Women of Action in Nonviolence

I have nothing new to teach the world. Truth and Nonviolence are as old as the hills.
All I have done is to try experiments in both on as vast a scale as I could.

-Mahatma Gandhi
Women and Action in Nonviolence

As Mahatma Gandhi said nonviolence is tool of strong not the weak. It requires strong will, self-restraint and endurance power. Practicing Nonviolence is bravery at its peak.

Women for Gandhi were embodiment of virtues like knowledge, humility, tolerance, sacrifice and faith. Mahatma Gandhi says “Woman is the incarnation of ahimsa. Ahimsa means infinite love, which again means infinite capacity for suffering”. And “Woman is more fitted than man to make explorations and take bolder action in ahimsa (nonviolence)”. “Woman is the embodiment of sacrifice and suffering and her advent to public life should, therefore, result in purifying it, in restraining unbridled ambition and accumulation of property”. “I first learned the concepts of non-violence in my marriage.”

In Gandhi’s opinion (as is tenet of the ancient Vedic wisdom) woman is the companion of man, gifted with equal mental capacities; she has right to participate in the very minutest details in the activities of man and she has an equal right of freedom and liberty with him. She is entitled to a supreme place in her sphere of activity as man is in his.

Women, Gender, and Nonviolence in Political Movements - Karen Beckwith, The College of Wooster:

Although the ties between women’s rights movements and nonviolence have been deep and enduring” (Costain 2000, 175), women’s movements are not the only movements to rely upon nonviolent collective action. The Indian nationalist movement with Gandhi innovated with passive resistance; the T.S. black civil rights movement employed nonviolent civil disobedience as its major collective action; and peace and environmental movements in the 1980s and 1990s have employed nonviolent tactics. The ties between women’s movements and nonviolence, however, are notable insofar as nonviolent tactics predominate in the collective action repertoires of women’s movements (Rucht). Because nonviolent tactics prevail, they are more visibly connected to those movements.

The question of why women’s movements in particular might rely primarily upon nonviolent collective action—or at least refrain from employing violent action—could conceivably be answered by arguments concerning socialization (women are socialized away from violence), political learning (women have often been the victims of violence), historical factors (the pacifist roots of the U.S. women’s rights movement; Costain 2000, 175), male-female differences in public opinion concerning peace and war (Conover 1988; Conover and Sapiro 1993; Jelen, Thomas, and Wilcox 1994, 172; Wirls 1986; Zipp and Plutzer 1985), and “an ethic of caring” (Flammang 1997, 72-73; Jelen et al. 1994, 172; Tronto 1987).

In a recent article titled “Women’s Movements and Nonviolence,” Ann Costain argues that the U.S. women’s rights movement “incorporated calls for peace into their demands for equal rights because the desire to reduce the role of force in society Lay at the core of most women’s hope for social transformation” (Costain 2000, 175-76) Carol Gilligan argues that women have a trajectory of moral development that is distinct from men’s, and that women’s moral judgment culminates in “a principled understanding of nonviolence as the most adequate guide to the just resolution of moral conflicts” (Gilligan 1997, 581). Women should therefore he more likely than men to rely on collectivist, nonviolent political movement tactics and strategic. L. Sara Ruddick’s work on maternal thinking similarly supports claims of women’s fundamental connections to nonviolence,
as maternal practice focuses on caregiving, concern with “[preserving] fragile, existing life” (Ruddick 1997, 591), and resistance to the “inauthenticity” of “training ... sons for war” (Ruddick 1997, 593).

Another body of literature (“Symposium: A Force More Powerful”; Tarrow- 1996, 1998) suggests that political movement tactics are structured by the political context in which a movement is located. This literature argues that the range of choices of collective action for a political movement is dependent less upon innate values or learned pre-dispositions concerning nonviolence generally than upon the movement’s innovation with tactics in interaction with other movements., opponents, the media, and the state (McAdam 1996a; Tarrow 1996, 1998). Relying on this literature I suggest that women’s movements’ reliance on nonviolent tactics and the virtual absence of a violent repertoire of contention is also the result of how violence and nonviolence are gendered in the collective actions of social movements.

We have dedicated this issue of our magazine Nonviolence News to all those women since Gandhi who have made significant contribution to the cause of action in nonviolence in a wide range of activities against injustice and denial of basic human rights across the planet. I encourage the readers to give us your feedback and contribution to foster our ongoing effort in this direction.

Gambhir Watts OAM,
President, International Centre of Nonviolence Australia

Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.
Nonviolence News and Events

- **Courage, Healing and Effective Activism Webinar**

  Pace e Bene, an independent organization rooted in the spiritually grounded practice of active nonviolence organises an online Six-Week Webinar with Scott Brown, author of Active Peace: A Mindful Path to a Nonviolent World.

  March 28, 2017 – May 2, 2017 —Tuesday Nights / 6pm – 8 pm

- **Pace e Bene Australia organises Nonviolent Interfaith Leadership Program 2017**

  2 – 7 April 2017, Melbourne Vic, Australia

  Nonviolent Interfaith Leadership Program 2017 is designed to cultivate and build capacity in the leaders to sustain change, go deeper and to bring people together.

  [www.paceebene.org.au](http://www.paceebene.org.au)

**World Peace Conference 2017**

March 31-April 1, 2017.

University of Michigan campus in Ann Arbor, Michigan, USA

Rotary International organises World Peace Conference 2017. The World Peace Conference helps participants focus on how to: Promote and practice peace in their own communities and beyond, Prevent and mediate conflict & Challenge their thinking through diverse perspectives.

The Conference, a unique opportunity for youth, community leaders and Rotarians to exchange ideas and solutions with peace professionals from around the world is hosted by the Michigan, northern Indiana, northwest Ohio and southern Ontario based Rotary clubs representing over 15,000 Rotarians.

