



METTA CENTER
for NONVIOLENCE

THE THIRD HARMONY

Nonviolence & the New Story of Human Nature

A Guide for Educators

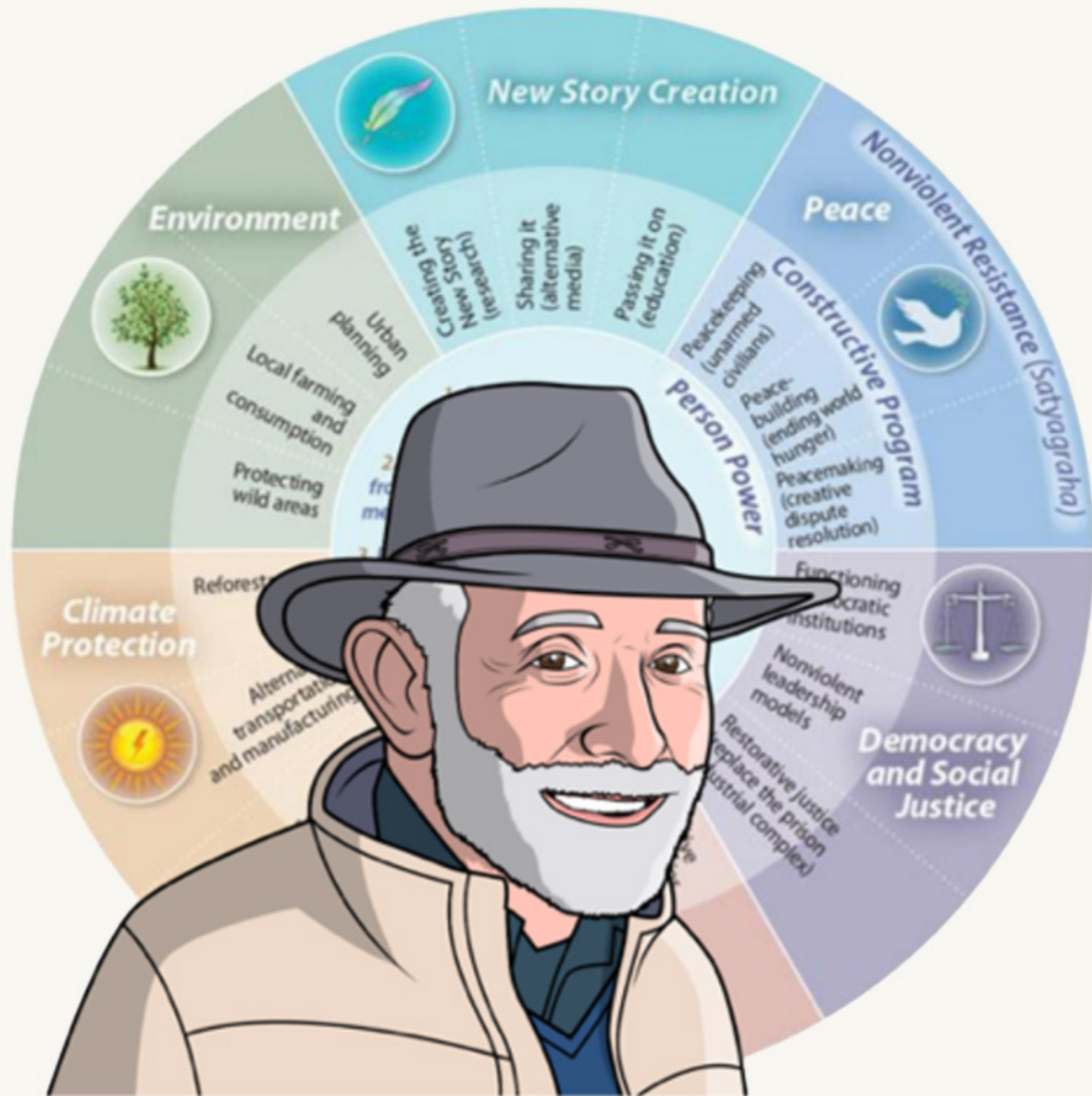
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Director's statement

This film is the fulfillment of a dream for me. It's a dream I have held for a long time, and which could not be fulfilled at a more opportune moment. It is not my dream alone, but I speak for many dear friends and colleagues who have shared it for many years: to bring the great gift of nonviolence to life in the modern world. "What if," as Paul Chappell says in the film, "people brought the same education and skill to the making of peace that they do to war. . ." It is precisely to bring the inspiration and the hope implied by that statement to audiences of all kinds today, many of whom have long been hungering for that vision, that we are so proud to release *The Third Harmony*.

A healing force is rising in the world — and you can be part of it.



What you will find

- A list of open-ended discussion questions for group discussion or for use as writing prompts in high school and college
- An open-ended discussion guide broken into three parts for classrooms
- A high-school curriculum based on Common Core national standards for the Social Sciences
- A list of additional Metta Center books and resources; publications by interviewees of this film; and web resources from a variety of nonviolence organizations

There are endless ways to make use of this material, and we would love to hear about how your classroom or group is engaging with it. You can email us at: info@mettacenter.org to share stories and learnings. They may even be featured in a blog post or in our bi-weekly newsletter!

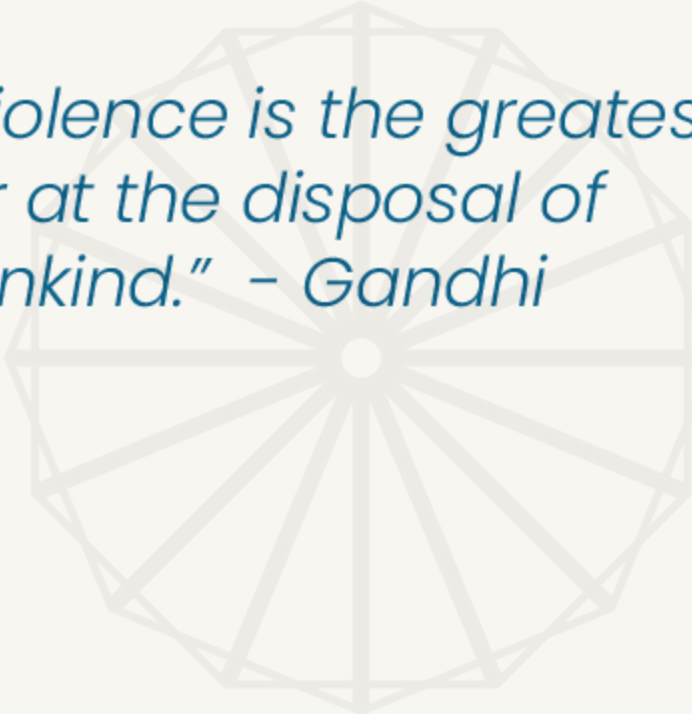
We are happy to answer questions, make suggestions, and be of support.

Contact us:

info@mettacenter.org
www.mettacenter.org
www.thirdharmony.org

About the Metta Center for Nonviolence

*“Nonviolence is the greatest
power at the disposal of
humankind.” – Gandhi*



As a 501(c)3 organization, The Metta Center for Nonviolence provides educational resources on the safe and effective use of nonviolence, with the recognition that real progress is not only about putting the right kind of person in power but awakening the right kind of power in people. We advance a higher image of humankind while empowering people to explore the question: How does nonviolence work, and how can I actively contribute to a happier, more peaceful society? The Metta Center for Nonviolence has Special Consultative Status with the Economic and Social Council at the United Nations.

The Metta Center encourages people in all walks of life to discover their innate capacity for nonviolence and to cultivate the power of nonviolence for the long-term transformation of themselves and the world, focusing on the root causes of violence, especially dehumanization. We aim to make the logic, history and yet-unexplored potential of nonviolence more accessible to students, activists and agents of cultural change (which ultimately includes all of us), thereby empowering effective, healing, and principled action around the world.

