

# Timeline and stories of nonviolence

*Supplement to the 2011 Peace Sunday packet*



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# Nonviolence timeline

## The last 100 years of nonviolence

### *1905–Russia*

More than 200,000 peaceful demonstrators march through St. Petersburg to deliver a petition to Tsar Nicholas II in support of workers' rights. When the procession ends with almost 1000 protesters killed by the Imperial Guard, resistance spreads, general strikes continue, and the country moves toward Revolution.

### *1923–Germany*

France invades Germany in order to occupy a key area of coal, iron, and steel production in the Ruhr valley, and to force Germany to increase its reparation payments after World War I. The military occupation is greeted by a nonviolent protest campaign as railroad workers refuse to transport goods requested by the French, coal and steel miners go on strike, newspapers publish stories of resistance, and average citizens defy orders given by the occupiers.

### *1929–Northwest India/Pakistan*

Khan Abdul Ghaffar Khan organizes the Khudai Khidmatgar (Servants of God) – a nonviolent army of 100,000 Pathan “warriors” who advocate for social reforms, begin village development projects, and oppose British colonialism through strikes, political organization, and other nonviolent tactics. Ghaffar Khan tells his followers, “I am going to give you such a weapon that the police and the army will not be able to stand against it....That weapon is patience and righteousness. No power on earth can stand against it.”

### *1930–India*

Mohandas Gandhi leads thousands of non-violent protesters as part of the Salt March. When the marchers finally reach the sea, Gandhi gathers a handful of salt in open opposition to the British Salt Tax. The march sparks large-scale acts of civil disobedience against the British rule in India.

### *1942–Germany*

University students in Munich begin a secret resistance campaign against the Nazi regime. Through publishing and distributing anonymous leaflets, the students urge their fellow Germans to not be complicit, but to actively resist Hitler's plans and to condemn the murder of Jews. Despite intense investigation by the Gestapo, the students—naming themselves the “White Rose movement”—continue their clandestine work until their arrest in 1943. One of their last leaflets is smuggled out of Germany where it is copied and then dropped by Allied aircraft over Germany.

### *1942–France*

Residents of the town of Le Chambon take tremendous risks to hide Jews who are being rounded up by the Nazis for shipment to the death camps. Under the leadership of pastor André Trocmé, people open up their homes, farms, and other public buildings to provide refuge for as many as 5,000 Jews. In addition to providing safe havens, the residents of Le Chambon also create forged identification and ration cards for the Jews, and assist them to cross the border into neutral Switzerland.

### *1943–Germany*

In Berlin, almost 1,800 Jewish men who are married to non-Jewish women are rounded up and imprisoned in a Gestapo-controlled building on Rosenstrasse (“Rose Street”). About two dozen women gather in front of the building to

At the end of the last century, the world's airwaves and bookstores were full of material that looked back at what was called the most destructive hundred years in history. In reel after reel, and on page after page, we were shown the carnage, the awful cost, it was said, of defeating evil. But told only that way, the history of the century's conflicts would reinforce a terrible fallacy: that only violence can overcome violence, that the struggles with the highest stakes have to be settled by force of arms. Yet if that were true, how was it possible that in the same century, rulers and oppressors having every conceivable advantage in violent force were pushed aside on every continent by people who did not resort to violence?

- Peter Ackerman  
and Jack DuVall

demand their husbands' release. In the following days, the demonstration grows to more than 1,000 women standing in peaceful protest. Even when guards are instructed to train their guns on the crowd, the women do not give up. Not wanting to invite open dissent by shooting down women in the street, the Nazi officials release all the men and order the return of 25 men who had already been transported to Auschwitz.

### *1943–Bulgaria*

When plans are made to send thousands of Jews to the death camps in Poland, Bulgarian lawyers, doctors, politicians, and average citizens speak out against the planned deportation. One example: When news spreads that Jews are being rounded up in Plovdiv, church leader Metropolitan Kyril approaches the Nazi-guarded compound where Jews are being held. He disregards soldiers' orders to stop, enters the compound, stands with the imprisoned Jews and quotes a verse from the biblical book of Ruth: "Whither thou goest, I will go. Your people will be my people, and your God will be my God." In another incident, Kyril publicly declares that he will lie on the train tracks if any attempt is made to deport the Jews. As a result of such heroics as well as the general resistance of many average people, not a single Bulgarian Jew ever dies in a Nazi concentration camp.

### *1943–Denmark*

In direct opposition to Nazi occupation, thousands of Danish citizens participate in resistance activities that save over 7,000 Jews from being sent to concentration camps. Further general strikes are coordinated by an underground Freedom Council, and Nazi plans to expand the occupation are thwarted.

### *1944–El Salvador*

As president, General Maximiliano Hernandez Martinez rules with authoritarian and repressive tactics. When opposition to the regime intensifies, Martinez suspends the constitution, institutes marshal law, and tries to intimidate resisters with threats of violence. On May 5, a nationwide general strike—organized by students and supported by many sectors of Salvadoran society—brings the country's normal activities to a halt. When high-level defense and security officials abandon him, Martinez capitulates and leaves the country.