**M.K. Gandhi Institute for Nonviolence, Rochester, New York, USA organises Embodying Nonviolence: A 6-Week Series on Nonviolent Communication.**

M.K. Gandhi Institute for Nonviolence organises program for six weeks of learning and practice in nonviolent communication through thought, speech and embodied practices. Through discussion, exercises, games, and role play, participants
will learn the basics of this process which is taught and used as a means for communication and conflict resolution around the world

11 April 2017, 7:00 pm - 9:00 pm, Rochester, New York, USA

**Peace Boat’s 94th Global Voyage (Apr-Jul 2017)**

12 April – 25 July 2017

Peace Boat’s 94th Global Voyage for Peace will depart from Yokohama, Japan on April 12 and will return on July 25, 2017, taking a northern route around the globe. Highlights include sailing through the River Seine in France and the Norwegian Fjords. Participants will learn about the history of modern Europe and the diverse cultures that constitute it. The voyage will also visit the ports of Porto, Rouen and St. Georges for the first time and return to favourite destinations in the Americas, such as Corinto, Nicaragua and Acajutla, El Salvador.

- **United Nations International Day of Sport for Development and Peace**

  6 April 2017

To raise awareness of this potential, 6 April was declared as the International Day of Sport for Development and Peace (IDSDP) by the UN General Assembly. The adoption of this Day signifies the increasing recognition by the United Nations of the positive influence that sport can have on the advancement of human rights, and social and economic development.

- **International Day of Reflection on the Genocide in Rwanda**

  7 April 2017

On 23 December 2003, the United Nations General Assembly adopted resolution designating 7 April, the start date of the 1994 genocide in Rwanda, as the International Day of Reflection on the Genocide in Rwanda. Every year, on or around that date, the United Nations organizes commemorative events at its Headquarters in New York and at United Nations offices around the world. Since the establishment of the Programme in 2005, commemorative activities have taken place in more than 20 countries.

- **Day of Remembrance for all Victims of Chemical Warfare**

  29 April 2017

United Nations observes a memorial Day of Remembrance for all Victims of Chemical Warfare 29 April 2017 — the date in 1997 on which the Chemical Weapons Convention entered into force.

**Season for Nonviolence finished (30 January – 4 April 2017)** [We covered in our previous *Nonviolence News Issue, January 2017*]
Contents

Nonviolence News and Events ........................................... 4
Ela Gandhi ......................................................................... 7
Women Nonviolence Activists ........................................... 10
The Role of Women in Indian National Move .......... 15
Mahatma Gandhi Salt March 2017 ......................... 19
Why Gender matters for Building Peace .......... 20
Gandhi on Women’s Empowerment ................... 22
Breaking the Shackles: Gandhi’s Views .............. 25
Kasturba Gandhi .......................................................... 30
Heroines of Peace—The Nine Nobel Women .... 33
Women in the Civil Rights Movement (USA) .... 38
Rosa Parks ignites Bus Boycott ......................... 40
A Testimony to the Power of Nonviolence ....... 41
Global Organisations Engaged in Nonviolence .. 43
Types of Nonviolence .................................................. 58

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Nonviolence News: Issue 3.4 February – April 2017
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Ela Gandhi was born on 1 July 1940 in Phoenix Settlement in the Inanda district, KwaZulu Natal. Indians, Coloured, Whites and Africans lived here in harmony although they had no tarred roads, public water supply and no electricity. The Gandhi home was a basic family homestead, a wood and iron house where she lived in for the first six years of her life. Her father later built a dwelling out of bricks. Initially her parents educated her at home. “I saw my neighbour’s children were all going to school. I was a little child and I said, No, I have to go to school now. I was eight or nine years old”. Her parents agreed to send her to a school about two kilometres away from home. “This was my first rebellion”.

Ela was admitted into a standard four class. The school was also a wood and iron building with wooden partitions and had no water and electricity. The children and teachers had to use pit latrines. She spent three years here, passed her standard six and went to Durban Indian Girls High in Carlisle Street.

She had to take a bus from home to the railway station in Duffs Road to catch a train to Greyville Station. From where she would walk to her high school in Dartnell Crescent. This continued for four years.

At that time the only university in KwaZulu Natal, only catered for White students. They held after hours’s sessions for Black students at Sastri College, which began at 3 o’clock in the afternoon. The White lecturers would come after they had finished lecturing to White students. She enrolled for a B.A. degree with law subjects. Ela gave up studying law as she did not want to study Afrikaans. She then switched to a Social Sciences degree through UNISA.

In 1965 she began work at Child Welfare. She was banned and then took up a position at the Verulam Child Welfare, where she remained for about 10 years.

Ela first became aware of racial oppression, “from the time I went to school. My mother started a non-racial school at Gandhi’s House for about 200 children. An inspector said; you can’t teach”; there is a law against private schools, and in particular you being an Indian cannot teach African children”.

In 1952, when Ela was 12 years old, her father started going to Defiance Campaign meetings at Red Square. They used to march to the Brook Street library, which was an all-White library, and enter the building. Ela walked with her brother, sisters and friends in and went to African townships where Indians were forbidden to go by law. Her father was arrested several
times for disobeying the law before she was born. He also took part in the 1952 Defiance Campaign.

When she reached standard 9 Ela participated in a three day stay-away. At university she took part in placard demonstrations against graduation at the university. In the 1970’s the Natal Indian Congress (NIC) was revived and Ela was elected as the Vice President. It was the first time that that she took on such a position. She also participated in a number of support groups assisting people who had gone to prison, as well as those who had been arrested. She was a member of the Detainees Support Committee in Durban.

