

Nonviolence In Theory And Practice

Nonviolence in Theory and Practice Waveland Press Inc Nonviolence in Theory and Practice Waveland Press Inc NONVIOLENCE THEORY AND PRACTICE. The Ethics of Nonviolence Essays by Robert L. Holmes Bloomsbury Publishing USA 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. John Howard Yoder was one of the major theologians of the late twentieth century. Before his death, he planned the essays and structure of this book, which he intended to be his last work. Now two leading interpreters of Yoder bring that work to fruition. The book is divided into three sections: pacifism, just war theory, and just peacemaking theory. The volume crystallizes Yoder's argument that his proposed ethics is not sectarian and a matter of withdrawal. He also clearly

argues that Christian just war and Christian pacifist traditions are basically compatible--and more specifically, that the Christian just war tradition itself presumes against all violence.

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.

How Nonviolent Revolt Is Shaping the Twenty-First Century

Truth Seekers

Gandhi After 9/11

Theory and Practice in a World of Conflict

A Theory of Nonviolent Action

Essays on the Political Philosophy of Martin Luther King, Jr.

Essays by Robert L. Holmes

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.

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.

Douglas Allen argues that Gandhi offers to us the most profound and influential theory, philosophy, and engaged practices of ahimsa or nonviolence.

Embracing Gandhi's insightful critiques of modernity, the book sees his approach as a creative and challenging catalyst to rethink our positions today. We live in a post-9/11 world that is defined by widespread physical, psychological, economic, political, cultural, religious, technological, and environmental violence and that is increasingly unsustainable. The author's central claim is Gandhi, when selectively appropriated and creatively reformulated and applied, is essential for formulating new positions that are more nonviolent and more sustainable. These provide resources and hope for dealing with our contemporary crises. The author analyzes what a Gandhi-informed, valuable but humanly limited swaraj technology looks like and what a Gandhi-informed, more egalitarian, interconnected, bottom-up, decentralized world of globalization looks like. The book focuses on key themes in Gandhi's thought, such as violence and nonviolence, Absolute Truth and relative truth, ethical and spiritual living. Challenging us to consider nonviolent, moral, and truthful transformative alternatives today, the author moves through essays on Gandhi in the age of technology; Gandhi after 9/11 and 26/11 terrorism; Gandhi's controversial views on the Bhagavad-Gita and Hind Swaraj; Gandhi and Vedanta; Gandhi on socialism; Gandhi and marginality, caste, class, race, and oppressed others.

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.

An Introduction

Developing Nonviolence

Nonviolence in Political Theory

The Rise of Effective Advocacy for Peace

A Guide for Practical Action

Pacifism

Theory & Practice

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.

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How do you decide what is ethically wrong and right? Few people make moral judgments by taking the theory first. Specifically written with the interests, needs, and experience of students in mind, this textbook approaches thinking ethically as you do in real life – by first encountering practical moral problems and then introducing theory to understand and integrate the issues. Built around engaging case studies from news media, court hearings, famous speeches and philosophical writings, each of the 15 chapters: - explains and defines the moral problem dealt with - provides excerpts of readings on all sides of the issue - analyses the problem, using the relevant theory The examples are recognizable ethical problems, including judgments about racism and sexism, controversial debates such as assisted suicide and the death penalty, and contemporary concerns like privacy and technology, corporate responsibility, and the environment. The mission of the book is to assist you to engage in informed, independent, critical thinking and to enable you to enter into ethical discussions in the classroom and beyond. Supported by learning features, including study questions, key quotes, handy definitions and a companion website, this book is essential for any student of moral philosophy.

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.

With the sustained, coherent perspective of an authored text and the diverse, authoritative views typical of an anthology, *Philosophy of Art: Aesthetic Theory and Practice* by David Boersema provides the context and commentary students need to comprehend the various issues in philosophy of art. Throughout the book, issues are examined using the lenses of the three broad areas of philosophy: metaphysics, epistemology, and value theory. That is, concerns are raised about what is expressed, how it is expressed, and why it is expressed. Chapters on the artist, the audience, and the artwork further break down the discipline and are applied to the final chapters on the specific types of art. The differences between art and science as well as the relationship of art and society provide a refreshing discussion of overlooked areas in philosophy of art.