### *1944–Guatemala*

For 13 years, the "heartless" General Jorge Ubico has maintained his dictatorship by harshly repressing all opposition. In the spring of 1944, Guatemalans take notice of the overthrow of El Salvador's military dictatorship, and opposition to Ubico begins with student demonstrations, teacher strikes, and lawyers' petitions. In late June, the protest broadens into a general strike and economic shutdown, and when it becomes clear that he no longer holds the power, Ubico is forced to resign.

### *1955–United States*

Martin Luther King Jr and other civil rights leaders initiate the Montgomery Bus Boycott to oppose the city's policy of racial segregation on public buses. The boycott eventually forces the Supreme Court to acknowledge that segregated buses are unconstitutional.

### *1960–United States*

In downtown Nashville (Tennessee), community members launch a campaign to end racial segregation at lunch counters. Coordinated by students and a Christian leadership council, members of the campaign – mostly black college students – undergo nonviolence training and then organize sit-ins in which they peacefully occupy segregated lunch counters. Despite being physically attacked by white onlookers, the protesters maintain a nonviolent presence at the counters

The cooperative power of nonviolent action is new, yet its roots go deep into history, and it is now tightly woven into the life of the world. It has already altered basic realities that everyone must work with, including the nature of sovereignty, force, and political power. It has, with the steady widening and deepening of the democratic spirit, over and over bent great powers to its will. This power can be spiritual in inspiration but doesn't have to be. Its watchwords are love and freedom, yet it is not just an ideal but a real force in the world... It is powerful because it sets people in motion, and fixes before their eyes what they are ready to live and die for.

– Jonathan Schell

until they are arrested. After numerous sit-ins that result in local jails being overwhelmed with protesters who refuse to post bail, the campaign reaches a climax when more than 4,000 people march to City Hall to confront the Mayor. Facing public scrutiny and national media coverage, the Mayor concedes that lunch counters should be de-segregated.

### *1961–France*

Working from within the French colony of Algeria, several retired army generals organize a military coup to overthrow French President Charles de Gaulle. In response, the French president instructs all French citizens to disobey any orders from the coup leaders. The military revolt fails due to widespread and consistent noncooperation.

### *1965–United States*

Filipino farm workers begin a strike at table-grape farms in California, demanding wages equal to the federal minimum wage. One week later, the National Farmworkers Association (led by Cesar Chavez and Dolores Huerta) join the strike and eventually create the United Farm Workers. Through community organizing, public rallies, and a massive nationwide grape boycott, their nonviolent activism results in a collective bargaining agreement with grape producers in 1970.

### *1975–Iceland*

In response to economic injustice and as a way of drawing attention to their second-class status, more than 25,000 women in Reykjavik leave their homes and workplaces as part of a general strike. Refusing to cook, clean, or conduct “business as usual”, the women garner international media attention as the nation’s economy grinds to a halt.

### *1976–Argentina*

An organization called Mothers of the Plaza de Mayo is formed to protest the disappearance of their children as a result of the military dictatorship. The mothers of the disappeared organize weekly public vigils and engage in advocacy work in order to find their children and draw attention to ongoing injustice.

### *1980–Poland*

Shipyards workers in Gdansk go on strike and demand the right to form their own union free from communist control. The strike spreads across the city and across the country, forcing government officials to meet most of their demands. The Solidarity movement becomes the first open trade union in communist Europe.

### *1982–England*

As part of an ongoing “peace encampment” to protest the storage of nuclear armaments, more than 30,000 women join hands to encircle the Greenham Common military base. At points around the base, sections of the fence are cut and hundreds are arrested. Significant media coverage prompts the formation of other peace camps at more than a dozen sites across Europe.

### *1983–Chile*

The capital city Santiago is awakened by the sound of thousands of people banging on pots, honking car horns, lighting bonfires and building blockades as part of a protest against the military junta led by Augusto Pinochet. The protest continues each month, in spite of violent repression. Five years later, opposition groups celebrate victory in a national plebiscite, and Pinochet steps down.

Groups engaged in nonviolent struggle, defined as the use of nonviolent action to wage a conflict, have been far more successful at achieving their objectives than is often recognized. The notion that unarmed citizens can successfully overcome the challenges of contesting power from armed and well-financed opponents is baffling to many. Yet...this is exactly what has happened in many parts of the world.

- Hardy Merriman

### *1985–South Africa*

In opposition to the Apartheid system, black activists organize a boycott of white-owned businesses in Port Elizabeth. Stores lose one third of their business, and white owners ask government officials to meet the boycotters' demands.

### *1986–Philippines*

Mass nonviolent demonstrations involve over 200,000 Filipino civilians as well as several prominent political, military, and religious figures. As a result of the protests, Ferdinand Marcos flees and Corazon Aquino becomes president.

### *1989–China*

University students and pro-democracy leaders in Beijing organize a series of rallies beginning in mid-April, including as many as 100,000 people. Although facing increasing pressure and threats from the regime, the students escalate their protests and demand political reform. In May, over 1,000 people initiate a hunger strike in Tiananmen Square, and widespread media coverage generates international support for the pro-democracy cause. Fearing the increasing power of the movement, the Chinese government orders the military to enter Tiananmen Square on June 4, killing between 300 and 1,700 people.

### *1989–Czechoslovakia*

In November, citizens begin a series of non-violent protests against the communist government. By the end of the month, over 500,000 people are demonstrating in Prague as part of the “Velvet Revolution”, and a two-hour general strike on November 27 involving all Czech citizens brings the country to a standstill. The following day, the government announces that it will relinquish power.