Ela’s first banning order lasted was from 1975 until 1980. It was banning and house arrest order. There were three parts to this restriction. Firstly she was prevented from going to meetings. She was banned and contained to a particular area. She was also under arrest one for a certain number of hours. This meant that she could not leave her home over weekends and holidays and was confined to her house from 7pm to 7am.

At this time labour unions for African people were banned. They got around this by organising African people into a society that would enable them to contribute to a burial or pension scheme. Thus they were able to organise and bargain for wages.

For the eight and a half years that Ela was banned, she worked underground. She was subjected to harassment from the state and her house was constantly watched. She still broke her banning order and house arrest many times, being careful to “cover our backs” so that they would not be caught.

“I think activism is working at grassroots. It also trains you in democracy to consult, to value opinions of people, not to have a judgement, not to make up your mind in a drawing room or something. To go out in the community and experience what the community is experiencing and work with them and listen to what they are saying, rather than saying that they are having a bad time, so we need to do something about it”.

Her goal as an activist was to “bring about awareness among people”. As a social worker Ela worked with Indian children as well as African children in Amouti. When Indians were moved from Springfield Flats to Phoenix, she was the first social worker to work in the area.

“Well, no, I wasn’t involved directly in the underground, in the sense that I didn’t actually distribute anything, get anything or contact people outside or anything like that. But I worked closely with people who were in the underground”.

“We used to run camps, discuss various issues, the Black Consciousness movement, the Freedom Charter, education system etc.; we helped people in the neighbouring community to re-build their homes after a flood”.

Her early role models were Chief Albert Luthuli, Gandhi, her grandfather, Nelson Mandela, Walter Sisulu, Govan Mbeki, Monty Naicker, her father and Yusuf Dadoo.

How did she reconcile the armed struggle with Gandhi’s passive resistance?

“I read Gandhi’s work on passive resistance, the history of the Congress Movement in India. Gandhi never threw out those who were involved in the arm struggle, like Subash Chandra Bose and Jayapprakash Narayan. He maintained that they had a different perspective. “| We are on the same side, so there is no contradiction. Our enemy was Pretoria, and that perspective had to be maintained all along”.

The most important defining moment in Ela’s life was the formation of the NIC. “Think Black, not Indian”, inspired me a lot. It made me think what was practical. Whilst in principle we agreed to organise on a non-racial basis, practically it was very difficult to organise on a
non-racial basis. The discussions that I had with Rick Turner, Barney Pityana, Steve Biko, Strini Moodley, Saths Cooper and others actually helped me to define my own life. That was why, when I was in Child Welfare, I wasn’t satisfied just working within the Indian community”. For Ela the defining moment for South Africa was the United Democratic Front (UDF), which brought all the communities together.

Ela Gandhi, along with Mama Sisulu, was one of the people who met with Nelson Mandela with the United Democratic Front (UDF) leadership the day before he was released from Pollsmoor Prison.

She was a member of the Transitional Executive Committee (TEC) before the 1994 elections. Ela was still a member of the TEC when the IFP march took place on Luthuli House. “People don’t know the fact that from that morning there were raids on homes. People were killed in the townships. The police just refused to help although the ANC tried their level best to get the police to come and help”.

“The one way that we can really make a difference is to empower communities, and I am certainly going to put my energies there, to go into the community, empower them, and educate them. The community is suffering, but they are suffering in silence, so now we need to give them a voice, we need to make them powerful so that they can come out and say that the Freedom Charter said, ‘The people shall govern’. We have to make it possible for the people to govern and until that happens the people are not going to govern, somebody else is going to govern them”.

“We have started a domestic helpline in my constituency (when Ela was still an ANC MP in the Phoenix constituency) to deal with the escalating violence against women. I would rather look to a small organisation that can make a difference to a life at grassroots level and that is what we are doing. We work on empowerment programmes, provide skills training, provide employment opportunities for women, and train them to open their own little businesses”.

“For me, I think the basic income grant makes a person reliant on the government you don’t have that pride to say I have earned my ten rand today. Anything that you get for free like that, it is not your hard earned thing and it does not create that pride in you. It creates a dependency, loss of self-image and self-confidence."

“I decided I would like to run a newspaper, after broad consultation with various stakeholders, which would be largely aimed at transforming the community. “We said, ‘Lets target the Indian community and see how we can transform it’. With this idea in mind we started a newspaper called Satyagraha, in pursuit of truth. The paper looks at basic issues that concern communities, issues that they would not read in normal papers. These issues are interpreted for them so that they can relate to things. It goes to both the Indian and African communities, but has a much wider readership than this”.

“If I could change one thing it would be the economy. I think we opened up our economy too quickly and brought in money too quickly to invest here without real thinking behind it”.

“Not enough recognition has been given to the support groups that were formed by the different religious communities, people who did a lot of work quietly, not politically, but as individuals. There were also a lot of young White people who went to prison and they have not been recorded in history. They have virtually been forgotten. Some of these people served terms in prison because they refused to be conscripted into the apartheid army. Nowhere in our history do we hear about the support groups, the detainee support groups, the networks, conscriptions and the huge End Conscription Campaigns, something has to be done about that”.

Source: www.sahistory.org.za
Women Nonviolence Activists

Susan B. Anthony

Susan Anthony was an active campaigner against slavery and for the promotion of women’s and workers rights. She played a key role in changing attitudes during the Nineteenth Century. Supported by many other supporters, she helped lay the groundwork for later laws which gave women the vote and greater rights.

Ronit Avni

Ronit Avni is a filmmaker, human rights advocate and media strategist. Avni is the founder and executive director of Just Vision, a nonprofit organization that researches, documents and creates media about Palestinian and Israeli grassroots leaders in nonviolence and peace building.