The Documentary

The Third Harmony is a documentary film that is part of our fourfold effort to bring the ancient art of nonviolence into the mainstream of public consciousness. The film will be accompanied by a companion book of the same title, a cooperative board game for adults that serves as a mini-training in nonviolence, and a multi-year, cross media impact campaign. The Third Harmony is based on 30+ hours of interviews with prominent nonviolent activists and scholars, scientists, teachers, practitioners of restorative justice, and others, such as Congresswoman Pramila Jayapal, Bernard Lafayette Jr., Ph.D, and Erica Chenoweth, Ph.D. It tells the story of nonviolence, the greatest overlooked resource in human experience.

ACT ONE: What is Nonviolence?

Through the testimony of seasoned activists, including the highly dramatic story of how women and children were recently saved from death by unarmed international actors, part of a new institution in civilian protection, we get a glimpse of the power of the force that Gandhi called nonviolence, and its implications for a whole new “story” of what it means to be a human being.

ACT TWO: How does it Work?

Introduction to the hard science that explains something of the power of nonviolence and how activists are using training and strategy to bring it out in the social field. Again, we hear dramatic stories from participants themselves that start to fill in this inspiring picture. We also learn the eye-opening statistics, never before examined, of the great success of nonviolent campaigns over the last century: What if people were as well trained in waging peace as soldiers are in waging war?

ACT THREE: What can I do?

The payoff: Five tools by which any one of us can better prepare ourselves to be a part of this unfolding story; how it is emerging in everything from street protests, schools, to the U.S. government. And the final question: What are we waiting for?

The Third Harmony is a documentary film based on 30+ hours of interviews with prominent nonviolent activists and scholars, scientists, teachers, practitioners of restorative justice, and others. It tells the story of nonviolence, the greatest overlooked resource in human experience.

OPEN-ENDED DISCUSSION QUESTIONS AND WRITING PROMPTS FOR INTEGRATING THE FILM MATERIAL FOR HIGH SCHOOL AND COLLEGE:

1. What line or scene brought you the most hope in this film?

2. Share a personal story of a time when you experienced the humanity of another person you had previously dehumanized in some way. Similarly, share the story of an experience when a connection was formed with someone who had previously not been treating you well. Consider details such as: What took place in the interaction? How did it feel? How did it change the way you interact with others or feel about yourself? Now, relate that experience to a new story of our human nature.

3. Consider the claim that 'nonviolence is a form of power.' Discuss how you have been raised and conditioned to understand power and violence. What biases did it instill in you about the nature and reality of nonviolence? How has that played out in your relationships with yourself and others?

4. What does 'harmony' mean to you? Have you experienced a sense of harmony within yourself? What kind of work does it take to touch into that sense of harmony? How does harmony within oneself support harmony in other spheres of life and existence?

5. What is the most important lesson you have ever learned that emphasizes the reality and power of nonviolence for you?

6. What are some of the outcomes of a belief or story that each individual is totally isolated and separate from the rest of humanity and the rest of life? What are some of the outcomes of a belief or story that each individual is fundamentally part of everyone and everything else? What leads one to relate to one worldview more than another?
7. When we love and care for a person deeply and it's mutual, we tend to find our separate sense of self merging with theirs. Your pain, your joy, your experiences, in some sacred sense, become shared. What prevents us from experiencing this kind of awareness in wider and wider spheres? What would be the outcome of living that awareness in a more conscious and intentional way?
8. Gandhi said, "The impossible is ever becoming possible." Putting aside any fears of "the impossible," what is your highest vision for humanity in relationship with itself and the rest of life? What should a human being strive toward or know?
9. Gandhi called himself a 'practical idealist.' What does that mean to you? Similarly, what is cynicism? What are some of the things that make us cynical about human nature and the power of nonviolence these days? What are some ways to get past that cynicism and see ourselves and others in a better, truer light?
10. After watching this film, what is one thing -at least- you will do to learn more about nonviolence or to get involved in shifting the way we view human nature through nonviolent action?



**Open-Ended
Three Part Discussion
Questions for Classrooms**

Discussion Questions: Part I

What is Nonviolence?

1. Dr. Bernard Lafayette says in the film that “Nonviolence, for me, is a form of power.” What kind of power do you think he means? Can you give an example? He also says, “The basis of nonviolence is love.” During the Civil Rights Movement, he cultivated love and respect for people who were harming and disrespecting his community. Where in your life could you take on this challenging practice? What actions would it lead to? How might it help to resolve an injustice?
2. Nonviolence is a basic principle of action, and we can use it in ways both small and large. Gandhi urged that we always observe the principle of “swadeshi” or localism: start where we are, and let our influence grow from there. Think of an issue in your family, school or community that you care about deeply. What could you do to make a nonviolent change in that circle?
3. Effective nonviolence requires courage and self-honesty. As Kazu Haga of East Point Peace Academy says, “Sometimes it is easy to lose sight of the fact that we ourselves are beings that want to be in good relationships with each other. But it’s always possible to reach the core of who we are.” Where in your life do you recognize this inner struggle? What helps you to come back to focus on the good in yourself and others?
4. One of the basic Principles of Nonviolence is: The person is not the problem. The more you respect people, the more readily they will feel willing to listen to your point of view. Ali Abu Awwad demonstrates this principle in the film when he says, “That was the first time in my life that I saw an Israeli crying. And then my mother was crying with the same color of tears with a Jewish mother in my home.” What made this a transformative moment for him? Have you ever had a breakthrough like that? Later in the film we learn about a scientific explanation for this phenomenon. Do you remember what it is?

Discussion Questions: Part I

What is Nonviolence?

5. Ken Butigan talks about Barbara Deming, the late feminist writer and activist, who wrote and taught about the “two hands of nonviolence”. We can hold up one hand to an oppressor or an unjust system to say ‘I will not cooperate with your injustice’ and at the same time we extend the other hand towards them to say, ‘But I’m open to you as a human being.’ Ken calls this “the job description of the 21st century.” What do you think he means by this? Why is this ability to both take a stand and respect another’s dignity, so important in our world today?

6. A helpful tool always is to recognize where we may have caused harm, or participated in systems that cause harm -- and make amends. A dramatic example occurs when the son of U.S. Army general Wesley Clark Sr. leads veterans in apologizing and asking forgiveness from the Native American community. Where in your own life do you think you may have caused harm to someone, or benefited from an unjust system? What are some actions you could take to make amends?

7. Dr. Michael Nagler says in the film, “If we deal with our own anger and fear it’s much easier to deal with someone else’s.” Gandhi called this the “one supreme lesson -- to conserve my anger” and Martin Luther King claimed that in the Civil Rights Movement they “expressed anger under discipline for maximum effect.” Have you ever done this? What was it like? See question 4 [5] below to see how some people have managed this challenging skill.

8. One of our core nonviolence principles at the Metta Center is: Each of us has a piece of the truth. No one, including us, has the whole truth. Pramila Jayapal, the Representative of the 7th District in Washington State, underlines this when she says: “If we don’t believe that people can transform, then what’s the point? We’re trying to transform people’s lives and hearts and minds, and we...have to be open to transformation ourselves.” Think of an issue that is important to you, where you feel sure that you’re “right.” How might you engage with someone who thinks otherwise, and genuinely listen to their point of view?

Discussion Questions: Part I

What is Nonviolence?

9. Derek Oakley and Andres Gutierrez of Nonviolent Peaceforce share with us a dramatic example of nonviolence. When they courageously refused to leave the women and children during a violent attack, the attackers didn't harm them or the women and children they were there to protect. How do you think this shows the power of Nonviolence? How might you perhaps use that same power in less extreme circumstances?

10. Professor Erica Chenoweth says, "There have been plenty of studies comparing different types of violent struggle, but nobody had ever studied the empirical comparison between nonviolent and violent methods of struggle." Why do you think that so little research has been done on nonviolent methods of struggle? What would have to change to make us more aware of nonviolence and what it can do for us? Name some change that would happen, including a new institution, as soon as we become aware of it.

11. As Professor Michael Nagler explains in the film, ahimsa is the word for nonviolence used since ancient times in India. The full meaning is, "the absence of the intention to harm" (and the power released when we control that intention). This word was translated as nonviolence in the west in the 1920s. Before that, we had no word for nonviolence in English. How do you think this might have influenced the ways that we approached conflicts?

