyclopedia of Nonviolent Action from ACT-UP to Women's Suffrage'; Editors: Roger S. Powers, William B. Voegelé; Garland Publishing, New York / London, 1997; ISBN 0.8153.0913.9.
- 'War and Peace in the World's Religions'; John Ferguson; London – 1977; ISBN 0.85969.123.3.
- 'The Pacifist Conscience'; Editor: Peter Mayer; Chicago – 1967.
- 'The Power of the People – Active Nonviolence in the United States'; R. Cooney, H. Michalowski; Culver City / California – 1977; ISBN 0.915238.06.3
- 'The Struggle for Humanity; Agents of Nonviolent Change in a Violent World'; Majorie Hope, James Young; Maryknoll / New York – 1977; ISBN 0.88344.331.7.
- 'Nonviolence in America'; Editors: Staughton Lynd & Alice Lynd; New York – 1995; ISBN 1.57075.010.6.
- 'In the Footsteps of Gandhi; conversations with spiritual social activists'; Catherine Ingram; Berkeley – 2003 (rev.ed.); ISBN 1.888375.35.3.
- The Oxford "International Encyclopedia of Peace" (2010) (4 Volumes and 2744) gives comprehensive information about the history, views, events, actions, organizations with regard to "active nonviolence" and the persons involved. This "Peace Encyclopedia" was compiled under the leadership of Nigel J. Young (see 124) and a team of 13 employees, partly based on the contributions of 420 researchers from around the world. Nigel Young dedicated the Encyclopedia to Peter Brock (see 90).
- "Wikipedia", where you can find information about almost all persons mentioned here.

Citation sources:

- B.1.1 Mahavira: Kurt Titze, *Keine Gewalt gegen Mensch Tier Pflanze. Worte des Furtbereiters Mahavira**. Verlag Clemens Zierling, Berlin – 1993. ISBN 3-88468-054-4. *See translation above at the first source reference. And: "The Jains", Paul Dundas, page 41-42, Routledge, New York - 2002, ISBN 978-0-415-26606-2.
- B.1.3 Bertha von Suttner: The Oxford "International Encyclopedia of Peace", Volume 4.
- B.1.5 Peace Pilgrim: back of the book "Peace Pilgrim. Her Life and Work in Her Own Words "
- B.1.7 M.L.King: *Stride Toward Freedom* (Harper and Row, pp. 83-88, 1958). Taken from: "The Nonviolent Live," John Dear, pp. 110-113, Peace and Bene Press, USA, 2013, www.paceebene.org.
- B.1.9 Máiread Corrigan-Maguire: "The Nonviolence of the Brave", "Patterns in Reconciliation" No. 5, IFOR - Alkmaar (1999).

CHOICE OF THESE PERSONS

When choosing these people, in order of their birth year, the aim was to have a certain spread in terms of time, country and background. And: because in every person the nonviolent power, as Life and Being Power, is naturally present, 166 was included.

The following criteria also played a role in the choice of the persons mentioned:

1. That they have committed themselves, in word and deed, to an important degree, to a nonviolent approach or have introduced important aspects thereof (*). (A nonviolent approach is understood to mean: dealing with oneself, others and the surrounding in a peaceful, respectful, connecting and caring manner and not responding through physical force but from inner strength.)
2. Have a certain degree of (historical) significance or (international) reputation, because of their testimony, commitment, work and / or publications.
3. Living from a sincere and humane attitude.

*) Persons who had a peaceful attitude in the first phase of their lives, but then committed themselves to methods of violence, have not been included, however important they may have been. This is not about the 'most important' or 'most influential' persons, but about those who have, from an early age, or during the first phase of their lives, made a significant detachment from the use or promotion of violence ('damage' and / or 'to harm' primary necessities of life and well-being) and this extended their further life. This as inspiration and its application in practice.

[More detailed information about the persons mentioned will be provided on the website of the handbook (gradually).]

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Handbook Peaceful Society, 2009 / 2013 / 2019 B.1.10

GUAN YIN

DIVINE MOTHER OF LIFE ENERGY

According to tradition, Guan Yin lived as a hermit about 4600 years ago on the island of Pu To Shan, east of the Chinese city of Shanghai.

Her name means "who sees sounds" - she observes all the prayers and cries of heart that are addressed to her.

Through her supernatural abilities, she became widely known and honored.

Every year millions of people go on a pilgrimage to the island. Its image is present in countless houses, as well as in thousands of temples and monasteries.