Joan Baez

Baez is an American folk singer who used her music to protest the Vietnam War and champion for civil rights. She sang “We Shall Overcome” at 1963’s March on Washington. Baez has been a peace activist and an opponent of the Iraqi War.

Phyllis Bennis

Fellow Phyllis has been a writer, analyst, and activist on Middle East and UN issues for many years. In 2001 she helped found and remains on the steering committee of the U.S. Campaign to End Israeli Occupation. She works closely with the United for Peace and Justice anti-war coalition.

Vera Mary Brittain

Vera Mary Brittain was an English Voluntary Aid Detachment (V.A.D.) nurse, writer, feminist, and pacifist. Her best-selling 1933 memoir Testament of Youth recounted her experiences during the First World War and the beginning of her journey towards pacifism.

Lydia Canaan

Lydia Canaan is a Lebanese singer-songwriter, poet, humanitarian, and activist who began her career performing amid enemy military attacks in protest of the Lebanese Civil War, holding concerts in vicinities of Lebanon that were simultaneously being bombed.

Rachel Corrie

Rachel Corrie was a 23-year-old American peace activist from Olympia, Washington, who was crushed to death by an Israeli bulldozer on 16 March 2003, while undertaking nonviolent direct action to protect the home of a Palestinian family from demolition.

Eva Cox

Eva Cox, AO is an Austrian-born Australian writer, feminist, sociologist, social commentator and activist. She has been an active advocate for creating a "more civil" society. She was a long-term member of the Women’s Electoral Lobby (WEL), and is still pursuing feminist change by putting revaluing social contributions and well being onto political agendas.
Dorothy Day

Dorothy Day was an American journalist, social activist, and devout Catholic convert. She advocated the Catholic economic theory of distributism. In the 1930s, Day worked to establish the Catholic Worker Movement.

Shirin Ebadi

Shirin Ebadi is an Iranian human rights lawyer. She has represented clients who have fallen foul of the Iranian political system, and has been subject to intense scrutiny from her own government. She was awarded the Nobel Peace Prize in 2003 for her courage in defending human rights and democracy.

Asha Haji Elmi

Asha Haji Elmi, a Somali politician and peace activist formed the Sixth Clan women’s movement to advance female participation in Somalian politics. Elmi is also the founder of Save Somali Women and Children (SSWC), created in 1992 during the height of the Somali Civil War.

Hedy Epstein

Hedy Epstein was a German-born Jewish-American political activist known for her support of the Palestinian cause through the International Solidarity Movement.

Jodie Evans

Jodie Evans, a political activist, author, and documentary film producer, characterizes her activism as working for peace and justice, environmental causes and women’s rights. She has traveled extensively promoting what she terms the conflict resolution by peaceful means—including leading “citizen diplomacy” delegations to Iran, the Gaza Strip, and Afghanistan.

Jane Fonda

Jane Fonda, an American actress, writer, political activist was a visible political activist in the counterculture era during the Vietnam War and later became involved in advocacy for women. She was famously and controversially photographed sitting on an anti-aircraft gun on a 1972 visit to Hanoi. She has also protested the Iraq War and violence against women, and describes herself as a feminist.

Diana Francis

Diana Francis, a British peace activist and scholar is a consultant working on conflict transformation with local activists in Europe, the Middle East, Africa and Asia.

Ursula Franklin

Ursula Franklin, a German-Canadian author, and educator was a practising Quaker and actively worked on behalf of pacifist and feminist causes. She wrote and spoke extensively about the futility of war and the connection between peace and social justice.

Comfort M. Freeman

Comfort M. Freeman is a peace activist in Liberia and head of the Liberian Women’s Initiative for Peace, an anti-war women’s group.
Leymah Gbowee

Liberian peace activist Gbowee was a driving force for the women’s movement that helped end the second Liberian Civil War in 2003. She is one of the recipients of the 2011 Nobel Peace Prize (along with Sirleaf and Tawakkul Karman) and continues to speak on gender inequality and the damaging effects of war.

Dr. Renata Giannini

Dr. Renata Giannini is a specialist in international security, particularly fragile countries, peace operations, and the gender, peace and security agenda. She has participated in various workshops and validation seminars coordinated by organizations such as the UN and the OAS, on gender, peacekeeping and multidimensional security in the hemisphere. She has also carried out fieldwork in Latin America, the Caribbean and Africa. Her latest publications are on gender in peacekeeping, Brazil and the gender peace, and security agenda, civilian capacity, Latin American perspectives to peace operations, and international humanitarian assistance.

Emma Goldman

Emma Goldman, a Russian/American activist imprisoned in the U.S. for opposition to World War I. She organized the No Conscription League of New York, which proclaimed: “We oppose conscription because we are internationalists, antimilitarists, and opposed to all wars waged by capitalistic governments.

Emily Hobhouse

Emily Hobhouse was a British welfare campaigner, who is primarily remembered for bringing to the attention of the British public, and working to change, the deprived conditions inside the British administered concentration camps in South Africa built to incarcerate Boer women and children during the Second Boer War.

Margaret Joan Holmes

Margaret Joan Holmes AM was an Australian peace activist, particularly during the Vietnam War and as part of the Anglican Pacifist Fellowship. She founded the NSW branch of the Women's International League for Peace and Freedom in 1960, and in 2001 was made a Member of the Order of Australia for her services to the community.

Helen John

Helen John was one of the members of the Greenham Common peace camp, who has worked “fearlessly and relentlessly” to undermine the British and US military for 30 years.

Kathy Kelly

Kathy Kelly is an American peace activist, pacifist and author, one of the founding members of Voices in the Wilderness, and currently a co-coordinator of Voices for Creative Nonviolence. As part of peace team work in several countries, she has traveled to Iraq twenty-six times, notably remaining in combat zones during the early days of both US-Iraq wars. Her recent travel has focused on Afghanistan and Gaza, along with domestic protests against U.S. drone policy.