### *1997–Colombia*

In response to ongoing violence and extrajudicial killings of community leaders, residents of the town of San José de Apartadó declare themselves a Peace Community or “zone of peace”. They refuse to participate in the armed conflict directly, or to give information to any of the parties involved. In the following years, over 160 members of the community are killed, yet residents remain committed to peace and neutrality, and their resolve inspires the formation of other peace communities in Colombia.

### *1998–United Nations*

The United Nations General Assembly declares the first decade of the 21st century – the years from 2001 to 2010 – as the International Decade for a Culture of Peace and Nonviolence for the World's Children.

### *2000–Canada*

In New Brunswick, members of the Micmaq First Nation choose to continue exercising their treaty right to fish for lobster in Miramichi Bay, in contravention of the Canadian Department of Fisheries and Oceans. In spite of physical violence perpetrated by federal fisheries officers and the Royal Canadian Mounted Police, the native community persists and draws nationwide attention to Canada's treaty obligations.

### *2000–Serbia*

After election results are rigged, hundreds of thousands of citizens converge on Belgrade as part of an organized general strike against dictator Slobodan Milosovic. As a result of widespread noncooperation from citizens, police, and the military, Milosovic is forced to step down.

We must learn the history of movements for social change, for all moral imagination begins with memory.

- Vincent Harding

Over the decades new possibilities have emerged for resolving conflict and achieving justice through nonviolent means. History's most violent era has also seen the dawning of an age of nonviolence. While the dominant narrative has been and continues to be written in blood, a different, more hopeful story has emerged in the development of movements and ideas for peace.

- David Cortright

### *2003–Multiple countries*

In February, millions of people gather in more than 800 cities around the world to protest the imminent invasion of Iraq, making it the largest coordinated protest in human history. Commentators identify the protest as evidence of the “world’s other superpower” – namely, public opinion.

### *2003–Liberia*

Fed up with the long-standing civil war in their country, Liberian women organize Women of Liberia Mass Action for Peace. The movement begins with women praying and singing in a fish market, then grows to include thousands of women staging nonviolent protests in the capital city. Their persistent actions eventually force President Charles Taylor to attend peace talks. When the peace talks become stalled, over 100 women arrive to block the doors and windows of the building, preventing anyone from leaving until an agreement is reached.

### *2003–Georgia*

In November, the results of parliamentary elections are disputed by President Eduard Shevardnadze, who attempts to hold onto power in spite of widespread political opposition and massive demonstrations in the streets of Tbilisi. When Shevardnadze attempts to open a new session of parliament, members of opposition political parties burst into the room while holding roses (hence the name Rose Revolution). When he realizes the extent of the protests, and the fact that his elite military units are refusing to protect him, Shevardnadze agrees to resign.

### *2005–Ukraine*

Nearly one million people camp out in the central square of Kiev for 17 days in order to overturn fraudulent elections. Civil disobedience, strikes, and sit-ins eventually force the electoral commission to hold another election, and Victor Yushchenko becomes president.

### *2007–Burma*

Both as part of a growing protest against the military dictatorship, and as a response to the specific economic crisis resulting from the removal of fuel subsidies, thousands of Burmese students and political activists organize a series of protest demonstrations. When these demonstrations are dealt with quickly by the military junta, the cause is taken up by thousands of Buddhist monks who lead protest marches in Rangoon, including a massive rally in front of the home of Nobel Peace Prize laureate Aung San Suu Kyi. The anti-government marches are regularly covered by international media, thereby increasing the pressure on the Burmese military junta.

### *2011–Egypt*

In response to political corruption, lack of free elections, food price inflation, and high unemployment, a large-scale uprising begins in late January with the overall hope of overthrowing president Hosni Mubarak. Leaders of the uprising have studied the writings of Gene Sharp and other nonviolent strategists, and they have nurtured relationships with a broad coalition of opposition groups. Relying heavily on text messaging, Facebook, and Twitter, protesters engage in large demonstrations, coordinated strikes, and acts of civil disobedience. Facing overwhelming pressure, Mubarak resigns.

Our findings show that major nonviolent campaigns have achieved success 53 percent of the time, compared with 26 percent for violent resistance campaigns... First, a campaign’s commitment to nonviolent methods enhances its domestic and international legitimacy and encourages more broad-based participation in the resistance, which translates into increased pressure being brought to bear on the target. Second, whereas governments easily justify violent counterattacks against armed insurgents, regime violence against nonviolent movements is more likely to backfire against the regime.

- Maria Stephan and Erica Chenoweth

## Nonviolence stories

### Someone began singing

Source: *Len Desroches, Love of Enemy: The Cross and Sword Trial (Ottawa: Dunamis, 2002), pp. 26-27*

As part of the Truth and Reconciliation Commission in South Africa, an elderly woman stood in an emotionally charged courtroom, listening to a group of white police officers acknowledge the atrocities they had perpetrated in the name of apartheid. Officer van de Broek acknowledged his personal responsibility in the death of her son. Along with others, van de Broek shot her 18-year old son at point-blank range. The group parted while they burned his body, turning it over and over on the fire until it was completely reduced to ashes.