Introduction to Applied Ethics

The Force of Nonviolence

Creative Nonviolence and Sustainability

Nonviolent Political Economy

The Lessons of Nonviolence

This Is an Uprising

An Ethico-Political Bind

Nurturing Strangers focuses on loving nonviolent re-parenting of children in foster care. This book is a jargon-free mix of narrative and real-life case studies, together with the theory and practice of nonviolence. *Nurturing Strangers* and the authors'

previous book, *Welcoming Strangers*, are the first books to apply philosophies of nonviolence directly to the care of children in the foster care system. One of their strengths is that the books are not merely theoretical, but rooted in the practice of nonviolence with children for over thirty years. *Nurturing Strangers* is for foster carers, caseworkers, case managers, social work students, and parents, as well as the general reader interested in children who have been victims of violence in and out of the foster care system.

Beginning back in the waning days of the Civil Rights movement, through the objection to the war in Vietnam, and on to the current global peace movement, this is a personal and professional account offered for the reader curious about whether and how nonviolence works. Topics include Gandhian nonviolence, radical disarmament, war poverty and peace prosperity and movement-building.

This volume, newly published in paperback, is part of a comprehensive effort by R. J. Rummel to understand and place in historical perspective the entire subject of genocide and mass murder, or what he calls democide. It is the fifth in a series of volumes in which he offers a detailed analysis of the 120,000,000 people killed as a result of government action or direct intervention. In *Power Kills*, Rummel offers a realistic and practical solution to war, democide, and other

collective violence. As he states it, "The solution...is to foster democratic freedom and to democratize coercive power and force. That is, mass killing and mass murder carried out by government is a result of indiscriminate, irresponsible Power at the center." Rummel observes that well-established democracies do not make war on and rarely commit lesser violence against each other. The more democratic two nations are, the less likely is war or smaller-scale violence between them. The more democratic a nation is, the less severe its overall foreign violence, the less likely it will have domestic collective violence, and the less its democide. Rummel argues that the evidence supports overwhelmingly the most important fact of our time: democracy is a method of nonviolence.

In *Nonviolent Revolutions*, Sharon Erickson Nepstad analyzes civilian insurrections in China, East Germany, Panama, Chile, Kenya, and the Philippines.

Justice Without Violence

To Shape a New World

Understanding Nonviolence

Religions and Nonviolence: The Rise of Effective Advocacy for Peace

Violence and Nonviolence

Choosing Peace

Theory and Practice

In this ground-breaking and much-needed book, Stellan

Vinshagen 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, Vinshagen 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.

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.

A mixture of theoretical analysis and case studies from

Asia, Africa, Europe, Latin America and the Middle East, this book examines non-violent direct action, political action, economic sanctions and social movements as alternative remedies in the struggle for justice. The authors thus address the basic questions that underlie current debates in international politics over the use of preventive diplomacy, humanitarian intervention and international enforcement action.

The dangers of political violence and the possibilities of non-violence were the central themes of three lives which changed the twentieth century - Leo Tolstoy, writer and aristocrat who turned against his class, Mohandas Gandhi who corresponded with Tolstoy and considered him the most important person of the time, and Nelson Mandela, prisoner and statesman, who read *War and Peace* on Robben Island and who, despite having led a campaign of sabotage, saw himself as a successor to Gandhi. Tolstoy, Gandhi, and Mandela tried to create transformed societies to replace the dying forms of colony and empire. They found the inequalities of Russia, India, and South Africa intolerable yet they questioned the wisdom of seizing the power of the state, creating new kinds of political organisation and imagination to replace the old promises of revolution. Their views, along with their ways of leading others, are closely connected, from their insistence on working with their own hands and reforming their individual selves to their acceptance of death. On three continents, in a century of mass mobilization and conflict, they promoted strains of nationalism devoid of

antagonism, prepared to take part in a general peace. Looking at Tolstoy, Gandhi, and Mandela in sequence, taking into account their letters and conversations as well as the institutions they created or subverted, placing at the centre their treatment of the primal fantasy of political violence, this volume reveals a vital radical tradition which stands outside the conventional categories of twentieth-century history and politics.

Nonviolence in Theory and Practice

The Catholic Church Returns to Gospel Nonviolence

A Philosophy of Nonviolence

Identity, Ethics, and Nonviolence in Postcolonial Theory

Philosophy of Art

Power Kills

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. 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. 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.