Tegla Laroupe

Kenya marathon is a runner and peace activist. Widely praised for promoting peace amongst

**Rosa Luxemburg**

Rosa Luxemburg was a Marxist theorist, philosopher, anti-war activist, and revolutionary socialist of Polish-Jewish descent. She co-founded the anti-war Spartacus League.

**Wangari Maathai**

Wangari Muta Maathai was an Kenyan environmental political activist and Nobel laureate. In 2004, she became the first African woman to receive the Nobel Peace Prize for "her contribution to sustainable development, democracy and peace".

**Sybil Morrison**

Sybil Morrison became in 1936 one of the first women members of the Peace Pledge Union (PPU), a British pacifist organisation and UK section of War Resisters International (WRI). She served as a Campaign Organiser and Chair and wrote the first history of the PPU. In 1940 she spent a month in Holloway Prison, having spoken against the war at London’s Speakers’ Corner.

**Mairead Maguire**

Mairead Maguire is a peace activist from Northern Ireland. She co-founded the Community for Peace People, which is an organization that encouraged a peaceful resolution to the troubles in Northern Ireland. She was awarded a Nobel Peace Prize in 1976 for her work.

**Elizabeth Maria Molteno**

Elizabeth Maria Molteno was an early activist for civil and women's rights in South Africa. She was openly against the Anglo-Boer War when it began, and for this reason was forced to give up her job. Anti-war activists were generally labelled as "pro-Boer" by their opponents, and were put under great social pressure. The white community of Port Elizabeth was also strongly pro-British and when Miss Molteno refused to stop her protests she was forced to resign, despite a campaign of support from her ex-pupils and colleagues.

**Alaa Murabit**

Alaa Murabit is a Canadian physician and leading international advocate for inclusive peace processes.

**Tawakkol Abdel-Salam Karman**

Tawakkol Abdel-Salam Karman is a Yemeni journalist, politician, and human rights activist. She leads the group "Women Journalists Without Chains," which she co-founded in 2005. She became the international public face of the 2011 Yemeni uprising that is part of the Arab Spring uprisings. She has been called the "Iron Woman" and "Mother of the Revolution" by Yemenis. She is a co-recipient of the 2011 Nobel Peace Prize, becoming the first Yemeni, the first Arab woman, and the second Muslim woman to win a Nobel Prize.

**Yoko Ono**

Yoko Ono, is a Japanese multimedia artist, singer, and
peace activist. She has created numerous events supporting world peace and anti-war campaigns. Throughout the 1970s, their messages of peace spread across the globe and became symbolic representations of the international peace movement.

**Dahlia Ravikovitch**

Dahlia Ravikovitch was an Israeli poet, translator, and peace activist.

**Eleanor Roosevelt**

Eleanor Roosevelt was the wife of American president F.D.Roosevelt. She also campaigned for universal human rights. She was head of the UN human rights commission which drafted the 1948 UN Declaration of Human Rights.

**Olive Schreiner**

Olive Schreiner was a South African author, anti-war campaigner and intellectual. She is best remembered today for her novel The Story of an African Farm which has been highly acclaimed since its first publication in 1883 for the bold manner in which it deals with some of the burning issues of the day, including agnosticism, existential independence, individualism, the professional aspirations of women, and the elemental nature of life on the colonial frontier.

**Cindy Sheehan**

Cindy Lee Miller Sheehan is an American antiwar activist whose son, U.S. Army Specialist Casey Sheehan, was killed by enemy action during the Iraq War. She attracted national and international media attention in August 2005 for her extended antiwar protests.

**Samantha Smith**

Samantha Reed Smith was an American schoolgirl, peace activist and child actress from Manchester, Maine, who became famous in the Cold War era of United States and Soviet Union.

**Harriet Tubman**

Harriet Tubman was an abolitionist prior to the American Civil War. She escaped her own slavery to lead hundreds of slaves to freedom as a “conductor” through the Underground Railroad. Tubman remained humble of her accomplishments by saying she wished she could have saved more slaves. She died in 1913.

**Jody Williams**

Jody Williams is an American political activist known for her work in banning anti-personnel landmines, for which she was awarded a Nobel Peace Prize in 1997. Her work also involves advocating for human rights, particularly women’s rights.

**Malala Yousafzai**

Yousafzai spent her early youth advocating for children’s and women’s rights to education in Pakistan. A Taliban gunman shot her in the head in 2012 but the teen survived. The teen has continued her efforts becoming a voice for Pakistani women’s access to education and in 2014, at age 17 she became the youngest recipient to win the Nobel Peace Prize.
The Role of Women in Indian National Movement

One of the forerunners of India’s struggle for freedom was Rani Lakshmibai of Jhansi, who became a legendary figure in the history of Indian nationalism. Before, Mahatma Gandhi rejuvenate the spirit of independence in the hearts of villagers.

He asked her to use her talent to free Mother India. In August 1914, she met Mahatma Gandhi, and from then onwards devoted her energy to the freedom movement. Sarojini Naidu worked as an active politician and freedom fighter. In 1917, she led the delegation to meet Mr. Montagu for women’s suffrage.

In 1918, she had a resolution passed at the special congress session in Bombay, supporting women’s franchise. In 1919, she went to England as a member of the Home Rule League deputation to give evidence before the Joint Parliamentary Committee. There, she put forward the case for women’s suffrage. In 1919, she became a campaigner for women’s Satyagraha, traveling all over India to propagate the cause. She appealed, in particular, to women to agitate against the Rowlett Act.

became the indisputable leader of the national movement; there were two prominent women who encouraged women to participate in the movement.