(Guan Yin, ca. 2600 BCE.)

Serving everyone

Guan Yin was a princess by birth, but avoiding all worldly splendor, she chose to live an ascetic life in order to achieve self-purification in the deepest silence of nature. Without leaving her residence plate, she was able to protect and assist people from a great distance in all situations of need, worry and sorrow. That power came from her heart, which was always deeply concerned with all the suffering of her fellow creatures here on earth. She made herself available in all simplicity along the path of love, mercy and self-denial. So she was named as a shining example Guan Yin Te Tao: *Guan Yin who lived in accordance with the nature of the absolutely pure and thereby completed the unification with the All-perfect.*

Universal and immortal

From the earliest times the divine mother figure appears in many nations. She is the great soul of life whom one loves and adores because of her selfless compassion in the joys and sorrows of man; her endless compassion for human error and her unlimited power to help and protect in times of need. It is the personification of the energy that generates and protects life: the essence of nonviolent power. Her "calling" is to make contact with her. Words are audible sounds of feelings and thoughts. If they are pronounced, out loud or silent within themselves, then the hidden power comes into effect. This often happens in the form of a prayer. The Blessed Virgin Mary has the same meaning in the Western world. Her image is the "black Madonna", depicted according to the oldest traditions with a child in her lap. There is no record of what Qan Yin and Maria would have said during their earthly life to admonish or convert people or to proclaim a new doctrine. No signposting, no judgment, no requirement. None of this! "This is their immortality."

Naming

When, around 400 ACE, Buddhism began to spread in China, this new tradition merges with traditions from the indigenous folk religion. Thus it happened that the male "bodhisattva * of compassion" Avalokitesvara ("looking at sounds"), from the Sanskrit writings of the Mahayana *, was identified with the holy mother Guan Yin ("who sees sounds").

Because of the identical meaning of both names it was difficult for people to get used to the masculine appearance of their holy Mother. In this way, they came to portray Avalokitesvara as "the female Guan Yin," under the recognition of the Chinese Buddhist teachers that she was an incarnation of him. In Indonesia they call her Kwam Im, in Japan Kannon, in Korea Kwan She Um, in Thailand and Vietnam Quan Am.

On the Zeedijk (Amsterdam) is the first and only Buddhist temple in Europe where Guan Yin is central.

(* Bodhisattva: essence of wisdom which helps all deliver from their captivity of ignorance. **Ignorant are those who do not know that each can develop a power in the direction of supreme harmony.** Mahayana: one of the most important Buddhist scriptures. Meaning of the name: 'the big vehicle' ... to 'redemption' / 'liberation' of everyone.)

Source: Chen-niang, 'Kwan Yin, de goddelijke moederfiguur in de Chinese volksreligie', Uitg. Ank-Hermes bv, Deventer – 2005, ISBN 90.202.8352.9. "Guan Yin, the divine mother figure in the Chinese folk religion". Internet. Wikipedia.

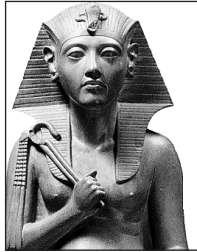
AKHENATEN

HE WHO PLEASER ATON, THE MILD GOD OF PEACE

Characteristic of ancient Egypt was the worship of the Sun God. From around 2500 BCE. It was Ra, later it became Amon, which was around 1600 BCE fused to Amon-Ra. Under Akhenaten's father Amenhotep III, who ruled from around 1388 - 1351 BCE, this changed. Partly under the influence of his chief wife Tii, of Syrian-Semitic descent, the sun god Aton ("God") was pushed forward. It corresponded to her own sun god Adonai, the benefactor of all nations. From her strong matriarchal tradition, she soon became the genius "Great Queen" who was in charge at the court.

Sun as a world creator

When in 1351 BCE her 15-year-old son was crowned as Amenhotep IV, his mother, who had great influence on him, further expanded her power. At the age of 19 he changed his name to "Akhenaten": "He who pleases Akton" (also sometimes written as "Akhenaton" or "Echnaton"). His mother and his wife, his mother's niece, inspired him to bring Egypt's religion into line with his position in the world. The young pharaoh felt very attracted by this. In a poem he praised the Sun as a world creator, who makes the beasts in the field, the fish in rivers and sea, and the birds in the air alive, creates the seed in the man, feeds the child in the womb, the little chicken in the egg.



