

Nonviolence In Theory And Practice

“Judith Butler is the most creative and courageous social theorist writing today.” – Cornel West “Judith Butler is quite simply one of the most probing, challenging, and influential thinkers of our time.” – J. M. Bernstein Judith Butler’s new book shows how an ethic of nonviolence must be connected to a broader political struggle for social equality. Further, it argues that nonviolence is often misunderstood as a passive practice that emanates from a calm region of the soul, or as an individualist ethical relation to existing forms of power. But, in fact, nonviolence is an ethical position found in the midst of the political field. An aggressive form of nonviolence accepts that hostility is part of our psychic constitution, but values ambivalence as a way of checking the conversion of aggression into violence. One contemporary challenge to a politics of nonviolence points out that there is a difference of opinion on what counts as violence and nonviolence. The distinction between them can be mobilized in the service of ratifying the state’s monopoly on violence. Considering nonviolence as an ethical problem within a political philosophy requires a critique of individualism as well as an understanding of the psychosocial dimensions of violence. Butler draws upon Foucault, Fanon, Freud, and Benjamin to consider how the interdiction against violence fails to include lives regarded as ungrievable. By considering how “racial phantasms” inform justifications of state and administrative violence, Butler tracks how violence is often attributed to those who are most severely exposed to its lethal effects. The struggle for nonviolence is found in movements for social transformation that reframe the grievability of lives in light of social equality and whose ethical claims follow from an insight into the interdependency of life as the basis of social and political equality.

Sports and Violence is an edited collection arising out of the 2016 Sports and Violence Conference, hosted at the Ashland Center for Nonviolence at Ashland University, Ohio, USA. This volume contains 11 essays authored by a range of scholars reflecting on the confluence of violence within organized sports. The three sections of the book (history, theory, and practice) create a full-scale exploration of this topic. The authors not only detail past phenomena of sports violence, but also offer ethnographic and sociological explorations alongside philosophical treatments of sports violence. Crucial to the volume’s treatment of a wide range of phenomena associated with sports violence is not only how it addresses violence within sport, but also how it considers the ways that sport fosters and mitigates violence outside of sports, and how audiences and spectators contribute to, and are shaped by, the practice of sports.

Renée Moreau Cunningham’s unique study utilizes the psychology of C. G. Jung and the spiritual teachings of Mahatma Gandhi and Martin Luther King, Jr. to explore how nonviolence works psychologically as a form of spiritual warfare, confronting and transmuting aggression. Archetypal Nonviolence uses King’s iconic march from Selma to Montgomery, a demonstration which helped introduce America to nonviolent philosophy on a mass scale, as a metaphor for psychological and spiritual activism on an individual and collective level. Cunningham’s work explores the core wound of racism in America on both a collective and a personal level, investigating how we hide from our own potential for evil and how the divide within ourselves can be bridged. The book demonstrates that the alchemical transmutation of aggression through a nonviolent ethos, as shown in the Selma marches, is important to understand as a beginning to something greater within the paradox of human violence and its bedfellow, nonviolence. Archetypal Nonviolence explores how we can truly transform hatred by understanding how it operates within. It will be of great interest to Jungian analysts and analytical psychologists in practice and in training, and to academics and students of Jungian and post-Jungian studies, American history, race and racism, and nonviolent movements.

Violence and Nonviolence: Pathways to Understanding is the first book to provide an integrative, systematic approach to the study of violence and nonviolence in one volume. Eminent scholar and award-winning author Gregg Barak examines virtually all forms of violence—from verbal abuse to genocide—and treats all of these expressions of violence as interpersonal, institutional, and structural occurrences. In the context of recovery and nonviolence, Barak addresses peace and conflict studies, legal rights, social justice, and various nonviolent movements. Employing an interdisciplinary framework, Barak emphasizes the importance of culture, media, sexuality, gender, and social structure in developing a comprehensive theory of these two separate, but inseparable phenomena.

Violence and Nonviolence: an Introduction critiques five dominant societal views about violence and nonviolence. Using evidence from scientific studies as well as anecdotal evidence and news reports, esteemed scholar and editor Barry L. Gan shows students that these widely adopted and violent views are largely mistaken, and require a fundamental rethinking and adjustment. By synthesizing new research with old philosophies, Gan introduces students to an alternative paradigm of nonviolence through which we can begin to build a more peaceful world.