One of them was Annie Besant, the leader of the Theosophical Movement in India. She advocated emancipation of Indian women. In fact, many Indian women joined her Home Rule Movement. According to her, the Home Rule Movement was rendered tenfold more effective by the involvement of a large number of women, who brought to it the uncalculating heroism, the endurance, and the self-sacrifice of the feminine nature.

She considered child marriage to be a social evil and wanted its removal from the Indian society. For this, she suggested that boys should not marry at an immature age. She also supported the remarriage of child and young widows. She wholeheartedly supported the drive to educate women and believed that this would assist in successfully solving the vital problems of national life.

Sarojini Naidu was one of the forerunners of women’s participation in the National Movement. Gopal Krishna Gokhale told her to use her poetry and her beautiful words to

In 1920, Sarojini joined the non-cooperation movement. In 1921, during the riots in Bombay following the protest against the visit of the Prince of Wales to the city, Sarojini Naidu visited the riot-torn areas, with the aim of persuading people for Hindu-Muslim unity. Similarly, she went to Moplah during the
rebellion to deal with a volatile situation, and criticized the government action.

In 1930 when Mahatma Gandhi launched the Civil Disobedience Movement, Sarojini led from the front along with many other Congress leaders. However, the British responded by arresting most of them. At this time Sarojini took over and continued the campaign. Jawaharlal Nehru in his book “The Discovery of India” writes, “It was not only the display of courage and daring, but what was even more surprising was the organizational power she showed.”

After the Jalianwala Bagh incident in which hundreds of men, women, and children were ruthlessly gunned down, political consciousness among women increased. This resulted in more and more women joining the national movement.

Many women stood up to the colonial patriarchy, such as Pandita Ramabai, Anandi Gopal and Savitribai Phule. Mahatma Gandhi was also instrumental in bringing women into the fold of the national movement. Mahatma Gandhi believed that marriages should take place only when there is a desire for progeny.

His overpowering presence in the freedom struggle and his views on women considerably influenced their positioning in the Indian society. He believed that child marriage was a brutal social custom that has a very negative impact upon the physical and mental well-being of the child. Enforced widowhood, especially for child widows, was sinful and irrational, and the parents of a child widow should themselves make efforts to get their daughter remarried.

Mahatma Gandhi was shocked at the widespread practice of the social evil of Devadasi (religious prostitution of women), and believed that a majority of Devadasis took to religious prostitution, as they were economically poor. He also condemned the practice of Purdah as it was detrimental to the mental and physical well-being of a woman. Mahatma Gandhi believed that women had a right to education, and that this education should not be restricted to the three R’s. Education should help a man or woman in performing their duties effectively.
One of the greatest contributions of Mahatma Gandhi to the emancipation of women is his insistence on their participation in politics. Mahatma Gandhi felt that women should have as much a share in winning Swaraj for India as men. In fact, large number of women participated in India’s struggle for independence. Women could take part in the movement, and were in fact encouraged to do so, since the methods for struggle were mainly non-cooperation and non-violence.

Miraben

Madeleine Slade or Miraben was a British woman who left her country to live and work with Mahatma Gandhi. She was named after Meera Bai, the devotee of Lord Krishna, by Gandhi himself.

Mridula Gandhi (Manuben)

One of the most trusted walking stick of Mahatma Gandhi, Manuben was the grandniece of Gandhi. She joined Gandhi when she was only 17 years old. Manuben was also one of the two people who were by Gandhi’s side when he was shot on January 30, 1948.

Sushila Nayar

Sushila was the younger sister of Pyarelal Nayyar, personal secretary to Mohandas Karamchand Gandhi. She was so deeply influenced by Gandhian philosophy that she became a central part of his life. She was also one of the young women who stayed with Gandhi.
Saraladevi Chowdharani

Saraladevi Chowdharani met Gandhi in 1919 and was influenced by his charisma and wisdom. Chowdharani started to look after him from then on. He used to call her a great Shakti.

Vijaya Lakshmi Pandit

Vijaya Lakshmi was the first Indian woman to hold a cabinet post. She held the post of president of the Indian National Congress twice, and was also India’s ambassador to Russia during the late 40’s. She later became the governor of Maharashtra, and is best known for being the first woman president of the UN General Assembly.

Durgabai Deshmukh

Durgabai Deshmukh began helping with Gandhi's satyagraha activities and participated in various social activities for the betterment of marginalised classes. She particularly focused on women's rights.

Sucheta Kriplani

Sucheta Kriplani was an active part of the Indian independence movement, and worked closely with Mahatma Gandhi during the partition riots. She participated in the subcommittee that drafted the Indian Constitution and founded the political party All India Mahilla Congress.

Source: www.archive.org
**Mahatma Gandhi Salt March 2017**

*led by Dr Ela Gandhi*

[23 April at 08:00–12:00]

[North Beach, Durban Beachfront, 4001 Durban, KwaZulu-Natal, 5 km walk along the Durban beachfront promenade.]

"We walk to promote goodwill and friendship among all."

–Dr Ela Gandhi

Mahatma Gandhi Salt March 2017 is a march with a purpose—an event when people come together to show their solidarity with the principles of Ubuntu, nonviolence and environmental protection.

Mahatma Gandhi Salt March celebrates the life of Mahatma Gandhi and Chief Albert Luthuli, both of who have been vocal in their support for the development of a culture of nonviolence and Ubuntu.

**Gandhi Development Trust**

Gandhi Development Trust was established in 2002. Its aims are to increase awareness in the community on Gandhian values. To facilitate a culture of nonviolence, peace, compassion and goodwill among all people and to foster harmony in the environment.