*Akhenaten
(ca. 1366-1333 BCE)*

Akhenaton

Akhenaten had a sensitive, dreamy nature, dearly happy in his family life. He was more interested in philosophy and theology than in conquests and state affairs. Motivated by his mother for this, he wanted to put an end to the polytheism of the Egyptians. In connection with this, the power of the priest hierarchy, which was increasingly demanding money from the state, had to be broken. It will be clear that the priestly caste strongly opposed this.

Aton, the goodness itself

The god Aton was never represented as an image, but symbolized by the solar disk, the life-giving rays of which all ended in an outstretched hand. He was the goodness itself, the mild god of peace, "the loving father of all that he had created". His love reached as far as the smallest living entity. "You are Aton, you live forever You are all alone and (yet) millions of beings live through you and receive the breath of life for their nostrils."

His worship went so far that he decided to build a magnificent temple city for Aton, which also became the residence of the king: Achetaton ("the horizon of the god Aton"), now El Amarna. Although this proved to be short-lived, an estimated 50,000 people lived in the vicinity of the Pharaoh and his retinue. Because: suddenly Achnaton died at the age of 33. There are strong suspicions that he was murdered by supporters of the Amon cult. The fact that the undoing of his actions started almost immediately after his death indicates a coordinated action. Two years after his death, the city of Achetaton was abandoned by his successor Tutankhamun.

Meaning

Although on the shadow side of his reign, the persecution of supporters of the Amon service and the destruction of their temples, it cannot be ignored (though it is questionable whether he can be blamed for this, given that his mother was in charge and Akhenaten was characterized as a gentle dreamer), his performance, and his personal interpretation thereof, is certainly not without significance.

In addition to the fact that he sought a monotheistic religion (which was probably adopted by the Jewish religion, and later by Christianity and Islam), God experienced as a benefactor of all, origin and protector of all life, and a God of Peace, is entirely in line with the views of many who pursue a peaceful culture.

We also talk about "Sunday", the day on which religious and attention to each other and ourselves should be central. (In Roman times this day was dedicated to the sun and the Goddess Sól / sun.) A possible connecting line with Moses, through which the Ten Commandments became widely known (but similar commandments also circulated in ancient Egypt) could be made.

Sources: B.de.Ligt, *Vrede als Daad – deel 1 (Peace as Action)*, pag. 94 – 100, Arnhem – 1931. *Sesam Wereldgeschiedenis – deel 1 (Worldhistory)*, pag.43-49, Baarn. Internet.

Handbook Nonviolent Power, april 2013 (www.geweldlozeKracht.nl) B.2.2

MOSES

THE TEN COMMANDMENTS

Moses lived, following the traditions, around 1250 BCE as is generally assumed.

As a baby of Levitical parents, living under Egyptian oppression, he is abandoned. According to the story, he grew up at Pharaoh's court, but was later instructed by God to free his people from slavery and bring them to the land of Canaan ("the promised land" already promised to Abraham): West Jordan (present-day Palestinian / Israeli territory). Traveling through the Sinai desert, the Ten Commandments appeared on stone tablets at the Mount Horeb.

Controversial



Moses
(ca. 1250 BCE)

The question can rightly be asked whether Moses can be counted among the inspirers of the nonviolent movement. In that regard, his brother Aaron, who was a high priest and, together with their sister Mirjam, helped Moses with his mission, would be more eligible for this. Aaron was a beloved man, open to negotiations, and a peacemaker. By some, all sorts of violence were ascribed to Moses, which are mainly based on the aversion that existed against him in Judah (the southern part of Canaan, where Abraham was worshiped). In the northern part of Israel, Moses was the great ancestor. (See footnote.) However, historical-scientific research is highly disputed as to whether Moses did exist as a person.

Whatever the case may be, the "Ten Commandments" remain connected to Moses and, thanks to the Judeo-Christian religion, have had a major influence on the rules of life of society.

But it must also be said that older variations were already known in early Egypt. From a nonviolent vision, however, it is and remains special that such rules of life were created so many thousands of years ago. Here is a short version of the "ten commandments."

The ten Commandments

1. Do not worship other gods.
2. Do not abuse the name of God.
3. Respect and honor Sunday.
4. Honor your mother and your father.
5. Don't kill.
6. Do not commit adultery.
7. Don't steal.
8. Do not give false witness.
9. Do not desire the partner of another.
10. Do not desire the property of another.