The Power of Nonviolence, written by Richard Bartlett Gregg in 1934 and revised in 1944 and 1959, is the most important and influential theory of principled or integral nonviolence published in the twentieth century. Drawing on Gandhi’s ideas and practice, Gregg explains in detail how the organized power of nonviolence (power-with) exercised against violent opponents can bring about small and large transformative social change and provide an effective substitute for war. This edition includes a major introduction by political theorist, James Tully, situating the text in its contexts from 1934 to 1959, and showing its great relevance today. The text is the definitive 1959 edition with a foreword by Martin Luther King, Jr. It includes forewords from earlier editions, the chapter on class struggle and nonviolent resistance from 1934, a crucial excerpt from a 1929 preliminary study, a biography and bibliography of Gregg, and a bibliography of recent work on nonviolence.

Nonviolence is emerging as a topic of great interest in activist, academic and community settings. In particular, nonviolence is being recognized as a necessary component of constructive and sustainable social change. This book considers nonviolence in relationship to specific social, political, ecological and spiritual issues. Through case studies and examinations of social resistance, gender, the arts, and education, it provides specialists and non-specialists with a solid

introduction to the importance and relevance of nonviolence in various contexts. *Advancing Nonviolence and Social Transformation* is organized into five sections. The first section is a set of essays on various historical and contemporary perspectives on nonviolence. The second section consists of essays on philosophical and theoretical explorations of the topic. The third and fourth sections expand the scope of nonviolence into the areas of thought and action, including Indigenous resistance, student protests, human trafficking, intimate partner violence and ecological issues. The final section takes nonviolence into the study of wonder, music, education and hope. The book will be useful to anyone working in the theories and practices of social change.

Martin Luther King, Jr., may be America's most revered political figure, commemorated in statues, celebrations, and street names around the world. On the fiftieth anniversary of King's assassination, the man and his activism are as close to public consciousness as ever. But despite his stature, the significance of King's writings and political thought remains underappreciated. In *To Shape a New World*, Tommie Shelby and Brandon Terry write that the marginalization of King's ideas reflects a romantic, consensus history that renders the civil rights movement inherently conservative—an effort not at radical reform but at “living up to” enduring ideals laid down by the nation's founders. On this view, King marshaled lofty rhetoric to help redeem the ideas of universal (white) heroes, but produced little original thought. This failure to engage deeply and honestly with King's writings allows him to be conscripted into political projects he would not endorse, including the pernicious form of “color blindness” that insists, amid glaring race-based injustice, that racism has been overcome. Cornel West, Danielle Allen, Martha Nussbaum, Robert Gooding-Williams, and other authors join Shelby and Terry in careful, critical engagement with King's understudied writings on labor and welfare rights, voting rights, racism, civil disobedience, nonviolence, economic inequality, poverty, love, just-war theory, virtue ethics, political theology, imperialism, nationalism, reparations, and social justice. In King's exciting and learned work, the authors find an array of compelling challenges to some of the most pressing political dilemmas of our present, and rethink the legacy of this towering figure.

Teaching Peace carries the discussion of nonviolence beyond ethics and into the rest of the academic curriculum. This book isn't just for religion or philosophy teachers it is for all educators."

For more than a century, from 1900 to 2006, campaigns of nonviolent resistance were more than twice as effective as their violent counterparts in achieving their stated goals. By attracting impressive support from citizens, whose activism takes the form of protests, boycotts, civil disobedience, and other forms of nonviolent noncooperation, these efforts help separate regimes from their main sources of power and produce remarkable results, even in Iran, Burma, the Philippines, and the Palestinian Territories. Combining statistical analysis with case studies of specific countries and territories, Erica Chenoweth and Maria J. Stephan detail the factors enabling such campaigns to succeed and, sometimes, causing them to fail. They find that nonviolent resistance presents fewer obstacles to moral and physical involvement and commitment, and that higher levels of participation contribute to enhanced resilience, greater opportunities for tactical innovation and civic disruption (and therefore less incentive for a regime to maintain its status quo), and shifts in loyalty among opponents' erstwhile supporters, including members of the military establishment. Chenoweth and Stephan conclude that successful nonviolent resistance ushers in more durable and internally peaceful democracies, which are less likely to regress into civil war. Presenting a rich, evidentiary argument, they originally and systematically compare violent and nonviolent outcomes in different historical periods and geographical contexts, debunking the myth that violence occurs because of structural and environmental factors and that it is necessary to achieve certain political goals. Instead, the authors discover, violent insurgency is rarely justifiable on strategic grounds.