Eight years later, van de Broek and others arrived to collect her husband. A few years later, shortly after midnight, van de Broek again appeared and took the woman to a place beside a river. On a woodpile her husband lay bound. They forced her to watch as they poured gasoline over his body and ignited the flames that consumed his body. The last words she heard him say were, "Forgive them." Now, van de Broek stood before her awaiting judgment. Vengeance seemed inevitable. The Truth and Reconciliation Commission officers asked her what she wanted.

"I want three things," she said calmly. "I want Mr. Van de Broek to take me to the place where they burned my husband's body. I would like to gather up the dust and give him a decent burial. Second, Mr. Van de Broek took all my family away from me and I still have a lot of love to give. Twice a month, I would like for him to come to the ghetto and spend a day with me so I can be a mother to him. Third, I would like Mr. Van de Broek to know that he is forgiven by God, and that I forgive him, too. And, I would like someone to come and lead me by the hand to where Mr. Van de Broek is, so that I can embrace him and he can know my forgiveness is real."

As they led the elderly woman across the silent courtroom, van de Broek fainted, overwhelmed. In the courtroom, someone began singing, "Amazing Grace." Gradually, others joined in until, finally, everyone there was singing the familiar hymn.

### One day he had had enough

Source: *Walter Wink, "Edifying Tales of Nonviolence," in Contemplation in Action ed. By Richard Rohr (New York: Crossroad Publishing, 2006), p. 68.*

The children on a school bus were being terrorized and bullied by a big kid, and the bus driver did nothing about it. The hero of this story, it turns out, had chronic sinusitis, and his nose ran all the time. One day he had had enough. Standing up, he blew his right hand full of snot and approached the bully saying, "I want to shake the hand of a real bully." The bully, his eyes fixed on that hand, slowly backed up until he was at the back of the bus. That was the end of his career as a bully, because that nose was always at the ready.

Nonviolent approaches provide, and have provided, some of the most creative, helpful and lasting social changes, often because the approaches have been situational, site specific, and grown out of practice and have mixed ordinary life skills with extraordinary unconventionality.

-Ursula Franklin



## Soon the phones were ringing off the hook

Source: Joyce Hollyday, *Then Shall Your Light Rise: Spiritual Formation and Social Witness* (Nashville: Upper Room Books, 1997), pp. 71-72.

In an isolated rural area of Brazil, members of a small base community were locked in a battle for survival. Just as they prepared to harvest their crops, the Brazilian parliament voted to take over their land for a government project. The community moved on and planted again. Once again a vote of parliament pushed them off their land before they could harvest.

When parliament threatened a third time, the community members grew desperate. Their children were hungry. They knew that to move on would mean death by starvation for them. But to stay would likely mean death by government forces for the entire community. An emotional discussion took place. Finally a woman rose and said she had a plan.

A few days later, the woman appeared in a wealthy suburb of a city that was a long walk from her home. She and her ragged children sat down on the beautiful lawn in front of the house of a parliament member. Soon a servant came out and offered them bread. But the woman refused it. "We have not come for bread," she said, and the servant went back to the house. Before long, he returned with a handful of money. "We do not want your money," the mother said.

Baffled, the wife of the parliament member, who had been watching from inside, eventually came out. "What do you want?" she asked the poor woman.

"We're going to die," she replied. "And this is such a nice place, we thought we'd die here."

"But why are you going to die?" the stunned wife asked. The woman explained what was happening to her community. Similar conversations were taking place in all the wealthy parts of the city, where other community mothers had gone with their children.

Soon the phones were ringing off the hook at the parliament. Each wife was so moved that she called her husband to tell the story. The vote never took place, and the community members harvested their crops in peace.

## They broke the rules of war

Source: Ken Butigan, *From Violence to Wholeness* (Las Vegas: Pace e Bene, 2002), pp. 39-40.

In the early 1990s eight gangs were at war defending their turf in East Los Angeles. Every day they killed or injured someone; it was not safe to walk outside, so people hurried in and out of buildings but mostly stayed in their homes.

The neighborhood mothers, who met regularly at the Dolores Mission Catholic Church to read the Bible, prayed about the problem. During a particularly violent period, they read a Bible story about the followers of Jesus who were huddled in a boat trying to ride out a terrible storm. According to the story, when Jesus approached, apparently walking on the water, the followers were terrified and did not believe it was Jesus, even when he told them not to be afraid. Peter, who was very skeptical, wanted proof. He asked Jesus to make it possible for him to walk on the water also. Jesus agreed. Peter got out of the boat, walked a little ways on the water, then became frightened and began to sink. Jesus stretched out his hand to catch him and admonished, "O you of little faith, why did you doubt?"

By the end of this Bible story, one woman was filled with excitement about the lessons for their own situation. She reasoned that they, like Jesus' followers, had been hiding and huddling in fear. That they were under a false illusion hiding would bring security from the violent storm, even though they knew people had been shot accidentally just walking to market or sitting at home. Were they waiting for Jesus to magically solve the problem? Wasn't Jesus really saying, "Get out of your boat. Walk into the violence and we will calm the storm together." Initially, the other women were uneasy with her insight, which led to a lengthy discussion and finally to planning and organizing. That evening, as gangs were preparing for battle, seventy women walked in pilgrimage from one gang turf to another to another, carrying with them salsa, chips, soda and a guitar. They offered the gang members food, prayers, ancient Mexican songs and conversation. Their actions were disorienting and disarming; they broke the rules of war. The violence was interrupted.