Historical situation

Around 3000 BCE swarms of livestock breeding nomads from across the Middle East and North Africa. They were called Semites, after their ancestor Sem, the son of Noah. Around 2000 BCE. Abraham and his tribe moved from Ur (Original) in Mesopotamia (present-day Iraq) to Canaan (present-day Israel). His son Isaac became a very rich nomad prince, while grandson (of Abraham) Jacob (who also bore the name 'Israel' 'warrior of God') gained so much power that he could divide Canaan among his 12 sons (Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issakar, Zebulun, Joseph, Benjamin). They became the fathers of Israel's 12 tribes.

Possibly a part of the population, driven by famine, ended up in Egypt where they lived for a long time until Moses brought them back to Canaan around 1250 BCE. Around 1000 BCE the tribalism no longer met and two kingdoms were formed: 4 tribes in the south formed Judah (associated with the name "Jew"), with Jerusalem as its capital; they considered themselves descendants of Abraham; the other tribes in the north formed Israel, where Moses was seen as their ancestor. Opposition towards the advancing Assyria in 732 BCE was fatal for Israel, and an uprising ten years later had disastrous consequences. Judah was spared because the advice of the prophet Isaiah was being listened to. (See B.2.4: Isaiah.)

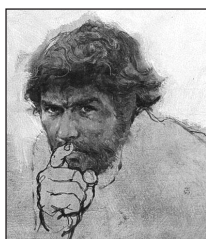
Sources: Karen Armstrong, *De Bijbel (the Bible)* (pag.17 – 25, Amsterdam – 2007; Internet. Encyclopedia.

Handbook Nonviolent Power, april 2013 (www.geweldlozeKracht.nl) B.2.3

ISAIAH

THEY SHALL LEARN WAR ANYMORE

As a prophet in the court of the king of Judah, Isaiah had much influence. In his time, the kingdom of Judah and the kingdom of Israel were threatened by warlike Assyria. (See box.) They might prevent this threat through an alliance with Egypt and other states, but Isaiah insisted that Judah should put his trust in God, not alliances with other states. That could only lead to war and destruction. When Israel (in 732 BCE) did join the alliance, Assyria occupied the land. After a new uprising in 722 BCE Assyria destroyed the Israeli capital Samaria and led away the ruling class. Judah, which had become an Assyrian vassal state, remained undisturbed. Thus Isaiah "became one of the first to bravely break the vicious circle of violence," wrote Bart de Ligt. (1)



Isaiah
(765 – 695 BCE)

New consciousness

No doubt Isaiah was influenced by his contemporary from the Kingdom of Israel: the prophet Amos. He had predicted the total demise of his people because they had become unfaithful to Yahweh. The name Isaiah (derived from the Hebrew: *Isaiah* "Yahoo") therefore meant "salvation from God".

Isaiah saw this downfall, which would take place through a series of political crises, as a period of purification from which only a part of the Jewish people would become the true performer of Israel's task. He founded a kind of "prophetic party" with a group of kindred spirits. This group regarded themselves as representatives of the highest cosmic social order, to which not only the Jews, but all nations of the earth were called. A new global consciousness would arise.

Peaceful Society

Only if one follows God peace will come on earth. In the book of Isaiah, under IX 1-5, he therefore says: ... the people wandering in darkness see a brilliant light ... You have made the people great again, You gave them deep joy ... the yoke that pressed on them the whip of the driver You have shattered those every boot that stamps and every cloak with blood on them, they are burned, a prey to the fire. A Child is born to us, a Son is given to us; dominion rests on His shoulders. He will bear these names: Wonderful Counselor, Divine Hero, Eternal Father, King of Peace. His rule is great, peace will not end. (2) All people will feel drawn to it and many nations will say let's go to the house of God, that He may teach us about His ways and that we may walk His paths ... then **they will beat their swords into plowshares and their spears into pruning hooks; nations shall not raise swords against nations, neither they shall learn war anymore.** (Isaiah II 3-4.) (3) These last rules in particular are a lasting inspiration for those who want to establish a peaceful society through peaceful principles, means and methods.