*Source: www.gdt.org.za*
One of the most extraordinary nonviolent, transnational movements of the modern age was the women's suffrage movement of the first two decades of the 20th century. New Zealand first extended the franchise in the late 19th century—after two decades of organizing efforts. As the new century began, women’s suffrage movements gained strength in China, Iran, Japan, Korea, the Philippines, Russia, Sri Lanka (then Ceylon), and Vietnam.

Another 20 years and women were enfranchised in countries around the world, from Uruguay to Austria, the Netherlands to Turkey, and Germany to the United States. Few if any of those leading the campaigns for the ballot for women would have identified their approach as one of nonviolent action, nor would they have known its philosophical underpinnings or strategic wisdom.

Like most who have turned to civil resistance, they did so because it was a direct method not reliant on representatives or agencies and a practical way to oppose an intolerable situation.

What exactly is the link between the rights of women, gender, nonviolent action, and building peace?

The word gender originates with Old French and until recently pertained mainly to linguistic and grammatical practices of classifying words as either masculine, feminine or (in some languages) neuter. The Oxford English Dictionary cites the earliest English usage in 1384. Chaucer used the French spelling gendre in 1398.

UNESCO’s Guidelines on Gender-Neutral Language note that a person’s sex is a matter of chromosomes, whereas a person’s gender is a social and historical construction—the result of conditioning. I would further define the “feminist” project as the struggle for women’s emancipation, the insistence that women should be free as human beings to make fundamental choices in their lives.

Gender is not women’s lib by another name. Nor is it to say, with respect to nonviolent action, that women exude maternal attributes or possess a reflexive interest in peacemaking. Notions that women have a “natural” inclination toward conciliation and peace delegitimize the voices of women in policy and international relations.

Rather, as Susan Moller Okin shows, the “social institutionalization of sexual differences” goes to the heart of politics, and therefore, peace.

At the University for Peace (UPEACE), where I teach, the gender and peace building department has persistently recognized the importance for young peace builders of studying nonviolent action. This recognition is partly related to an insight explained by Pam McAllister, who argues that “most of what we commonly call ‘women’s history’ is actually the history of women’s role in the development of nonviolent action.”

Programs and procedures for the empowerment of women have increasingly been recognized as fundamental to achieving durable peace. Data gathered over the past three decades show that improvements in the education and status of women stabilize and elevate the whole of societies.

The uplift of women and their participation in public policy is now widely understood to be essential to economic growth, health status, reducing poverty, sustaining the environment, and consolidating democracy in all societies, including those long bent by authoritarianism and despotism.
In Africa, the exclusion of women is now being inferentially linked to the root causes of acute violent conflicts. For example, their customary invisibility in Rwanda is part of the background to 100 days in 1994 in which nearly one million unarmed persons were slaughtered. Crimes went unhalted.

The results of this recognition are striking. Today, Rwanda has more women on an absolute and proportional basis of its parliamentarians than any other such legislative body worldwide.

The awarding of a 2011 joint Nobel Peace Prize to a Liberian woman, Leymah Gbowee, embodies the links between gender, war, peace, and nonviolent struggle. Miriam O’Reilly’s interview of her for the BBC World Service illustrates the connection.

In the midst of civil war led by the warlord Charles Taylor, Gbowee’s Women and Peace Network in 2000 brought together thousands of Christian and Muslim women to sit-in in a football stadium, exerting their popular defiance against “all the violence around us.” They had to protest, she maintains, because “there were no other possibilities. We had no option of being invited to the peace talks. We put ourselves out there as a symbol.” The women called for an immediate ceasefire. When it was violated, the network turned to another nonviolent method: Lysistratic nonaction, refusing sex with their husbands.

Maintaining that they would be fasting as an act of denial, the Liberian women held that as long as they were protesting and fasting, they could not be intimate with their men. “We said let’s place our already battered bodies into the streets,” Gbowee remembers. “Let’s show the world that with our broken selves we can heal the nation.”

Taking gender seriously in the process of building peace, finally, is the job of everyone, not just of women. A former student of mine is the gender officer for the Nigerian parliament, and he, along with several other male, West African former students of mine, are doing important and strategic work.

A Pakistani woman student, having completed her doctorate in gender at the London School of Economics, soon returns home to teach with these multiple areas of strength. An Israeli former student completed her doctoral studies, works for a civil-society organization, and is active in the peace movement. Each in different ways recognizes that building lasting peace must include taking questions of gender seriously.

Mary Elizabeth King, a professor of peace and conflict studies at the University of Peace and a Distinguished Fellow of the Rothermere American Institute at the University of Oxford, in the UK is also a Scholar-in-Residence with American University’s Center for Peacebuilding and Development, in Washington, D.C. Her latest book is Gandhian Nonviolent Struggle and Untouchability in South India: The 1924–25 Vykom Satyagraha and the Mechanisms of Change. Source: www.wagingnonviolence.org, Picture credit: http://www.c-r.org
Mohandas Karamchand Gandhi popularly revered as Mahatma Gandhi was not only one of the greatest leaders of Indian Nationalism but a major social and political reformer, who played an important role in purging the Indian society of its inherent evils.

In this regard, he assumed a pioneering role in attempting to eradicate the social wrongs committed against the women of the country through ages. Gandhi’s political ideologies, strongly anchored in humanitarian values, were a reflection of his spiritual self.

His personal philosophies of life molded to a great extent his political strategies, with which he steered Indian on the path to freedom. For Gandhi, politics was not an exclusive category, but it was very much a part of one’s holistic spiritual approach towards life in general. Therefore politics could not be divorced from social factors.

To Gandhi, social emancipation was as critical as political emancipation. Gandhi throughout his life waged a crusade for the upliftment of the socially downtrodden, making significant contributions for the enhancement of the status of women in India. Women under his aegis, took a milestone step towards re-establishing their identity in the society.