The mothers formed a peace committee and made the same pilgrimage, which they called "love walks," every night for one week. The gang-related violence dropped significantly. The gang members and mothers began to see the humanity of each other, began to talk and listen to the concerns of each other, and their relationships were transformed. The women worked with gang members to develop a tortilla factory, bakery, child care center, and a school, offering job training and jobs. Eventually, they shifted from a neighborhood watch group to monitoring and reporting abusive police behavior. The pilgrimages by these East L.A. women were interventions that liberated individuals from their old roles and created safe space for peace to grow.

## **Weaving a new history**

*Source: A Prophetic Call: Colombian Protestant Churches Document Their Suffering and Their Hope (Bogota: Justapaz, 2009), pp. 88-89.*

In an economically impoverished area of northern Colombia, Afrocolombian women in the community of Montes de Maria created an organization called "Weaving Dreams" as a way of dealing with the trauma, unemployment, hunger, and desperation caused by the ongoing armed conflict. They began by doing art therapy – making appliquéd tapestries as a way of commemorating their suffering and communicating their resilience. A foundation began buying the wall hangings for museums, thereby providing employment for 15 women.

Their quilting then led to a cooking project as well, with public culinary events and the publishing of a cookbook leading to more employment and community development. Youth got involved by collecting fruit and growing vegetables for the women's organization.

The organization grew, and eventually the women began travelling to other towns victimized by the armed conflict, where they facilitated storytelling through their tapestries, and started sewing circles.

The women explain, "We rise up and triumph in spite of displacement. We rise up in spite of the death of family members and pain. We have learned the value of friendship and forgiveness. We are weaving a new history...."

## **She began to engage the intruder**

*Source: Randy and Joyce Klassen, Loving Enemies: A Manual for Ordinary People (Telford: Cascadia Publishing House, 2008), p. 95.*

One night in her home, Angie O’Gorman was suddenly awakened by a man who had entered her house and kicked open the door to her bedroom. Fear and near panic rushed through her body. Would he rape her? Kill her? Then a thought, rare for a victim, crossed her mind. Whatever happened, both could suffer to some degree or both could make it through this ordeal without serious damage.

She began to engage the intruder in simple conversation. “What time is it?” “How did you get in?” She quietly explained that she was not well-off financially and had very little in the way of material possessions. He said this was also true for him.

After some time she asked him to leave but he said that he was homeless and had no place to go. Then, with amazing courage, she offered to let him spend the night in a room downstairs. Needless to say, she spent a sleepless night in her room upstairs. The next morning they ate breakfast together and he left.

## **The beloved community**

*Source: Frank Rogers, Jr., “Loving Our Enemies: Contributions of the Narrative Arts to a Practice of Peacebuilding,” in Choosing Peace Through Daily Practices ed. by Ellen Ott Marshall (Cleveland: Pilgrim Press, 2005), p. 90-91.*

In 1963, Martin Luther King paid a trip to Birmingham, Alabama, reputed to be the most segregated city this side of Johannesburg. One evening, we spoke at a church. The place was packed. People filled the pews and the aisles, the window alcoves and balconies; even the parking lot was fitted with speakers for the overflowing crowd.

As King stepped to the podium, a white man in the front row stood up and walked toward him. Not until the man was quite close did King see the hatred in his eyes. The man lunged after King, knocked him back onto the floor, and beat him on the chest.

The church erupted. A mob swarmed around King, grabbed the attacker, and herded him toward the door. Cries rang out, “Kill the bastard! Lynch him! Beat him to a bloody pulp!” In the midst of all the chaos, Martin Luther King staggered up and boomed his baritone voice through the microphone.

“Stop!”

The place fell silent. King walked over to the man, put his arm around the assailant’s shoulder, and looked around the crowd. “What do you want to do with this man? Kill him? Beat him? Do unto him what he’s done unto us? That isn’t our task. Our task is to step into his shoes. To ask ourselves, ‘What would we be like if everybody we knew, our parents and ministers and teachers, taught us since we could walk that the Negro was a thing?’ Our task is to see the hatred in his eyes and refuse to mirror it ourselves, to feel his fear and glimpse his goodness, and show him what it means to be a human being welcomed into the beloved community that holds us all.”

Martin Luther King may have saved a man’s life that day. He certainly challenged us all with the peacebuilding practice of loving our enemies.

We need to do a far better job of bringing into the public consciousness an awareness of the nonviolent breakthroughs that have been occurring and that provide an alternative paradigm to the ancient belief in marching armies and bloody warfare as the stuff of human history.

– Richard Deats

We know that not one step, not one seed, not one action that is carried out in the spirit of nonviolence is ever lost. It bears fruit in the history of nations and of the world.

- Hildegard Goss-Mayr

## More quotes on nonviolence

We have assumed the name of peacemakers, but we have been, by and large, unwilling to pay any significant price. And because we want the peace with half a heart and half a life and will, the war, of course, continues, because the waging of war, by its nature, is total—but the waging of peace, by our own cowardice, is partial. So a whole will and a whole heart and a whole national life bent toward war prevail over the mere desire for peace.