Discussion Questions: Part 2

How does Nonviolence work?

1. In Gandhi's vision, "There is, underlying all that changes, a living power, that is changeless, that holds all together." This is very much part of the "New Story" which is discussed in the film. What else is said about this new story, and what do you think it has to do with nonviolence?
2. Research from scientists, academics and activists, shows us that because we are all connected, when we help others, we actually are helping ourselves. In the film we hear that an act of violence is traumatic for the doer, while "no one has ever been traumatized by an act of love." Many people notice this when they reflect deeply about what they're experiencing. Can you think of an example in your own life? What may make it hard for us to notice this effect?
3. Frans de Waal, a biologist and primatologist at Emory University has done extensive research with primate communities and his findings support the world view of the New Story. "Cooperation is actually very widespread in the animal kingdom. This whole notion that deep down we are bad, and we have to work very hard to be good - that's an idea that is sort of out of the window now." How will this change the world around us if (or when) it becomes the 'new story' of who we are?
4. Michael Nagler talks in the film about what is possible in our interactions with agitated or angry people. When we are able to refuse to comply with someone's aggression, but act towards them with respect and empathy as people, that mental state is picked up by their own mirror neurons. Have you ever experienced a shift like this? What did you notice about the process? What became possible in your interaction with the other person/people?

Discussion Questions: Part 2

How does Nonviolence work?

5. Psychiatrist and brain specialist Dr. Marco Iacoboni speaks with the Dalai Lama in the film about mirror neurons. He says, “I think what mirror neurons do, when we interact like that is... I’m no longer Marco, you’re no longer the Dalai Lama. We are ‘us.’ This could actually increase our potential for empathy.” The Dalai Lama heartily agrees with him. Think about someone you love. How could you be more aware of how your state of mind impacts theirs and vice versa? How could you practice the same thing with someone who is difficult for you?
6. Nonviolence isn’t something that you have to take on faith; it’s a science that you can test for yourself. As Dr. Michael Nagler says in the film: “You start from the assumption that everybody has a good core in their nature, that we are all deeply interconnected, that there is no problem that can not be solved to the benefit of all parties, and even if you don’t believe them, you take them on as a hypothesis and you test them.” What are three ways that you could take these hypotheses and test them in your life? What would be the simplest way to begin?
7. Ken Butigan’s experience when he was arrested at Lawrence Livermore shows how even in the act of violence people feel it’s something they don’t want to do. Would you agree that Ken used the “two hands of nonviolence” to bring this out? Why/why not?
8. Kazu Haga of East Point Peace Academy stresses that nonviolence is a science and an art that must be practiced to be most effective, especially in challenging situations. As he says, “you can take a two-day seminar and learn some new perspectives, but if you’re not deeply engaged in the practice of it then when it comes to a real life situation, it’s not going to be as effective.” At the Metta Center, we have many resources for you, both for nonviolence courses that you can participate in, and basic practices that you can cultivate to grow your capacity for nonviolence. What kind of resource would be most helpful for you?

Discussion Questions: Part 2

How does Nonviolence work?

9. David Hartsough, co-founder of Nonviolent Peaceforce, trained deeply in nonviolence practices to prepare himself for the lunch counter sit-ins of the Civil Rights Movement, and was able to call on those practices even when his life was at stake. He says: “I looked him in the eyes and said, ‘Friend, do what you have to do. But I’ll still try to love you.’ And it was kind of miraculous; this face that had been contorted with hatred began to drop, and his hand (holding a knife) started shaking...and he left the store.” What do you learn from David’s story about the power of nonviolence, especially when it becomes a deeply ingrained skill? Can we “connect the dots” from the courage of the students to the decision of the business leaders to open their businesses? Where would you like to see this kind of change applied today?

10. Think of one institution in our society that seems to you to embody nonviolent principles, and one institution or system that could be changed to embody such principles. How would it need to change?

Curriculum

**Common Core
Social Sciences**

**Social Studies
National Standards**

HOW TO USE THIS CURRICULUM GUIDE

This curriculum is designed to encourage students to connect history to their lives as they come to understand the way that social change happens and the powerful role that nonviolent action can play in creating social change that is positive and lasting. The curriculum accompanies the documentary, *The Third Harmony*, which highlights the role of nonviolent action in various social change movements around the world, explains what gives nonviolence its power, and explains this power in terms of modern science and the perennial spiritual traditions of all cultures.

Through an exploration of nonviolent action in history, students explore:

1. Civic engagement and media literacy.
2. The Civil Rights movement in the United States, a global perspective, and opportunities to think critically about media content.
3. Themselves as potential change agents as they consider the ways that they can positively contribute to challenges in their local communities or throughout the world.

The curriculum guide is geared towards Social Sciences/Social Studies national standards, yet could also be utilized in English classes, Media Literacy courses, Film Studies, as well as Evolutionary Biology, Psychology, Sociology, and Environmental Science.

The guide's standards-based activities are divided into three thematic blocks, which correspond to the three acts in the film. The guide also includes extension activities, as well as additional resources and extended opportunities for learning. The curriculum is designed to be flexible: teachers can utilize it in its entirety and follow it more strictly or prioritize key activities or segments that dovetail particularly well with the goals for their classrooms. We include:

- Background materials that allow students to engage more fully with the film's content
- Lesson plans that encourage active engagement with the material presented in the film and expand the students' understanding of nonviolence and its connection to their own lives
- Discussion questions or journal prompts to encourage reflection and critical thinking
- Activities that connect with key core educational standards
- Resources for extended areas of learning and study

When utilizing the discussion questions or journal prompts, we encourage teachers to give students some free writing time before moving into discussion, as not every student may be comfortable sharing with the class out loud. It is important for students to have that time of reflection on the key questions raised by the film.

This page will reference a reminder that successful nonviolent action involves careful planning and training.

Note: Pacing in film is tricky as it depends largely on the speed of the mind of the viewer! Some students may feel that the pace of this film is slow. Teachers should explain in that case that the slowness is actually part of the message. "Still waters run deep," and it takes time to absorb new, unfamiliar concepts. This is what Gandhi actually said, "Undue haste is a form of violence." In addition, the amount and depth of the ideas presented in the film, which is designed as a fairly complete introduction to nonviolence, take time to assimilate.

- Time, Continuity & Change: High school students use historical methods of inquiry to engage in the examination of more sophisticated sources. They develop the skills needed to locate and analyze multiple sources, and to evaluate the historical accounts made by others. They build and defend interpretations that reconstruct the past, and draw on their knowledge of history to make informed choices and decisions in the present.
- Global Connections: At the high school level, students are able to think systematically about personal, national, and global decisions and to analyze policies and actions, and their consequences. They also develop skills in addressing and evaluating critical issues such as peace, conflict, poverty, disease, human rights, trade, and global ecology.
- Civic Ideals & Practices: Learning how to apply civic ideals as part of citizen action is essential to the exercise of democratic freedoms and the pursuit of the common good.
- Civic Ideals & Practices: High school students increasingly recognize the rights and responsibilities of citizens in identifying societal needs, setting directions for public policies, and working to support both individual dignity and the common good. They become familiar with methods of analyzing important public issues and evaluating different recommendations for dealing with these issues.

- Students gain understanding of how social change happens (Historical & Social Sciences Analysis Skills, Grades 9-12);
- Students construct and test hypotheses; collect, evaluate, and employ information from multiple primary and secondary sources; and apply it in oral and written presentations (Historical & Social Sciences Analysis Skills, Grades 9-12);
- Students analyze the development of federal civil rights and voting rights and examine the roles of civil rights advocates (e.g., A. Philip Randolph, Martin Luther King, Jr., Malcom X, Thurgood Marshall, James Farmer, Rosa Parks), including the significance of Martin Luther King, Jr.’s “Letter from Birmingham Jail” and “I Have a Dream” speech (US History & Geography: Continuity & Change in the 20th Century 11.10.4);
- Students evaluate and take and defend positions on the scope and limits of rights and obligations as democratic citizens, the relationships among them, and how they are secured (Principles of American Democracy 12.1);
- Students evaluate and take and defend positions on what the fundamental values and principles of civil society (Principles of American Democracy 12.3);
- Students evaluate and take and defend positions on the influence of the media on American politics (Principles of American Democracy 12.8);

Introduction to Nonviolence

As *The Third Harmony* declares at the outset, in the words of civil rights veteran Bernard Lafayette, nonviolence is “a kind of power.” It is a largely underutilized power accessible to each and all of us by virtue of being human beings, since it only requires the universal human capacity to show love. Of course, that power, like any kind of power, must be understood and utilized properly to be effective. When it is, in the testimony of Mahatma Gandhi and others, it becomes well-nigh infallible.