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

A New Theory and Action for a Post-Secular Society

A Radically Different Response to Harm People and Movements Changing the World Through the Power of Active Nonviolence
Nonviolence and Peace Psychology

The Ethics of Nonviolence and Peacemaking
Nonviolence and Peace Building in Islam
Outline and Reading List for a Discussion Seminar of 8 Weekly Two-hour Sessions
Intended for Local Community Groups

Cesar Chavez has long been heralded for his personal practice of nonviolent resistance in struggles against social, racial, and labor injustices.

However, the works of Gandhi and Martin Luther King Jr. have long overshadowed Chavez's contributions to the theory of nonviolence. José-Antonio Orosco seeks to elevate Chavez as an original thinker, providing an analysis of what Chavez called "the common sense of nonviolence." By engaging Chavez in dialogue with a variety of political theorists and philosophers, Orosco demonstrates how Chavez developed distinct ideas about nonviolent theory that are timely for dealing with today's social and political issues, including racism, sexism, immigration, globalization, and political violence.

Religious rivalries have been at the root of many human conflicts throughout history. Representatives of nine world religions offer insights into the teachings of nonviolence within their tradition, how practice has often fallen short of the ideals, and how they can overcome the contagion of hatred through a return to traditional teachings on nonviolence.

Included are a new Foreword and Preface, a new Introduction by Daniel Smith-Christopher, two new chapters on Islam and the indigenous religion of the Maori, and a new Epilogue. In addition, study questions have been added to each chapter.

"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.

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.

Subverting Hatred

The Ethics of Nonviolence

Reconstructing Nonviolence

Nonviolent Revolutions

Strategies for Nonviolent Re-parenting of Children in Foster Care

Cesar Chavez and the Common Sense of Nonviolence

Theory and Applications

Robert Holmes is one of the leading proponents of nonviolence in the United States, and his influence extends to the rest of the world. However, he has never presented his views on nonviolence in full-length book form. *The Ethics of Nonviolence* brings together his best essays on the topic, both classic works and more obscure pieces, as well as several important essays that have never been published. Holmes started his career by following Dewey and James, and then turned toward metaethics. The Vietnam War finally led him toward moral problems related to war and violence. For the last forty years he has been a great proponent of nonviolence and pacifism in the style of Tolstoy and Gandhi. If ethics is meant to be more than a purely academic exercise, the theoretical ethics of philosophy must be shown to be relevant to applied morality; the ongoing process of making moral judgments must add value to the world we live in. For Robert Holmes, no aspect of reality is more in need of ethical thinking and reform than the culture of war and violence that cannot be ignored. There are morally viable alternatives to this violence, Holmes argues, and he scrutinizes the sources and implications of such positions. Holmes shows that nonviolence and pacifism can lead us toward a more

peaceful and humanely dignified world.

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.

“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.

“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.

The Nonviolence Handbook

Democracy as a Method of Nonviolence

Civil Resistance in the Late 20th Century

The Challenge of Nonviolence in Religious Traditions

Revolution and Non-Violence in Tolstoy, Gandhi, and Mandela

NONVIOLENCE THEORY AND PRACTICE

Nonviolent Lives

Defending pacifism against the charge that it is naïvely utopian, Transformative Pacifism offers a critical theory of the existing world order, and points in the direction of concrete ethical and political action. Pacifism is a transformative philosophy with wide ranging implications. It aims to transform political, social, and psychological structures. Its focus is deep and wide. It is similar to other transformative social theories: feminism, ecology, animal welfare, cosmopolitanism, human rights theory. Indeed, behind those theories is often the pacifist idea that violence, power, and domination are wrong. Pacifist theory raises consciousness about unjustifiable violence. This in turn leads to transformations in practical life. Many other books defend nonviolence and pacifism by focusing on failed justifications of war, as well as on the strategic value of nonviolence. This book begins by reviewing and accepting those sort of arguments. It then focuses on what a commitment to pacifism and nonviolence means in terms of a variety of practical issues. Pacifists reject the violent presuppositions of a society based upon power, strength, nationalism, and the system of militarized nation-states. Pacifism transforms psychological, social, political, and economic life. This book will be of interest to those who are disenchanted with ongoing violence, violent rhetoric, terrorism, wars, and the war industry. It gives anyone with pacifist sympathies reassurance: pacifists are not wrong to think that violence and war are immoral, irrational, and insane and that there is always an alternative.

How Civil Resistance Works

Nurturing Strangers

Transformative Pacifism

The War of the Lamb

Healing Resistance

A Rahnerian Theological Assessment

Aesthetic Theory and Practice