– Daniel Berrigan

We all need to see ourselves as instruments of nonviolent resistance, to keep the spirit of disarmament alive. Disarming the world requires our hearts to be disarmed.

– Elizabeth McAlister

Noncooperation with evil is as much a duty as cooperation with good.

– Gandhi

We have learned that if you want to promote the reign of God, you have to stand up publicly, actively, against the anti-reign. You can no longer say you are for peace and justice unless you publicly, actively stand up against war and injustice. You can no longer claim to pursue the good, unless you are publicly, actively resisting systemic, institutionalized, structured evil.

– Ignacio Ellacuría

The most important single quality of any government, without which it would not exist, must be the obedience and submission of its subjects. Obedience is at the heart of political power.

– Gene Sharp

The cooperative power of nonviolent action is new, yet its roots go deep into history, and it is now tightly woven... into the life of the world. It has already altered basic realities that everyone must work with, including the nature of sovereignty, force, and political power. In the century ahead it can be our bulwark and shield against the still unmastered peril of total violence... Whether one calls this power cooperative power or something else, it has, with the steady widening and deepening of the democratic spirit, over and over bent great powers to its will... Whether combined with violence, as in people's war, sustained by a constitution, as in democracy, or standing alone, as in satyagraha or living in truth, it is becoming the final arbiter of the public affairs of our time and the political bedrock of our unconquerable world.

– Jonathan Schell

We must become midwives in order to give birth to the liberating force of nonviolence which already exists in the people.

– Hildegard Goss-Mayr

Our analysis of nonviolent resistance must begin, of course, by taking a look into ourselves... It requires great self-denial and the surrendering of ourselves to God to be committed to peace and to nonviolent action to bring about change. This technique may have no immediate positive effect, and it may lead to outward defeat. Whether successful or not, it will bring suffering. But if we believe in nonviolence as the true way of peace and love, we must make it a principle not only of individual but also of national and universal conduct.

– Jean Zaru

Our spiritual work must include preparation and prayer that we will be ready and willing to do whatever it takes to bring about positive change at this time of global crisis. We can pray for the willingness to go wherever the Spirit might lead and to take whatever action is necessary, even if it requires personal sacrifice. We need not even fear death, for the one we follow shows us that some things are worth dying for and that even death is not the end.

– Sharon Delgado

Deep in the Christian tradition there lies a powerful vision for peace on earth and good will among all humankind. Tragically, this vision has rarely been tried, even by those who wear the mantle of the Christian religion and claim to represent the Prince of Peace. But the hour has now grown late, and wars and the threat of wars now threaten the very existence of the planet. We have no more time to waste. So now is the time for Christian leaders to claim a vision that, for the most part, they have been too timid to claim for the past 1,700 years. Now is the time for Christian leaders to proclaim the heart of the Christian gospel. Now is the time for Christian leaders to reject the values of an imperial culture and to embrace instead the values of the kingdom of God.

– Richard T. Hughes

The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the liar, but you cannot murder the lie, nor establish the truth. Through violence you may murder the hater, but you do not murder hate. In fact, violence merely increases hate. So it goes. Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate: only love can do that.

– Martin Luther King, Jr.

This hour in history needs a dedicated circle of transformed nonconformists. The saving of our world from pending doom will come, not through the complacent adjustment of the conforming majority, but through the creative maladjustment of a nonconforming minority.

– Martin Luther King, Jr.

We have assumed the name of peacemakers but we have been, by and large, unwilling to pay any significant price. “Of course, let us have peace,” they cry, “but at the same time let us have normalcy, let us lose nothing, let our lives stand intact.” And because it is unheard of that good men and women should suffer injustice, or families be sundered, or reputations be lost, there is no peace.

– Daniel Berrigan

## Resource list

### General books on nonviolence

Ackerman, Peter and Jack Duvall. *A Force More Powerful: A Century of Nonviolent Conflict*. New York: Palgrave, 2000. ISBN: 0-312-24050-3.

Ashford, Mary-Wynne and Guy Dauncey. *Enough Blood Shed: 101 Solutions to Violence, Terror and War*. Gabriola Island: New Society Publishers, 2006. ISBN: 978-0865715271.

Benjamin, Medea and Jodie Evans, eds. *Stop the Next War Now: Effective Responses to Violence and Terrorism*. Maui: Inner Ocean Publishing, 2005. ISBN: 1-930722-49-4.

Clark, Howard, ed. *People Power: Unarmed Resistance and Global Solidarity*. New York: Pluto Press, 2009. ISBN: 978-0-7453-2901-7.

Cortright, David. *Gandhi and Beyond: Nonviolence for an Age of Terrorism*. Boulder: Paradigm Publishers, 2006. ISBN: 978-1-59451-266-7.

Cortright, David. *Peace: A History of Movements and Ideas*. New York: Cambridge University Press, 2008. ISBN: 978-0-521-67000-5.

Gelderloos, Peter. *How Nonviolence Protects the State*. Cambridge: South End Press, 2007. ISBN: 978-0-89608-772-9.

Hastings, Tom H. *The Lessons of Nonviolence: Theory and Practice in a World of Conflict*. Jefferson: McFarland and Co., 2006. ISBN: 978-0786427734.