The thing that engages the power of nonviolence is when we can resist an injustice without ill-will toward the perpetrators, in the conviction that any injustice hurts the one imposing it more than its intended victims, which the film illustrates with the simple model of the “two hands of nonviolence.” Once this is achieved, as Professor Michael Nagler says, “in our mind, or our heart, or wherever that takes place,” some common misconceptions about nonviolence fall away, e.g. that it requires large numbers (they can be important, but are not the ultimate source of nonviolent power) or will only work against a polite, or yielding opponent. It has a universal appeal. Both modern science and ancient wisdom are now bearing out Gandhi’s inspiring claim that “nonviolence is the badge of the human species.”

Thematic Blocks

This curriculum is broken into three thematic blocks that coincide with the three acts of the films. Educators should feel free to select the theme(s) that serve their classroom best and to explore them in order, or to highlight one theme in particular.

Act One: What Is Nonviolence?

This act describes the slow but inexorable rise of nonviolence, through key statements by esteemed practitioners.

Act Two: How Does Nonviolence Work?

This act shows that the greatest obstacle to the rise of nonviolence, the “old story” of materialism and separateness, is being replaced by a “new story” of consciousness as unity comes into being.

Act Three: What Can I Do?

This act describes, using models developed over the years by the Metta Center for Nonviolence, what each of us can do to hasten the demise of the “old story” and facilitate the fulfillment of Gandhi’s promise that nonviolence could “oversweep the world” (and allow us each to find personal fulfillment in the process).

Act One:

What is Nonviolence?

Suggested Texts / Primary Sources

- [Letter from Birmingham Jail, Martin Luther King](#)
- [Gandhi's Letter to Lord Irwin on the eve of the Salt March](#)
- [Mandela's Inaugural Speech](#)
- [Chief Seattle's 1854 Speech to the US Government](#)

Learning Objectives / Guiding Questions

- How is nonviolence a source of power that each of us can access?
- How has nonviolence contributed to positive change in the world?
- How can nonviolence be utilized to solve the biggest problems of the 21st century?
- What is meant by “the two hands of nonviolence”?

Activity: YOU Are a Primary Source

After reading and discussing some of the primary source material for this section (see sidebar above) students will look to their own lives to become a primary source themselves.

Have students reflect individually on an issue that is deeply meaningful to them, an issue around which they feel motivated to take action. Have students first brainstorm a list of issues and also a list of their individual strengths (a T-chart could work for this). Then, they could choose an issue from their list. Or, the whole class could brainstorm a list together. They should give some thought to why they have selected a particular issue: Is it urgent to them? Why? Is it personal? Why? Does it most coincide with their individual strengths?

Once students have identified their issue, break them into small groups to share their choices (or share as a class if preferred). Next, have students write a persuasive letter to someone about their selected issue. They should explain their viewpoint and the action they are requesting or suggesting. Perhaps their letter is to a member of their community whom they need on board, or it may be to someone who disagrees with them.

Consider giving students the option of actually sending their letter (via traditional mail or email). Students should also share their letters with the class or in their small groups, to create inspiration as their letters become primary sources of the future.

Discussion Guide / Journal Prompts

1. Dr. Bernard Lafayette says in the film that “Nonviolence, for me, is a form of power.” What kind of power do you think he means? Can you give an example? He also says, “The basis of nonviolence is love.” During the Civil Rights Movement, he cultivated love and respect for people who were harming and disrespecting his community. Dr. King referred to this type of unselfish love as Agape, a love that expects nothing in return and is practiced for the sake of creating the Beloved Community.

- Where in your life could you try taking on this challenging practice?
- What actions would it lead to?
- How might it help to resolve an injustice?

2. Nonviolence is both a principle and a tool for conflict resolution, and we can use it in ways both small and large and in any situation. Gandhi urged that we always observe the principle of “swadeshi” or localism: start where we are, and let our influence grow from there. This is why, for example, he felt he had to refuse requests to come to the U.S., but offered that his “ocular demonstration” of the power of nonviolence in India would influence developments there, which they did. Think of an issue in your family, school or community that you care about.

- How would you use nonviolence to resolve this problem?
- Where could the effect of your actions go from there?

3. A helpful tool is to recognize where we may have caused harm or where we may have participated in systems that cause harm, so that we can make amends. A dramatic example occurs when the son of U.S. Army General Wesley Clark Sr. leads veterans in apologizing and asking forgiveness from the Native American community.

- Where in your own life do you think you may have caused harm to someone, or benefited from an unjust system?
- What are some actions you could take to make amends?

4. Professor Michael Nagler states in the film, “If we deal with our own anger and fear, it’s much easier to deal with someone else’s.” Gandhi called this the “one supreme lesson -- to conserve my anger” and Martin Luther King claimed that in the Civil Rights Movement they “harnessed anger under discipline for maximum effect.”

- What are your experiences with anger? What do you do to interrupt the flow of anger from within you to another person?
- Can you think of an example of someone else you’ve seen “harness their anger” into nonviolent power?
- What was this experience like?

5. Professor Erica Chenoweth says, “There have been plenty of studies comparing different types of violent struggle, but nobody had ever studied the empirical comparison between nonviolent and violent methods of struggle.”

- What biases about human nature do you think have contributed to this imbalance?
- What would have to change to make us more aware of nonviolence and what it can do for us?
- Name some changes that could happen, including the emergence of a new institution, when we do become aware of it.

6. As Professor Michael Nagler explains in the film, ahimsa is the word for nonviolence used since ancient times in India. The full meaning is, “the absence of the intention to harm” (and the power released when we control that intention). This word was translated as ‘nonviolence’ in the West in the 1920s. Before that, we had no word for nonviolence in English.

- What other words might we use to bring out the nature and potential of this power?

7. Ken Butigan talks about Barbara Deming, the late feminist writer and activist, who spoke of the “two hands of nonviolence.” We can hold up one hand to an oppressor or an unjust system to say ‘I will not cooperate with your injustice’ and at the same time we extend the other hand towards them to say, ‘But I’m open to you as a human being.’ Butigan calls this “the job description of the 21st century.”

- What do you think he means by this?
- Why is this ability to both take a stand and respect another’s dignity so important in our world today?
- What can happen when we don’t use the “two hands of nonviolence”? What would you need to be able to do this?

8. Now that you have read a number of primary sources, what are you learning about the value of direct contact with thought leaders in nonviolence? How is it different from reading a secondary source about the same event or person? Sometimes, secondary sources can miss or even unconsciously alter the original meaning or intent of a person’s words, or even do so deliberately. This makes primary sources very important in the work of nonviolence or anywhere.

- Have you seen this in your own life and/or on the world stage?
- How have secondary sources, and social media, contributed to the conflicts that exist in the world today?

Bonus Activities

- After reading King's Letter from Birmingham Jail and Gandhi's Letter to Lord Irwin, imagine Gandhi & King corresponding in the 21st century, perhaps via Zoom, Facebook or Twitter. What might that look like? Have students discuss this. On their own or in groups, students could create the exchange they imagine.
- In South Africa, when Nelson Mandela came to power, the whole country was anticipating a violent struggle, but that isn't what happened. It was a nonviolent transition. Read Mandela's speech. How did his words influence South Africa? What in them do you see that connects to what you are learning about nonviolence?
- What four nonviolent methods did King write about in Letter from a Birmingham Jail, and how would you use them in the issue that you chose?
- What values does Chief Seattle express in his speech? What was the strength of his words and how did they affect you? Review your own letter to identify the values you stressed.