Recent trends and events worldwide have increased public interest in nonviolence, pacifism, and peace psychology as well as professional interest across the social sciences. *Nonviolence and Peace Psychology* assembles multiple perspectives to create a more comprehensive and nuanced understanding of the concepts and phenomena of nonviolence than is usually seen on the subject. Through this diverse literature—spanning psychology, political science, religious studies, anthropology, and sociology—peace psychologist Dan Mayton gives readers the opportunity to view nonviolence as a body of principles, a system of pragmatics, and a strategy for social change. This important volume: Draws critical distinctions between nonviolence, pacifism, and related concepts. Classifies nonviolence in terms of its scope (intrapersonal, interpersonal, societal, global) and pacifism according to political and situational dimensions. Applies standard psychological concepts such as beliefs, motives, dispositions, and values to define nonviolent actions and behaviors. Brings sociohistorical and cross-cultural context to peace psychology. Analyzes a century's worth of nonviolent social action, from the pathbreaking work of Gandhi and King to the Courage to Refuse movement within the Israeli armed forces. Reviews methodological and measurement issues in nonviolence research, and suggests areas for future study. Although more attention is traditionally devoted to violence and aggression within the social sciences, *Nonviolence and Peace Psychology* reveals a robust knowledge base and a framework for peacebuilding work, granting peace psychologists, activists, and mediators new possibilities for the transformative power of nonviolence.

Strategic nonviolent action has reasserted itself as a potent force in shaping public debate and forcing political change. Whether it is an explosive surge of protest calling for racial justice in the United States, a demand for democratic reform in Hong Kong or Mexico, a wave of uprisings against dictatorship in the Middle East, or a tent city on Wall Street that spreads throughout the country, when mass movements erupt onto our television screens, the media portrays them as being as spontaneous and unpredictable. In *This is an Uprising*, political analysts Mark and Paul Engler uncover the organization and well-planned strategies behind such outbursts of protest, examining core principles that have been used to spark and guide moments of transformative unrest. *This is an Uprising* traces the evolution of civil resistance, providing new insights into the contributions of early experimenters such as Mohandas Gandhi and Martin Luther King Jr., groundbreaking theorists such as Gene Sharp and Frances Fox Piven, and contemporary practitioners who have toppled

repressive regimes in countries such as South Africa, Serbia, and Egypt. Drawing from discussions with activists now working to defend human rights, challenge corporate corruption, and combat climate change, the Englers show how people with few resources and little influence in conventional politics can nevertheless engineer momentous upheavals. Although it continues to prove its importance in political life, the strategic use of nonviolent action is poorly understood. Nonviolence is usually studied as a philosophy or moral code, rather than as a method of political conflict, disruption, and escalation. This is an Uprising corrects this oversight. It argues that if we are always taken by surprise by dramatic outbreaks of revolt, and if we decline to incorporate them into our view of how societies progress, then we pass up the chance to fully grasp a critical phenomenon—and to harness its power to create lasting change.

Contributions by leading peacemakers such as Lisa Sowle Cahill, Terrence J. Rynne, John Dear and Ken Utican, Rose Marie Berger, and Maria J. Stephan advance the conversation about the practice of nonviolence in a violent world, Jesus and nonviolence, traditional Catholic teaching on nonviolence, and reflections on the future of Catholic teaching. The book concludes with Pope Francis's historic Message for World Peace Day in 2017.

Nonviolent Political Economy offers a set of theoretical solutions and practical guidelines to build an economy of nonviolence which implies a social state of peacefulness, involving minimal violence and minimal destruction of nature. The book provides renewed reflections on heterodox economics, ecological economics, anthropology, Buddhism, Gandhianism, disarmament, and business ethics, as well as innovative initiatives such as Blue Frontiers. It also sets out feasible solutions to rebuild countries that have suffered prolonged conflicts such as Syria, Iraq and Kurdistan. Bringing together authors from around the world, this collection includes new perspectives on the abolition of profit; disarmament; obliteration of the consumer society; expansion of collective property; Buddhist and Gandhian economies; small-scale and artisanal production, the increasing use of clean energies; a gradual reduction in the human population; political processes closer to direct and radical democracy, and anarchy. Discussing cutting-edge developments, this book provides valuable tools to build alternatives to the prevailing models of (violent) political economy. It will be of great interest to a public of critical citizens, students and researchers from a range of disciplines and backgrounds, and all those seeking to understand the fundamental concepts of nonviolent political economy.