Jones-Smith, Elsie. *Nurturing Nonviolent Children: A Guide for Parents, Educators, and Counselors*. Westport: Praeger Publishers, 2008. ISBN: 978-0-275-98403-8.

Kaufman-Lacusta, Maxine. *Refusing to be Enemies: Palestinian and Israeli Nonviolent Resistance to the Israeli Occupation*. Reading: Ithaca Press, 2010. ISBN: 978-0-86372-342-1.

Kurlansky, Mark. *Nonviolence: The History of a Dangerous Idea*. New York: Modern Library, 2006. ISBN: 978-0-8129-7447-8.

Roberts, Adam and Timothy Garton Ash, eds. *Civil Resistance and Power Politics: The Experience of Non-violent Action from Gandhi to the Present*. Oxford: Oxford University Press, 2009. ISBN: 978-0-19-955201-6.

Schell, Jonathan. *The Unconquerable World: Power, Nonviolence, and the Will of the People*. New York: Henry Holt and Company, 2003. ISBN: 0-8050-4457-4.

Sharp, Gene. *Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential*. Boston: Extending Horizons Books, 2005. ISBN: 0-87558-162-5.

Stephan, Maria J. *Civilian Jihad: Nonviolent Struggle, Democratization, and Governance in the Middle East*. New York: Palgrave Macmillan, 2009. ISBN: 978-0-230-62141-1.

Zunes, Stephen, Lester R. Kurtz, and Sarah Beth Asher, eds. *Nonviolence Social Movements: A Geographical Perspective*. Malden: Blackwell Publishers, 1999. ISBN: 1-57718-076-3.

## Books on nonviolence and peace from a Christian perspective

- Brimlow, Robert W. *What about Hitler? Wrestling with Jesus' Call to Nonviolence in an Evil World*. Grand Rapids: Brazos Press, 2006. ISBN: 978-1-58743-065-7.
- Cejka, Mary Ann and Thomas Bamat, eds. *Artisans of Peace: Grassroots Peacemaking Among Christian Communities*. Maryknoll: Orbis Books, 2003. ISBN: 1-57075-463-2.
- Claiborne, Shane. *The Irresistible Revolution: Living as an Ordinary Radical*. Grand Rapids: Zondervan, 2006. ISBN: 978-0310266303.
- Dear, John. *Put Down Your Sword: Answering the Gospel Call to Creative Nonviolence*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2008. ISBN: 978-0-8028-6357-7.
- Delgado, Sharon. *Shaking the Gates of Hell: Faith-Led Resistance to Corporate Globalization*. Minneapolis: Fortress Press, 2007. ISBN: 978-0-8006-6220-2.
- Desroches, Leonard. *Allow the Water: Anger, Fear, Power, Work, Sexuality, Community – and the Spirituality and Practice of Nonviolence*. Toronto: Dunamis Publishers, 1996. ISBN: 1-4120-1968-0.
- Desroches, Leonard. *Love of Enemy: The Cross and the Sword Trial*. Ottawa: Dunamis Publishers, 2002. ISBN: 0-9680828-2-3.
- Enns, Elaine and Ched Myers. *Ambassadors of Reconciliation (Volume I): New Testament Reflections on Restorative Justice and Peacemaking and (Volume II): Diverse Practices of Restorative Justice and Peacemaking*. Maryknoll: Orbis Books, 2009. ISBN: 978-1-57075-831-7 and 978-1-57075-833-1.
- Friesen, Duane K. and Gerald Schlabach, eds. *At Peace and Unafraid: Public Order, Security, and the Wisdom of the Cross*. Waterloo: Herald Press, 2005. ISBN: 0-8361-9308-3.
- Kern, Kathleen. *In Harm's Way: A History of Christian Peacemaker Teams*. Eugene: Cascade Books, 2009. ISBN: 978-1556351341.
- Klassen, Randy and Joyce. *Loving Enemies: A Manual for Ordinary People*. Telford: Cascadia Publishing House, 2008. ISBN: 978-1-931038-53-9.
- Long, Michael G., ed. *Resist! Christian Dissent for the 21st Century*. Maryknoll: Orbis Books, 2008. ISBN: 978-1-57075-800-3.
- Mast, Gerald J. and J. Denny Weaver. *Defenseless Christianity: Anabaptism for a Nonviolent Church*. Telford: Cascadia Publishing House, 2009. ISBN: 978-1-931038-63-8.
- McClain, George D. *Claiming all Things for God: Prayer, Discernment, and Ritual for Social Change*. Nashville: Abingdon Press, 1998. ISBN: 0-687-00489-6.
- Mock, Ron. *Loving Without Giving In: Christian Responses to Terrorism and Tyranny*. Waterloo: Herald Press, 2004. ISBN: 978-1931038249.
- Nelson, Alan and John Malkin. *The Only Alternative: Christian Nonviolent Peacemakers in America*. Eugene: Wipf and Stock, 2008. ISBN: 978-1-55635-262-1.
- Reimer, A. James. *Christians and War: A Brief History of the Church's Teachings and Practices*. Minneapolis: Fortress Press, 2010. ISBN: 978-0-8006-3819-1.

Roth, John D. *Choosing Against War: A Christian View*. Intercourse, PA: Good Books, 2002. ISBN: 978-1561483594.