“I have learnt through bitter experience the one supreme lesson to conserve my anger, and as heat conserved is transmuted into energy, even so our anger controlled can be transmuted into a power which can move the world.” – Mahatma Gandhi

“Nonviolence, for me, is a form of power.” – Dr. Bernard Lafayette

Act Two:

How Does Nonviolence Work?

Suggested Texts / Additional Resources

- [The Metta Center's Nonviolence: Your Inner Power animation](#)
- Consider [this article](#) by Gandhi or any other from [Gandhiserve.org](#)
- [UNESCO's Seville Statement on Violence](#)

Learning Objectives / Guiding Questions

- How can skillfully using empathy, especially its ability to uplift human dignity, contribute to positive social change?
- How does understanding and managing interpersonal conflict in your own life relate to managing conflict at a national level or global level?
- What do we need to know in order to understand how nonviolence works?

Activity: Empathy Analysis & Practice

By analyzing the use of empathy and nonviolent practice by David Hartsough at the lunch counter incident and the use of empathy and nonviolent practice as utilized by Gandhi, students will then be able to think systematically about their personal lives. They will learn how they can analyze their actions, their consequences and utilize empathy and nonviolent practice to address a personal challenge.

Give students some time in class to do some reflective writing on a situation of conflict or complexity in their lives. Emphasize that they will want to choose a situation that sits at a 4 or 5 on a scale of 10 in terms of intensity. Encourage students to think of a difficult or troubling conversation or conflict they've had in the recent past with a loved one or friend. Remind them not to use names and that if they would prefer not to share something personal they can also write about a conflict they've witnessed. It is best for them to choose someone/something where there is equal power in the relationship. It is important to start small.

Discuss moments in the film in which individuals that are seemingly in conflict begin to connect as people and the ways that this helped the individuals involved see possibilities that were not available before. (For example, Ken Butigan and the police officer).

In small groups (or as a class), have students talk about the situation they identified. They should brainstorm ideas for approaching this situation from an empathetic perspective. Have the students practice this empathetic approach through roleplay, which should begin with asking the person that they had a conflict with to share their perspective of the conflict.

Once they have practiced in class, encourage students to reach out to the person they have had conflict with (this aspect of the activity will most likely happen outside of class). Remind students that they should be in a calm and safe setting when they ask their loved one or friend to share their perspective of that difficult conversation or small scale conflict. Encourage them to practice active listening by asking the person to talk about their lives without jumping in with their own stories or solutions.

The focus of this activity is for students to see how understanding the perspective of the other person can facilitate their ability to find an opening for conflict resolution or positive change in the relationship. Give the students a week to have this conversation. After students have done this, they can share the results with their small groups and/or with the class.

Make sure that students are clear that changes will likely occur slowly over time, rather than during their very first interaction. Further, they may also be able to understand that even if the changes we want are not visible on the surface, or do not change the outward behavior of another person, when we show them respect it does register on some level.

Discussion Guide / Journal Prompts

1. In Gandhi's vision, "There is, underlying all that changes, a living power, that is changeless, that holds all together." This is very much part of the 'New Story' which is discussed in the film.

- What else is said about this new story, and what do you think it has to do with nonviolence?

2. Research from scientists, academics and activists, shows us that because we are all connected, when we help others, we actually are helping ourselves. In the film we hear that an act of violence is traumatic for the doer, while "no one has ever been traumatized by an act of love." Many people notice this when they reflect deeply about what they're experiencing.

- Can you think of an example in your own life when you experienced an act of love?
- How did you feel?

3. Frans de Waal, a biologist and primatologist at Emory University has done extensive research with chimpanzees and other primate communities and his findings support the world view of the New Story. "Cooperation is actually very widespread in the animal kingdom. This whole notion that deep down we are bad, and we have to work very hard to be good - that's an idea that is sort of out of the window now."

- How will this change the world around us if (or when) it becomes our 'new story' of who we are?

4. Michael Nagler talks in the film about what is possible in our interactions with agitated or angry people. When we are able to refuse to comply with someone's aggression, but act towards them with respect and empathy as people, that mental state is picked up by their own mirror neurons.

- Have you ever experienced a shift like this?
- What did you notice about the process?
- What became possible in your interaction with the other person/people?

5. Psychiatrist and brain specialist Dr. Marco Iacoboni speaks with the Dalai Lama in the film about mirror neurons. He says, "I think what mirror neurons do, when we interact like that is... I'm no longer Marco, you're no longer the Dalai Lama. We are 'us.' This could actually increase our potential for empathy." The Dalai Lama heartily agrees with him. Think about someone you love.

- Have you ever noticed how your state of mind affects someone else or how someone else's state of mind affects your own?
- What does this tell you about your fundamental relationship with that person?
- When we know that there is no longer "me or you" but only "us," how can that change or transform our interactions and relationships?

6. Nonviolence isn't something that you have to take on faith. It's a science that you can test for yourself. As Dr. Michael Nagler says in the film: "You start from the assumption that everybody has a good core in their nature, that we are all deeply interconnected, that there is no problem that cannot be solved to the benefit of all parties, and even if you don't believe them, you take them on as a hypothesis and you test them."

- What are three ways that you could take these hypotheses and test them in your life?
- What would be the simplest way to begin?

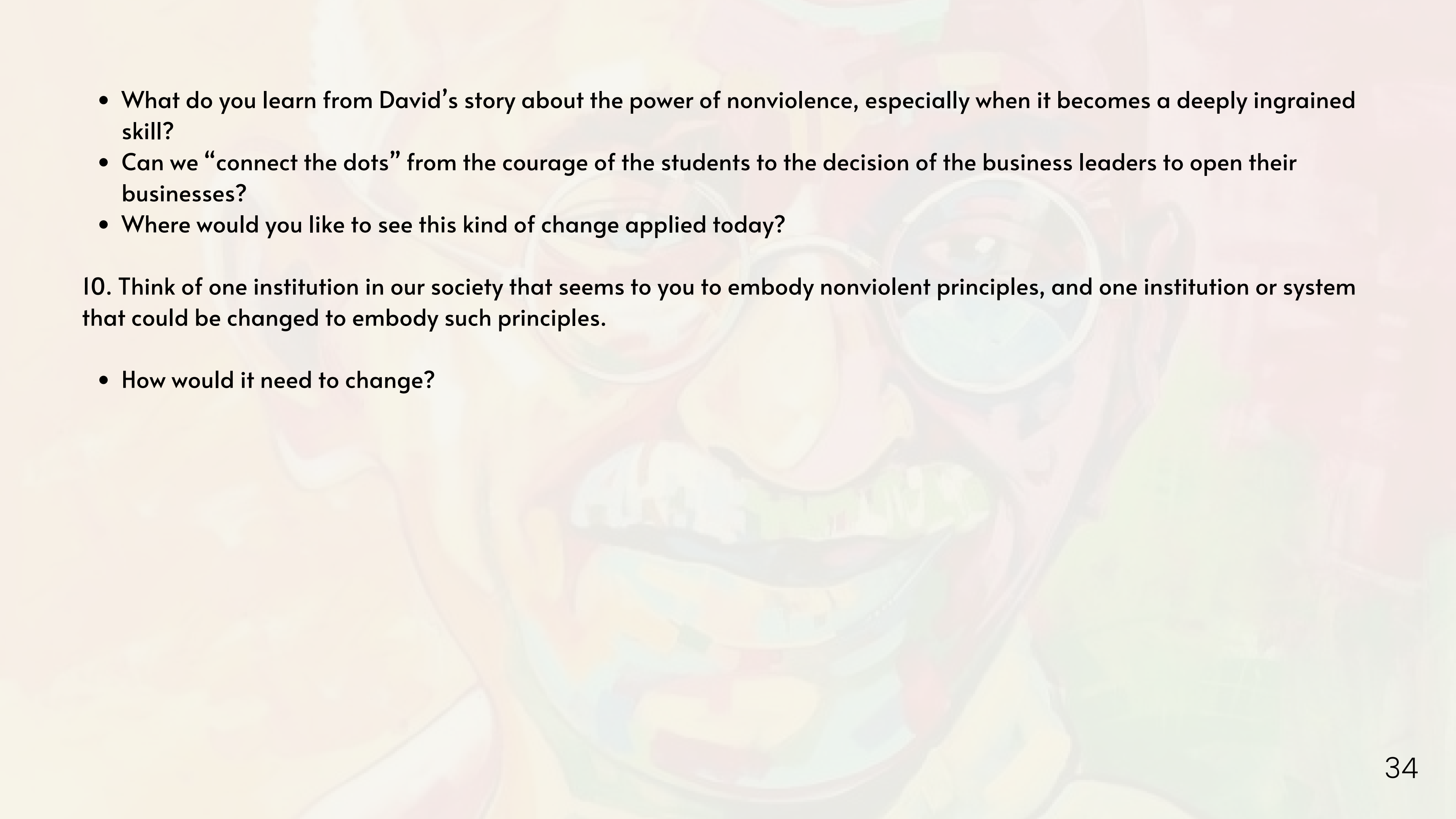
7. Ken Butigan's experience when he was arrested at Lawrence Livermore shows how even in the act of violence people feel it's something they don't want to do.