The purpose and focus of this study are to illustrate the legal basis for nonviolent activism in Islam, as Maulana Abul Kalam Azad promoted. Maulana Azad's practice of nonviolent activism as a means to expel British colonialism from India provides a potent counterargument against Islamist extremism.

Develops a coherent theory of nonviolent political action in the context of Western political theory. Ian Atack identifies the contribution of nonviolence to political theory through connecting central characteristics of nonviolent action to fundamental debates about the role of power and violence in politics. This in turn provides a platform for going beyond historical and strategic accounts of nonviolence to a deeper understanding of its transformative potential. From Mahatma Gandhi and Martin Luther King to toppled communist regimes in Eastern Europe and pro-democracy movements in Serbia, Georgia and Ukraine, nonviolent action has played a significant role in achieving social and political change in the last century. The Arab Spring revolutions, particularly those in Tunisia and Egypt, and the Occupy movement in the US and UK demonstrate that nonviolence continues to be a vital feature of many campaigns for democracy, human rights and social justice.

Nonviolent methods of action have been a powerful tool since the early twentieth century for social protest and revolutionary social and political change, and there is diffuse awareness that nonviolence is an efficient spontaneous choice of movements, individuals and whole nations. Yet from a conceptual standpoint, nonviolence struggles to engage with key contemporary political issues: the role of religion in a post-secular world; the crisis of democracy; and the use of supposedly 'nonviolent techniques' for violent aims. Drawing on classic thinkers and contemporary authors, in particular the Italian philosopher Aldo Capitini, this book shows that nonviolence is inherently a non-systematic and flexible system with no pure, immaculate thought at its core. Instead, at the core of nonviolence there is praxis, which is impure because while it aims at freedom and plurality it is made of less than perfect actions performed in an imperfect environment by flawed individuals. Offering a more progressive, transformative and at the same time pluralistic concept of nonviolence, this book is an original conceptual analysis of political theory which will appeal to students of international relations, global politics, security studies, peace studies and democratic theory.

In this ground-breaking and much-needed book, Stellan Vinthagen provides the first major systematic attempt to develop a theory of nonviolent action since Gene Sharp's seminal *The Politics of Nonviolent Action* in 1973. Employing a rich collection of historical and contemporary social movements from various parts of the world as examples - from the civil rights movement in America to anti-Apartheid protestors in South Africa to Gandhi and his followers in India - and addressing core theoretical issues concerning nonviolent action in an innovative, penetrating way, Vinthagen argues for a repertoire of nonviolence that combines resistance and construction. Contrary to earlier research, this repertoire - consisting of dialogue facilitation, normative regulation, power breaking and utopian enactment - is shown to be both multidimensional and contradictory, creating difficult contradictions within nonviolence, while simultaneously providing its creative and transformative force. An important contribution in the field, *A Theory of Nonviolent Action* is essential for anyone involved with nonviolent action who wants to think about what they are doing.

In a world riven with conflict, violence and war, this book proposes a philosophical defense of pacifism. It argues that there is a moral presumption against war and unless that presumption is defeated, war is unjustified. Leading philosopher of non-violence Robert Holmes contends that neither just war theory nor the rationales for recent wars (Vietnam, the Gulf War, the Iraq and Afghanistan Wars) defeat that presumption, hence that war in the modern world is morally unjustified. A detailed, comprehensive and elegantly argued text which guides both students and scholars through the main debates (Just War Theory and double effect to name a few) clearly but without oversimplifying the complexities of the issues or historical examples.

This book celebrates a host of change-makers who have transformed the world - and who teach us to do the same. While successful social change hinges on strategic thinking, serious training, critical mass, creative action, and often the capricious accidents of history, it also requires the power and relentless determination of "extraordinary ordinary human beings," whose relentless determination so often lies at the heart of social transformation. In this book, we meet a scintillating cast of characters in the most profound drama of our time: the movement of movements working tirelessly for a world of justice, peace and environmental healing. In these pages we learn what powerful people and effective movements can teach us about building a

culture of active nonviolence.

Abraham argues that a theological imagination can expand the contours of postcolonial theory through a reexamination of notions of subjectivity, gender, and violence in a dialogical model with Karl Rahner. She questions of whether postcolonial theory, with its disavowal of religious agency, can provide an invigorating occasion for Catholic theology.