Historical situation

Around 1900 BCE Jacob (who also bore the name "Israel" = "warrior of God") divided twelve tribes among his 12 sons (see "historical situation" on page B.2.3: Moses), but around 1000 BCE it was no longer sufficient. Two kingdoms were formed: four tribes in the south formed Judah, with Jerusalem as its capital; they considered themselves descendants of Abraham; the other tribes in the north formed Israel, with Samaria as the capital, where their ancestors were seen in Moses. After the occupation of Israel (732 BCE) and destruction (722 BCE) by Assyria (whose core area was in present-day Iraq), Judah could maintain its status as a vassal state, owing to wise activity. After a rashness rebellion in 701 BCE against Assyria, however, Jerusalem was almost completely destroyed, as well as the countryside. Judah was reduced to a poor rumpstate. In regard to this should be taken into account that this area of the Middle East has been a plaything of nations for thousands of years, such as: Semites, Israelites, Egyptians, Babylonians, Assyrians, Persians, Macedonians, Greeks, Romans, Crusaders and Turkish Ottomans. After World War I, the following states were formed in the Ottoman Empire: Iraq, Lebanon, Palestine, Syria and Transjordan. However, until World War II, these fell under French and British spheres of influence.

Sources: (1) Karen Armstrong, *De Bijbel (The Bible)*, p. 17 - 25, Amsterdam - 2007 and B. de Ligt, *Vrede als Daad - deel 1 (Peace as Action - part 1)*, p. 113 - 119, Arnhem - 1931. (2) to "The New Bible Translation", Isaiah 9 (see: www.biblija.net). (3) to "Translation Dutch Bible Society - 1951", Isaiah 2 (see: idem). Encyclopedia and internet.

LAO TSE

"IT IS WISER TO LIGHT A CANDLE
THAN COMPLAINING ABOUT THE DARKNESS"

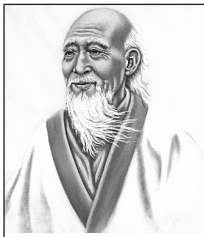
The Chinese philosopher Lao Tse (also known as Lau-tsub or Laozi) is considered the founder of Taoism. He is said to be the author of the Tao Te Ching, although it is generally believed that pieces were added in later periods, until they were put in writing around 300 BCE. Tao means "Way", namely the Way that one can follow in life, based on virtue and a simple life in harmony with nature, to ultimately come to the mystical union with the Absolute (Tao). Tao is the indivisible and indescribable principle from which everything flows. Tao Te Ching ("Book of Way and Virtue") is about how to act right in life and explains our existence. (Because Tao Te Ching is pronounced "Daodejing", the word "daoism" is also used, which is therefore identical to "taoism".)

Important Tao concepts

Tai Chi (or: Tai Ji): the highest extreme. It is the infinite and fundamental principle of evolution and self-organization, the unity of Yin and Yang, which complement each other, and thus form the unity of the entire existence.

Wu Xing: the harmonic system of the five elements: wood, fire, earth, metal, water. The system describes the relationship between elements, processes or phases, for example: wood / liver / spring; hour / heart / summer; earth / spleen / late summer; metal / lungs / fall; water / kidneys / winter.

Wu wei: not acting / not forcing (not to be confused with: doing nothing) or "letting go". A Taoist does not try to resist the course of things, but does consciously go along with it. They are not attached to the results of the activity



Lao Tse
(ca. 604-507 BCE)

that they undertake, but they do everything that they have to accomplish as a task or (life) assignment. The ultimate goal of "wu wei" is to strive for a balanced situation and thus, softly and imperceptible, to come into harmony with the 'self', others, and the environment. "Like trees grow, they grow without striving for growth."

The purpose of human spiritual growth is to achieve "natural" (unforced) behavior; to "be" and to act from your original harmonic and unity-oriented nature: the essence of life. That is "nonviolence": increasingly liberating yourself from the disturbances in human life that can be referred to as "violence" in human society, and which removes you from your origin. Then "being" increases: pure life power. (See also p.D.1.1.)

Peace as the ground and goal of everything

The world view of Lao Tse is just as receptive as dynamic, passive as active, universal and individualistic. It provides a deep and universal view of "nonviolent power". Being open to the rhythm of the cosmos, in order to be able to constantly adjust the external life accordingly. A universal creative rhythm, through all apparent harmonies and disharmonies. And this with the basis and purpose of everything: peace. He wanted evil to be tackled with good: be good for those who are good, but also be good for those who are not good because that is how you strengthen goodness. On the other hand, he fought the wealth of the rich. He also resisted the misery suffered by the people and despised the war and his inevitable circle. Weapons are instruments of calamity ... whoever possesses Tao is not involved.