- Would you agree that Ken used the "two hands of nonviolence" to bring this out?
- Why/why not?
- Reflect on the policeman's statement, "You broke the spell."

8. Kazu Haga of East Point Peace Academy stresses that nonviolence is a science and an art that must be practiced to be most effective, especially in challenging situations. As he says, "You can take a two-day seminar and learn some new perspectives, but if you're not deeply engaged in the practice of it then when it comes to a real life situation, it's not going to be as effective." At the Metta Center, we have many resources for you, which, when practiced and studied, can grow your capacity for nonviolence.

- What kind of resource would be most helpful for you?

9. David Hartsough, co-founder of Nonviolent Peaceforce, trained deeply in nonviolence practices to prepare himself for the lunch counter sit-ins of the Civil Rights Movement, and was able to call on those practices even when his life was at stake. He says: "I looked him in the eyes and said, 'Friend, do what you have to do. But I'll still try to love you.' The result was kind of miraculous; this face that had been contorted with hatred began to drop, and his hand (holding a knife) started shaking...and he left the store."

- 
- What do you learn from David's story about the power of nonviolence, especially when it becomes a deeply ingrained skill?
 - Can we “connect the dots” from the courage of the students to the decision of the business leaders to open their businesses?
 - Where would you like to see this kind of change applied today?

10. Think of one institution in our society that seems to you to embody nonviolent principles, and one institution or system that could be changed to embody such principles.

- How would it need to change?

Bonus Activities

- Analyze the Seville Statement - What misconception about human nature, and nature in general, is the statement designed to correct? How might it help if this statement were more widely known and utilized by world leaders?
- Extended Empathy Activity - Students can deepen the activity by extending their practice and reflecting on it. Over a two week period, students can practice using empathy with the person or situation they chose and write about what is occurring for them personally while also noting the shifts in the situation or relationship that occur. Students can practice active listening, modeling a calm and warm demeanor when/if the other person is agitated, and can get creative about unusual ways to connect that might shift the interpersonal dynamic or situation. After two weeks, students can share what they learned with the class or in small groups.

“We really have the power to change history.” - David Hartsough, Co-founder of Nonviolent Peaceforce

“Cooperation is actually very widespread in the animal kingdom. This whole notion that deep down we are bad, and we have to work very hard to be good - that’s an idea that is sort of out of the window now.” - Frans de Waal

Act Three: What Can I do?

Suggested Texts / Additional Resources

- [#FridaysforFuture Website, 'Reasons to Strike'](#)
- [8-year-old Nolan hosts a kids' march for #BLM](#)
- [Greta Thunberg's "How Dare You" speech](#)
- [Martin Luther King Jr.'s "What is Your Life's Blueprint" Speech](#)

Learning Objectives / Guiding Questions

- Gandhi said, “Anyone can do what I have done.” What suggestions does the film offer that we can use to explore and develop our own nonviolent potential?
- How would nonviolence be applied to some of the big problems of the 21st century? How can it be utilized to improve one’s local community?

Activity: Making Nonviolence Our Own

In the film, we see some compelling and successful examples of people taking collective action on issues they care deeply about that are successful, creative and fun.

Today, an unprecedented number of young people are taking action on the issues that matter most to their lives and futures. In this activity, students will choose at least two of the additional resources to read or view. The resources are all primary sources of young people engaging in nonviolent action towards a cause they are deeply invested in. The resources include young people taking action on a local, national and global level. After reading the resources, students should discuss what they learned from the resources in small groups or as a class and then share an issue or cause that they would like to contribute to.

Once students have identified their issue/cause, they can choose another student (or two) to work with to create an action plan, ideally beginning at the local level. Together, students can brainstorm and clarify their ideas and plans. Once they have decided on local actions they can begin to imagine together how they might build broader alliances, both nationally and globally. Students can eventually present their plans to the class. Hopefully, some students will take the next step and begin to make their plan a reality as they get involved as positive changemakers in their communities.



Key reminders for students:

1. Be creative! Some of the issues we face as a society are quite difficult, but nonviolence can be applied in endless forms; constructive and obstructive, on any scale. Effective nonviolent action often involves thinking and acting outside the box. Kayactivists, and “civil disco-bedience” actions show that nonviolence, as difficult as it can be, is sometimes funny, creative, and lively. Nonviolence challenges our imaginations to bring a new world into being. Encourage students to allow themselves freedom to explore unusual ways of taking nonviolent action.
2. Remember that in whatever form or scale you are applying nonviolence, the “Two Hands” principle applies: you are opposing injustice without jeopardizing the welfare of anyone involved in the process, even the person or institution you oppose. You are helping them get rid of the alienation that’s happening when they hurt someone else (like you!). Remember always to respect others and never to put up with disrespect for yourself.

Discussion Guide / Journal Prompts

1. Gandhi's standards of nonviolent discipline and commitment are challenging, but he always insisted that we all can do our part to create a nonviolent world. He famously said, "I have not the shadow of a doubt that any human being can do what I have done." But we start where we are.

- What is one change you can make in your life that would help to grow nonviolence?
- It could be anything from eating less (or no) meat, to doing one kind act for someone each day. Share your commitment with friends.

2. Nonviolent action can be applied in any situation, however difficult, and therefore means that we can take responsibility to help even with problems we didn't cause. Dr. Elisabet Sahtouris, evolution biologist and futurist underlines this truth with a touch of humor when she says, "Some say that we should get off the planet and colonize elsewhere. And I say to that: 'if I were on the galactic council, I wouldn't give humans another planet before we clean this act up.'" She issues a call to all of us to face the challenge of climate change instead of running away.

- Name one thing you can do individually and one you can do with others to make a difference, large or small, in the climate crisis. (Of course, feel free to name more than one.)

3. Sherri Mitchell, Indigenous Rights Attorney and activist, highlights the power of Constructive Program as an effective form of nonviolent action. “Where I would like to go looks very different from the places that we’ve been. I want to move beyond those systems. I want to create something that is aligned with my values, that’s aligned with life, and this balanced sense of well-being for all.” She is giving her time and skills to the creation of the world she wants to live in rather than focusing exclusively on what is wrong in the present one.

- Share a compelling example of Constructive Program that you are involved in, or would like to be.
- Explain how it would affect not only the issue in question but possibly many others.

4. Professor Michael Nagler speaks in the film about cultivating the Third Harmony, the harmony within ourselves, as the first step to becoming an effective nonviolent actor. Once we have cultivated inner harmony he says, “that harmonic energy can be radiated out, into our relationships with others, and finally, to the whole world.”

- Share about a particular moment or series of moments in your life when you have felt a deep sense of harmony or peace within yourself.
- How did it affect the way you view others and the world around you?
- Can you think of a way to be in that state more often, maybe always?