Activists and change agents, restorative justice practitioners, faith leaders, and anybody engaged in social progress and shifting society will find this mindful approach to nonviolent action indispensable. Nonviolence was once considered the highest form of activism and radical change. And yet its basic truth, its restorative power, has been forgotten. In *Healing Resistance*, leading trainer Kazu Haga blazingly reclaims the energy and assertiveness of nonviolent practice and shows that a principled approach to nonviolence is the way to transform not only unjust systems but broken relationships. With over 20 years of experience practicing and teaching Kingian Nonviolence, Haga offers us a practical approach to societal conflict first begun by Dr. Martin Luther King Jr. during the Civil Rights Movement, which has been developed into a fully workable, step-by-step training and deeply transformative philosophy (as utilized by the Women's March and Black Lives Matter movements). Kingian Nonviolence takes on the timely issues of endless protest and activist burnout, and presents tried-and-tested strategies for staying resilient, creating equity, and restoring peace.

A persuasive account of the philosophy and power of nonviolence organizing, and a resource for building and sustaining effective social movements. Despite the rich history of nonviolent philosophy, many people today are unfamiliar with the basic principles and practices of nonviolence—even as these concepts have guided so many direct-action movements to overturn forms of racial apartheid, military and police violence, and dictatorships around the world. *Revolutionary Nonviolence* is a crucial resource on the long history of nonviolent philosophy through the teachings of Rev. James M. Lawson, one of the great practitioners of revolution through deliberate and sustained nonviolence. His ongoing work demonstrates how we can overcome violence and oppression through organized direct action, presenting a powerful roadmap for a new generation of activists. Rev. Lawson's work as a theologian, pastor, and social change activist has inspired hope and liberation for more than sixty years. To hear and see him speak is to experience the power of the prophetic tradition in the African American and social gospel. In *Revolutionary Nonviolence*, Michael K. Honey and Kent Wong reflect on Rev. Lawson's talks and dialogues, from his speeches at the Nashville sit-in movement in 1960 to his lectures in the current UCLA curriculum. This volume provides a comprehensive introduction to Rev. Lawson's teachings on how to center nonviolence in successfully organizing for change.

"Nonviolence is not the recourse of the weak but actually calls for an uncommon kind of strength; it is not a refraining from something but the engaging of a positive force," renowned peace activist Michael Nagler writes. Here he offers a step-by-step guide to creatively using nonviolence to confront any problem and to build change movements capable of restructuring the very bedrock of society. Nagler identifies some specific tactical mistakes made by unsuccessful nonviolent actions such as the Tiananmen Square demonstrations and the Occupy protests and includes stories of successful nonviolent resistance from around the world, including an example from Nazi Germany. And he shows that nonviolence is more than a tactic—it is a way of living that will enrich every area of our lives.

Gandhi and Nehru helped create a myth of nonviolence in ancient India that obscures a troubled, complex heritage: a long struggle to reconcile the ethics of nonviolence with the need to use violence to rule. Upinder Singh documents the tension between violence and nonviolence in ancient Indian political thought and practice, 600 BCE to 600 CE.

"Most approaches to violence or its opposite in Islam try to establish that the religion of the Prophet is one or the other, and thus get nowhere. Avoiding this trap, Abu-Nimer has given us a wide-ranging and thoroughly researched study that will be of interest to scholars and of use to peace builders." --Michael Nagler, University of California, Berkeley
Written by a Muslim scholar, lecturer, and trainer in conflict resolution, this book examines the largely unexplored theme of nonviolence and peace building in Islamic religion, tradition, and culture. After comprehensively reviewing the existing studies on this topic, Abu-Nimer presents solid evidence for the existence of principles and values in the Qur'an, Hadith, and Islamic tradition that support the application of nonviolence and peace building strategies in resolving disputes. He addresses the challenges that face the utilization of peace building and nonviolent strategies in an Islamic context and explores these challenges on both local and global levels. Through a discussion of the structural and cultural obstacles to peace building and nonviolence, the author explains the gap between Islamic values and ideals and their applications in day-to-day reality. To illustrate the actual practice of these values and principles of peace building, the book analyzes three case studies, drawing from the political, sociocultural, and professional arenas. The initial case study discusses the First Palestinian Intifada; it is analyzed as a nonviolent political movement in which Islamic cultural and religious values and rituals played an important role in mobilizing communities to join the movement. The second case study focuses on the role that such values play in traditional Arab dispute-resolution practices such as Sulha (mediation, arbitration, and reconciliation); it extracts lessons and principles used by Arab traditional elders who peacefully resolve family, interpersonal, and community disputes. The third case study discusses the obstacles and challenges facing professionals who provide peace-building and conflict-resolution training and initiatives within the Islamic world. Combining theory with practical applications of peace building, conflict resolution, and nonviolent initiatives in Islamic communities, Abu-Nimer provides a framework for further developing and utilizing these principles in an Islamic context. Mohammed Abu-Nimer is associate professor in the International Peace and Conflict Resolution Program at American University, Washington, D.C., where he is also director of the Conflict Resolution Skills Institute.