Rynne, Terrence J. *Gandhi and Jesus: The Saving Power of Nonviolence*. Maryknoll, NY: Orbis Books, 2008. ISBN: 978-1-57075-766-2.

Stassen, Glen, ed. *Just Peacemaking: Ten Practices for Abolishing War*. Cleveland: Pilgrim Press, 2004. ISBN: 978-0829816563.

Swartley, Willard. *Send Forth Your Light: A Vision for Peace, Mission, and Worship*. Waterloo: Herald Press, 2007. ISBN: 978-0-8361-9384-8.

Welch, Sharon. *Real Peace, Real Security: The Challenges of Global Citizenship*. Minneapolis: Fortress Press, 2008. ISBN: 978-0-8006-6279-0.

Wink, Walter. *Jesus and Nonviolence: A Third Way*. Minneapolis: Fortress Press, 2003. ISBN: 978-0-8006-3609-8.

## Websites

MCC Canada Peace Ministries [canada.mcc.org/peace](http://canada.mcc.org/peace)

Christian Peacemaker Teams (CPT) [cpt.org/resources/training](http://cpt.org/resources/training)

Albert Einstein Institution [aeinstein.org](http://aeinstein.org)

Pace e Bene [paceebene.org](http://paceebene.org)

CANVAS (Centre for Applied Nonviolent Action and Strategies) [canvasopedia.org](http://canvasopedia.org)

Turning the Tide [turning-the-tide.org](http://turning-the-tide.org)

International Center on Nonviolent Conflict [nonviolent-conflict.org](http://nonviolent-conflict.org)

War Resisters International Nonviolence Handbook [wri-irg.org/node/3855](http://wri-irg.org/node/3855)

Peace Brigades International [peacebrigades.org](http://peacebrigades.org)

Training for Change [trainingforchange.org](http://trainingforchange.org)

Centre de Ressources sur la Non-Violence [nonviolence.ca](http://nonviolence.ca)

Waging Nonviolence [wagingnonviolence.org](http://wagingnonviolence.org)

Metta Center for Nonviolence [mettacenter.org](http://mettacenter.org)

Crisis Prevention Institute [crisisprevention.com](http://crisisprevention.com)

Center for Nonviolent Communication [cnvc.org](http://cnvc.org)

## Videos

**A Force More Powerful:** Dramatic and real-life examples of the effectiveness of nonviolent action, including stories from India, Denmark, Chile, and more. *Produced by York Zimmerman (1999).*

**Bringing Down a Dictator:** Tells the story of the nonviolent overthrow of Slobodan Milosevic in Serbia. *Produced by York Zimmerman (2001).*

**Orange Revolution:** After Ukrainian elections are falsified in 2004, people engage in mass efforts to defend their vote by blockading government buildings and demanding a new election. *Produced by York Zimmerman (2007).*

**The Narrow Path:** Jesuit peace activist John Dear speaks vigorously about the theology and practice of nonviolence as modeled by Jesus. Dear also shares his own personal peacemaking stories about taking risks, getting arrested, praying, and demonstrating for peace. *Produced by San Damiano Foundation (2007).*

**Prince of Peace God of War:** A series of interviews with various theologians and ethicists on the question, "Should Christians kill people?" A good discussion-starter for exploring the history of pacifism and just-war traditions within Christianity. *Produced by John Campea (2007).*



**Soldiers of Conscience:** Soldiers in the U.S. Army reveal their deepest moral questions about killing in war. This film works hard to give every side a fair hearing, while at the same time tells powerful stories of conscientious objectors. One is Josh Casteel, whose Christian faith played a pivotal role in transforming his thinking. *Produced by Luna Productions (2007).*

**Burma VJ: Reporting from a Closed Country:** This documentary shows a rare inside look into the 2007 uprising in Myanmar through the cameras of the independent journalist group called Democratic Voice of Burma. When international media were banned from entering and the internet was shut down, a group of 30 underground video journalists (VJs) documented the dramatic protests using handycams and then smuggled the footage out of the country. *Produced by HotDocs (2008).*

**The Power of the Powerless:** This documentary documents the historic struggle to end forty years of communist tyranny in Czechoslovakia. The story of the “Velvet Revolution” is told through archival footage and recent interviews with dissidents including former President Vaclav Havel. The documentary poses the question: Why is this momentous story of “people power” not being taught to Czech young people today? *Produced by Agora Productions (2009).*

## **Video games**

**A Force More Powerful: The Game of Nonviolent Strategy:** A simulation game that teaches the strategy of nonviolent conflict. A dozen scenarios, inspired by recent history, include conflicts against dictators, occupiers, colonizers and corrupt regimes, as well as struggles to secure the political and human rights of ethnic and racial minorities and women. Visit [www.afmpgame.com](http://www.afmpgame.com) to learn more about the game and to order. *Produced by York Zimmerman (2005).*

**People Power: The Game of Civil Resistance:** This game is about politics, strategy, and social change. As a leader of a popular movement you fight against tough adversaries who control the police, army, government, and even the media. The only weapon in your hand is your strategic skill and ingenuity. It is also more than a game; it’s an opportunity to join a community of others who want to learn about nonviolent strategies. Everyone can design scenarios and post them on the scenario websites which become available to the whole community. *Produced by York Zimmerman (2010).*



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