5. Nonviolence can take many forms and when enacted skillfully, it produces tangible, powerful results. As Tiffany Easthom, Executive Director of Nonviolent Peaceforce, reports, “The more we apply nonviolence in areas of violent conflict, the more we see behavioral change, where decisions made at the interpersonal level, local governance levels, and moving on up to larger decision making, start taking on the characteristics of nonviolence and the characteristics of constructive change, rather than destructive change.”

- Here is a list of nonviolent projects you may want to get involved in:
 - Restorative Justice in schools and prisons
 - Implementing a nonviolence club at your school
 - Take a training for by-stander intervention
 - Start or join a Peace Team to help de-escalate conflicts locally
 - (Make up your own project here)
- What nonviolent project would you like to join that you feel could have measurable impact?
- Talk about what you feel the impact could be.

6. As the New Story and nonviolence increasingly guide our collective consciousness, Washington State Representative Pramila Jayapal reminds us that, “We have to think big: Sojourner Truth didn’t think small, Martin Luther King didn’t, Gandhi didn’t. They had big, bold ideas. I want our young people to not get cynical about having big bold ideas, and to really be willing to fight with love.”

- Find some friends, a big piece of paper and some colorful pens. Let yourselves collectively brainstorm on your biggest goals and dreams for what a nonviolent world will look like. Have fun, and don’t hold back! Remember, you’re ‘fighting with love.’

7. Many people have not been exposed to the power and potential of nonviolence and/or the New Story. It’s no surprise when you look at our collective history. As Erica Chenoweth tells us, “Governments have spent billions and billions of dollars getting violent science right in the last 400 years. And I think it’s time that we invest some time and energy into alternatives!” Her research has been groundbreaking, and we need more. If you were a researcher.

- What’s the first study you’d take up to correct this imbalance?
- Explain why you think it’s important.

Bonus Activities

- One of the 5 steps recommended in the film is to avoid violent media. It can seem like a tall order with all of the violence we see and hear all around us on tv, movies, music lyrics, video games, social media, and sometimes even the mainstream news. Check out our resources at the Metta Center's website. Create your own nonviolent media: a song story, podcast or game with a collaborative New Story theme. We'd love to hear what you found, or imagined!
- Compare Greta Thunberg's Speech given at the UN to one of the other speeches we've studied in this lesson, perhaps Nelson Mandela's presidential acceptance speech or Martin Luther King Jr.'s "What is Your Life's Blueprint" How are the speeches similar and how do they differ? What do reflect about the power of language to motivate others to take action?

"I have not the shadow of a doubt that any human being can do what I've done." - Mahatma Gandhi

"Everyone has something to contribute." - Sarah Thompson

"Rebellion isn't just going on the street and getting arrested, it's also rebelling against a system that makes us lonely and have no purpose," - Youth Activist Quote

Additional Resources

From the Metta Center for Nonviolence:

- Find Metta Center Courses: learn.mettacenter.org
- Educators for Nonviolence: educatorsfornonviolence.org
- The Science of Nonviolence: scienceofnonviolence.org
- Cosmic Peaceforce - Mission Harmony 3: mettacenter.org/cosmicpeaceforce

Metta Center Books:

- Gandhi Searches for Truth: A Practical Biography for Children by Stephanie Van Hook
- Nonviolence Daily: 365 Days of Inspiration from Mahatma Gandhi by Michael Nagler and Stephanie Van Hook
- The Nonviolence Handbook by Michael Nagler
- The Search for a Nonviolent Future by Michael Nagler
- The Third Harmony: Nonviolence and the New Story of Human Nature by Michael Nagler

Films for Peace and Nonviolence:

- <https://www.peacejusticestudies.org/films/>



Additional Resources

Books by Interviewees in Film:

- Are We Smart Enough to Know How Smart Animals Are? by Frans de Waal
- Gaia's Dance: The Story of Earth and Us by Elisabet Sahtouris Healing
- Resistance by Kazu Haga In Peace and Freedom: My Journey in Selma by Bernard Lafayette
- Mirroring People by Mario Iacoboni
- Nonviolent Lives by Ken Butigan
- Sacred Instructions by Sherri Mitchell
- The Dandelion Insurrection and the Ari Ara Series by
- Rivera Sun Use the Power You Have: A Brown Woman's Guide to Politics by Pramila Jayapal
- Waging Peace by David Hartsough
- We Are All Part of one Another by Barbara Deming
- Why Civil Resistance Works by Erica Chenoweth and Maria Stephan

Some Nonviolence Organizations:

- Campaign Nonviolence: campaignnonviolence.org
- East Point Peace Academy: eastpointpeace.org
- Earth Quaker Action Teams: eqat.org



Additional Resources

- GandhiServe: Gandhiserve.net
- Global Nonviolent Action Database: nvdatabase.swarthmore.edu
- International Center for Nonviolent Conflict: icnc.org
- Waging Nonviolence: wagingnonviolence.org
- Meta Peace Team: metapeaceteam.org
- M.K. Gandhi Institute for Nonviolence: gandhiinstitute.org
- Nonviolent Peaceforce: nonviolentpeaceforce.org
- Nonviolent Schools, Rhode Island: <https://nonviolentschoolsri.org/>
- Nuclear Age Peace Foundation: wagingpeace.org
- Peace and Justice Studies Association: peacejusticestudies.org
- Taygheer Movement, in Israel-Palestine: <http://taghyeerpal.ps/>
- Training for Change: trainingforchange.org

Original score by Jim “Sky” Schuyler. Find it on iTunes and Spotify!



Bios: Part 1

1. Bernard Lafayette Jr., Ph.D - A Civil Rights Movement hero and nonviolence activist for nearly fifty years, Dr. Lafayette was a co-founder and leader of the Student Nonviolent Coordinating Committee Nashville Sit-ins, a courageous Freedom Rider, an associate of Dr. King in the Southern Christian Leadership Conference, and national coordinator of the Poor People's Campaign. An ordained minister, professor, educator, lecturer, he is recognized nationally and around the world as an authority on the strategy on nonviolent social change.

2. Kazu Haga is the founder and coordinator of the East Point Peace Academy, a core member of the Ahimsa Collective, and is a trainer in Kingian Nonviolence, a philosophy developed out of the teachings of Dr. Martin Luther King Jr. and the organizing methodologies of the Civil Rights movement. Having received training from elders including Dr. Bernard Lafayette, Rev. James Lawson and Joanna Macy, he teaches nonviolence, conflict reconciliation, organizing and mindfulness in prisons and jails, high schools and youth groups, and with activist communities around the country.

3. Ali Abu Awwad is a prominent Palestinian peace activist and proponent of nonviolence. He is the founder of Taghyeer ('Change'), a Palestinian national movement promoting nonviolence to achieve and guarantee a nonviolent solution to the conflict. He was honored by the global nonprofit think tank Synergos as the Arab World Social Innovator in Palestine for "introducing non-violence, reconciliation, and civic participation to Palestinians as a means of empowering citizens to seek social change and find a more equitable solution to conflict." Awwad is currently finishing his memoir called Painful Hope, an account of his experiences as well as his strategy and vision for the Palestinian future. He lives in Beit Ummar, near Hebron.

4. Ken Butigan, Ph.D is senior lecturer in the Peace, Justice and Conflict Studies Program at DePaul University, Chicago, IL USA. He also is an affiliate faculty in DePaul's Catholic Studies Department. He serves on the executive committee of Pax Christi International's Catholic Nonviolence Initiative and works with Pace e Bene Nonviolence Service, where he has organized many trainings and campaigns for peace and justice. His most recent book is *Nonviolent Lives: People and Movements Changing the World Through the Power of Active Nonviolence*.

5. Pramila Jayapal is an American politician and activist who currently serves as the U.S. Representative from Washington's 7th congressional district, which includes most of Seattle as well as suburban areas of King County. As a member of the Democratic Party, she represented the 37th legislative district in the Washington State Senate from 2015 to 2017. She is the first Indian-American woman to serve in the House of Representatives. The district's first female member of Congress, she is also the first Asian-American to represent Washington in Congress. Before entering electoral politics, Jayapal was a Seattle-based civil rights activist, serving until 2012 as the executive director of OneAmerica, a pro-immigrant advocacy group. Jayapal founded the organization, originally called Hate Free Zone, following the 2001 September 11 attacks. The organization successfully sued the Bush Administration's Immigration and Naturalization Services to prevent the deportation of over 4,000 Somalis across the country.