The use of nonviolent action is on the rise. From the Occupy Movement to the Arab Spring and mass protests on the streets of Brazil, activists across the world are increasingly using unarmed tactics to challenge oppressive, corrupt and unjust systems. But what exactly do we mean by nonviolence? How is it deployed and to what effect? Do nonviolent campaigns with political motivations differ from those driven by primarily economic concerns? What are the limits and opportunities for activists engaging in nonviolent action today? Is the growing number of nonviolence protests indicative of a new type of twenty-first century struggle or is it simply a passing trend? *Understanding Nonviolence: Contours and Contexts* is the first book to offer a comprehensive introduction to nonviolence in theory and practice. Combining insightful analysis of key theoretical debates with fresh perspectives on contemporary and historical case studies, it explores the varied approaches, aims, and trajectories of nonviolent campaigns from Gandhi to the present day. With cutting-edge contributions from leading scholars and practitioners in the field, this accessible and lively book will be essential reading for activists, students and teachers of contentious politics, international security, and peace and conflict studies.

Critical Expressivism is an ambitious attempt to re-appropriate intellectual territory that has more often been charted by its detractors than by its proponents. Indeed, as Peter Elbow observes in his contribution to this volume, "As far as I can tell, the term 'expressivist' was coined and used only by people who wanted a word for people they disapproved of and wanted to discredit." The editors and contributors to this collection invite readers to join them in a new conversation, one informed by "a belief that the term expressivism continues to have a vitally important function in our field."

There is a long tradition in Western political thought suggesting that violence is necessary to defend freedom. But nonviolence and civil disobedience have played an equally long and critical role in establishing democratic institutions. *Freedom Without Violence* explores the long history of political practice and thought that connects freedom to violence in the West, from Athenian democracy and the Roman republic to the Age of Revolutions and the rise of totalitarianism. It is the first comprehensive examination of the idea that violence is necessary to obtain, defend, and exercise freedom. The book also brings to the fore the opposing theme of nonviolent freedom, which can be found both within the Western tradition and among critics of that tradition. Since the plebs first vacated Rome to refuse military service and win concessions

from the patricians in 494 B.C., nonviolence and civil disobedience have played a critical role in republics and democracies. Abolitionists, feminists and anti-colonial activists all adopted and innovated the methods of nonviolence. With the advent of the Velvet Revolutions, the end of apartheid in South Africa and, most recently, the Arab Spring, nonviolence has garnered renewed interest in both scholarly publications and the popular imagination. In this book, Dustin Ells Howes traces the intellectual history of freedom as it relates to the concepts and practices of violence and nonviolence. Through a critique and reappraisal of the Western political tradition, *Freedom Without Violence* constructs a conception of nonviolent freedom. The book argues that cultivating and practicing this brand of freedom is the sine qua non of a vibrant democracy that resists authoritarianism, imperialism and oligarchy.

"Instructs how to strategically plan nonviolent action, a technique of waging conflict that uses protest, noncooperation and intervention. Draws parallels between nonviolent and military strategy. Documents twenty-three cases showing how nonviolent action has been applied to conflicts throughout the world in the twentieth century"--Provided by publisher.

Covering the nonviolence traditions in all the major religions as well as the contributions of religious traditions to major nonviolent practices, this book addresses theories of nonviolence, considers each religion individually, and highlights what discrete religious perspectives have in common. • Explores all major world religions in the context of nonviolence in great detail • Serves as academic material to supplement a lesson plan or as general interest reading for nonacademic audiences • Highlights the history of each religion and its standing today • Addresses the subject from the perspective of an author with a background in peace and conflict studies, psychology, and sociology

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