"In the universe, the very softest conquers the hardest nothing in the world is softer and weaker than the water, and yet nothing surpasses in breaking what is hard. The soft overcomes the hard, the weak the strong. "But no matter how much he despised all violence, and emphatically opposed the wars of aggression and the aggressive spirit of the great states, he had no effective alternative to defending their attacks. And so he thought that small states should be able to defend themselves armed against conquerors.

But he did see through the relativity of this, because a small state can hardly resist the aggressive politics of a large country. That is why he gave small states the following advice, which was entirely in line with the Tao: let your powerful opponent occupy your country and build your power from within. "This way a small country can take possession of a large country."



yin/yang-symbol

Sources: B.de.Ligt, *Vrede als Daad – deel 1 (Peace as Action - part 1)*, p. 59 - 65, Arnhem - 1931. Internet (among other things): Wisdom of Lao Tse.

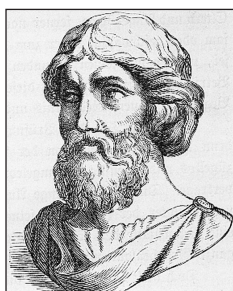
PYTHAGORAS

A BRIDGE TO THE OTHER

The mathematician, philosopher and reformer Pythagoras was born on the Greek island of Samos. He traveled to Asia and Egypt to get to know those cultures. Around 530 BCE he settled in Croton, a port city on the southern Italian coast. At the time, this southern part of Italy was colonized by Greece. He founded a philosophical brotherhood in Croton. The members lived soberly, immersed themselves in philosophical and religious-moral issues and excelled through self-control and benevolence. The divine salvation, according to them, consisted of "bringing spirit and mind into the harmonic laws that govern the All". Here you can find already the first traces of the belief in an unwritten Natural Law, which is based on the fundamental idea that a 'human nature' exists and that society is also based on a natural order.

Win together

Pythagoras always wore a white robe as a symbol of simplicity and purity of life. He and his supporters rejected the use of alcohol and showed a great love for animals, on the basis of which they were also vegetarians. (See box.)



Pythagoras
(ca. 570 – 507 BCE)

Their religious ethics laid the foundation for the highest forms of morality. According to them, despite all differences in race and customs, humanity is one essential unity. Men and women were equal to each other. In their "Golden Verses" they state that "the law repays evil with evil," but that it is morally higher to bear insult and injustice, to avoid hatred and revenge, and to avoid discord even by conceding. If this were to happen, warfare would only be conducted as a "human to human fight". But he didn't stop there. Among other things, he developed a kind of chess game ('Metapontum') that was not aimed at beating each other but at "winning together" and "meeting each other". In this way he taught his students to work together harmoniously, aimed at achieving a constructive goal.

Meaning

Initially, the "pythagoreans" played an important role in public and political life. They had considerable influence in the "Council of Thousand", which governed the city. Those who saw their influence diminish further and further began to oppose them. Increasingly, because of their divergent views, they were not only insulted and hated, but even more than once a victim of cruel persecution. Under pressure from the population, Pythagoras even had to leave the city. The building of the order in Croton was set on fire a few years later, which resulted in the loss of many lives. Persecution, however, could no longer suppress the doctrine and spread rapidly.

Metapontum

Pythagoras had meanwhile settled in Metapontum, also a port town in southern Italy, but then east of Croton. It also lay at the mouth of two rivers. Hence probably the name Metapontum: "bridge to the other side", a name that was given around 1980 to the peace game that was probably developed by Pythagoras. However, he owes his great fame mainly to his mathematical insights, less to his philosophical and reformist ideas. But for aiming to come to peaceful coexistence, he continued to inspire many.

Vegetarianism

Pythagoras may have been inspired by vegetarianism during his trip to Asia. Apparently this was such a new conception for Europe at the time that the word "Pythagorean" was the most used term for people who abstained from eating meat. Around 1842 the term was replaced by the word "vegetarianism" derived from the Latin term "vegetus", which means "lively, cheerful, powerful". In 1847, the "Vegetarian Society" was established in England with the aim of raising awareness of this lifestyle.

Sources: B.de.Ligt, *Vrede als Daad – deel 1 (Peace as Action – Part 1)*, pag. 130 – 132, Arnhem – 1931. Internet. (*) See page E.3.4.

Handbook Nonviolent Power, april 2013 (www.geweldlozekracht.nl) B.2.6