6. Michael Nagler Ph.D is the founder and president of the Metta Center for Nonviolence. He is also Professor Emeritus of Classics and Comparative Literature at UC, Berkeley, where he co-founded the popular Peace and Conflict Studies Program. Michael is the author of *The Search for a Nonviolent Future: A Promise of Peace for Ourselves, Our Families, and Our World*; *The Nonviolence Handbook: A Guide for Practical Action*; and *The Third Harmony: Nonviolence and the New Story of Human Nature* (Berrett-Koehler, 2020).

7. Barbara Deming (1917-1984) was one of the most dearly loved civil rights and feminist activists of her time. Deming began her career as a poet, professional writer, and film critic, and turned to political writing and human rights activism in the middle of her life. After a trip to India in 1959 sparked her interest in Gandhi, she embraced the pacifism of her Quaker background and aligned with nonviolent justice movements, arguing for a strictly secular approach to nonviolent resistance. As the Second Wave of feminism emerged, she became a leading feminist thinker and activist for the rights of women and the betterment of their lives.

8. Sarah Nahar neé Thompson (she/her) is a nonviolent action trainer and interspiritual theologian. Now as a PhD candidate in Syracuse, New York (Haudenosaunee Confederacy traditional land) she focuses on ecological regeneration, community cultivation, and spiritual activism. Previously, Sarah was a 2019 Rotary Peace Fellow and worked at the Martin Luther King, Jr. Center in Atlanta, Georgia. She is a member of the Carnival de Resistance and has been the Executive Director of Christian Peacemaker Teams. She attended Spelman College, majoring in Comparative Women's Studies and International Studies, minoring in Spanish. She has an MDiv from Anabaptist Mennonite Biblical Seminary in her hometown.

Bios: Part 2

1. Mica Stumpf received her B.A. in Peace and Conflict Studies from U.C. Berkeley, and has been a nonviolence trainer since 2013, working with East Point Peace Academy, Positive Peace Warrior Network, and the Metta Center for Nonviolence. Stumpf has also taught nonviolence in local jails, tapping into a passion to serve communities most affected by violence. In 2016, she became a Certified Counselor and works as an assistant teacher at Interchange Counseling Institute, as well as working with private clients.

2. Frans B. M. de Waal, Ph.D is a Dutch/American biologist and primatologist known for his work on the behavior and social intelligence of primates. His scientific work has been published in hundreds of technical articles in journals such as Science, Nature, Scientific American, and outlets specialized in animal behavior. His popular books — translated into twenty languages — have made him one of the world's most visible primatologists. His latest research concerns empathy and cooperation, inequity aversion and social cognition in chimpanzees, bonobos, and other species.

3. Dr. Marco Iacoboni is Professor of Psychiatry and Biobehavioral Sciences and Director of the Transcranial Magnetic Stimulation Lab at the Ahmanson-Lovelace Brain Mapping Center. Iacoboni is a neurologist and neuroscientist originally from Rome, Italy. He joined the faculty of the Ahmanson-Lovelace Brain Mapping Center at UCLA in 1999. He is best known for his work on mirror neurons, a small circuit of cells in the premotor cortex and inferior parietal cortex. In recent years, Iacoboni has shown that mirror neurons may be an important element of social cognition and that defects in the mirror neuron system may underlie a variety of mental disorders, such as autism. His new book, *Mirroring People: The Science of How We Connect to Others*, explores these possibilities at length.

4. David Hartsough is a co-founder of World Beyond War and author of *Waging Peace: Global Adventures of a Lifelong Activist*. Inspired by the examples of Mahatma Gandhi and Martin Luther King Jr., Hartsough has spent his life experimenting with the power of active nonviolence. In 2002 he co-founded the Nonviolent Peaceforce which has peace teams working in conflict areas around the world. Hartsough has been arrested for nonviolent civil disobedience more than 150 times, most recently at the Livermore nuclear weapons laboratory. Hartsough has just returned from Russia as a part of a citizens diplomacy delegation hoping to help bring the US and Russia back from the brink of nuclear war. Hartsough is a Quaker, a father and grandfather and lives in San Francisco, CA.

Bios: Part 3

1. Elisabet Sahtouris, Ph.D is an evolution biologist, futurist, speaker, author and sustainability consultant to businesses, government agencies and other organizations. She promotes a vision she believes will result in the sustainable health and well-being of humanity within the larger living systems of Earth and the cosmos. She is a US and Greek citizen, and she earned her PhD from Dalhousie University in Canada. She consults with corporations and government organizations in Australia, Brazil, Europe, Asia, Africa and the United States. Sahtouris is currently Professor in Residence at Chaminade University in Honolulu, Hawaii, teaching in the School of Business & Communication MBA Program and helping redesign it for entrepreneurship in local living economies. She is a member of the Evolutionary Leaders and a founding member of Rising Women; Rising World.

2. Sherri L. Mitchell – Weh'na Ha'mu Kwasset is a Native American lawyer, author, teacher and activist from Maine. Mitchell is the author of *Sacred Instructions; Indigenous Wisdom for Living Spirit-Based Change*. She is an Indigenous Rights attorney and the executive director of the Land Peace Foundation, an organization dedicated to the protection of Indigenous land and water rights and the Indigenous way of life. Mitchell grew up on the Penobscot Indian Reservation (Indian Island). She is the granddaughter of Theodore N. Mitchell, who founded the Native American Studies Program and the Wabanaki Center at the University of Maine. She graduated from the University of Maine magna cum laude before being recruited to study law at the University of Arizona's Indigenous Peoples Law and Policy Program by Robert A. Williams Jr.

3. Tiffany Easthom – Prior to being the Executive Director, Easthom was Program Director for Nonviolent Peaceforce 's Middle East program, Country Director in South Sudan and prior to that for Sri Lanka. Tiffany holds a BA in Justice Studies and a MA Degree in Human Security and Peacebuilding from Royal Roads University in Victoria, British Columbia, Canada. She also studied peacebuilding in the field in Uganda and served as Country Director for Peace Brigades International in Indonesia.

4. Erica Chenoweth, Ph.D., is the Berthold Beitz Professor in Human Rights and International Affairs at Harvard Kennedy School and a Susan S. and Kenneth L. Wallach Professor at the Radcliffe Institute for Advanced Study. Chenoweth's research focuses on political violence and its alternatives. *Foreign Policy* magazine ranked her among the Top 100 Global Thinkers in 2013 for her efforts to promote the empirical study of civil resistance. Her book *Civil Resistance: What Everyone Needs to Know* (forthcoming in 2020 with Oxford) explores in an accessible and conversational style what civil resistance is, how it works, why it sometimes fails, how violence and repression affect it, and the long-term impacts of such resistance.

5. Lyndsey Burcina became California's youngest politician running for office at 18 years old and has since managed many political campaigns, registered hundreds of voters around California, and appeared on radio talk shows, news outlets, and shows being recognized for her political achievements. She has developed a series of Restorative Justice curricula, become a Restorative Justice Practitioner, created programs for schools around the country, and has been a highlighted, motivational and keynote speaker at many events.

6. Paul K. Chappell is an international peace educator and serves as the Peace Literacy Director of the Nuclear Age Peace Foundation. He graduated from West Point, was deployed to Iraq, and left active duty as a Captain. Realizing that humanity is facing new challenges that require us to become as well-trained in waging peace as soldiers are in waging war, Chappell created Peace Literacy to help students and adults from all backgrounds work toward their full potential and a more peaceful world.

7. Rivera Sun is a change-maker, a cultural creative, a protest novelist, and an advocate for nonviolence and social justice. She is the author of *The Dandelion Insurrection*, *The Way Between* and other novels. She is the editor of *Nonviolence News*. Her study guide to making change with nonviolent action is used by activist groups across the country. Her essays and writings are syndicated by Peace Voice, and have appeared in journals nationwide.



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