Gandhi’s inspiring ideologies boosted their morale and helped them to rediscover their self-esteem. Not only there was a general awakening among the women, but under Gandhi’s leadership, they entered into the national mainstream, taking parts in the National Movements.

In Gandhi’s words, “To call women the weaker sex is a libel; it is man’s injustice to women.” Gandhi’s reformist spirit seasoned the role that he played in uplifting the status of women in India.

Status of Women in Pre Independence India

To understand in depth the role that Gandhi played in improving the position of women in society, it is essential to look at women’s status, prevalent at that time. When Gandhi emerged on to the political scenario, social evils like child marriage and dowry system were rampant. Indian women had an average life span of only twenty seven years. Death of women in labor was a common phenomenon.
The percentage of women with basic education was as low as two percent. The patriarchal nature of the society confined women to the status of an inferior sex subordinate to their male counterparts. The purdah system was in full vogue in Northern India.

Unless accompanied by their male guardians, the women were not permitted to venture out on their own. Only a handful few could avail of education and attend schools. It was in such a dismal milieu that Gandhi took the responsibility of shouldering a social crusade that led to a major reorientation of the common notion of women in the Indian society.

**Gandhi’s Voice against the Social Evils**

According to the Mahatma, social reforms were essential for the restructuring of the societal values that had so far dominated the perception of Indian women. Although, he had great reverence for the traditions of the country, he also realized that certain customs and traditions of the Indian society were antithetical to the spirit of development of the women of the nation.

To quote Gandhi, “It is good to swim in the waters of tradition, but to sink in them is suicide”. The custom of child marriage became a target of his criticisms. In his opinion, child marriage is a source of physical degeneration as much as a moral evil. The system of dowry could not pass unnoticed from his critical eyes. He defined dowry marriages as ‘heartless’.

He opined that girls should never marry men who demand dowry, at the cost of their self-respect and dignity. As Gandhi believed that the basis of marriage is mutual love and respect, he urged people to solemnize inter communal marriages between the Harijans and caste Hindus. Gandhi was extremely perturbed by the plight of the widows, particularly child widows. He put forth an earnest appeal to the young generation of the country to marry the widows. He was also quite hopeful about the immense potentials of the widows in furthering national issues. The system of purdah also came under Gandhi’s attacks and he questioned the very foundation of this practice. For him, the purdah system was no less than a “vicious, brutal and barbarous” practice.

The predicaments of the devadasis, a part of the lower, untouchable segment of the society, had an indelible effect on the sensitive mind of the Mahatma. The pathetic conditions of the child prostitutes disturbed him immensely. He left no
stone unturned for rehabilitating this segment of the society, as for him guarding the honor of women was no less than protecting cows.

According to Gandhi, one of the first tasks that need to be accomplished as soon as the country won freedom was to abolish the system of devzdasis or temple women and brothels.

**Gandhi’s Perception of Women**

There was a marked departure of Gandhi’s perception of women from that of other reformers. The stance taken by other social reformers and leaders, prior to Gandhi created a helpless image of the Indian women. With the emergence of Gandhi, a new conception of women gradually gained currency.

For Gandhi, women were not mere toys in the hands of men, neither their competitors. Men and women are essentially endowed with the same spirit and therefore have similar problems. Women are at par with men, one complementing the other. According to Gandhi, education for women was the need of the time that would ensure their moral development and make them capable of occupying the same platform as that of men.

In Gandhi’s views, women can never be considered to be the weaker sex. In fact, women for Gandhi were embodiments of virtues like knowledge, humility, tolerance, sacrifice and faith. These qualities were essential prerequisites for imbibing the virtue of Satyagraha. The capability of enduring endless suffering can be witnessed only in the women, according to the Mahatma.

The doctrine of ahimsa as preached by Gandhi incorporates the virtue of suffering as is evident in the women. Therefore, Gandhi envisaged a critical role for women in establishing nonviolence. Gandhi invoked the instances of ancient role models who were epitomes of Indian womanhood, like Draupadi, Savitri, Sita and Damayanti, to show that Indian women could never be feeble.

Women have equal mental abilities as that of men an equal right to freedom. To sum up in Gandhi’s words; “The wife is not the husband’s slave but his companion and his help-mate and an equal partner in all his joys and sorrows - as free as the husband to choose her own path.”

**Role of Women as Envisaged by Gandhi**

According to Gandhi, the role of women in the political, economic and social emancipation of the country was of overriding importance. Gandhi had immense faith in the capability of women to carry on a nonviolent crusade. Under his guidance and leadership, women shouldered critical responsibilities in India’s struggle for freedom.

Women held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. They bravely faced the baton of the police and even went behind the bars. Gandhi’s urge to women to join India’s struggle for independence was instrumental in transforming the outlook of women.

Swaraj uprooted age old taboos and restrictive customs. Through their participation in Indian struggle for freedom, women of India broke down the shackles of oppression that had relegated them to a secondary position from time immemorial.

As far as the economic emancipation of women was concerned, Gandhi felt that men and women had different spheres of work. In his opinion, women could take to economic activities to supplement the income of her families like spinning, which he believed to be a good option available to the women.

In the social realm, Gandhi envisaged a critical role for women in doing away with the forces of communalism, caste system and untouchability. It can be said without an iota of doubt that Mahatma Gandhi was indeed one of the greatest advocates of women’s liberty and all throughout his life toiled relentlessly to improve the status of women in his country. His faith in their immense capabilities found expression in his decisions to bestow leadership to them in various nationalistic endeavors.

*Source: www.mapsofindia.com*
Breaking the Shackles: Gandhi’s Views on Women

Gandhi worked not only for the political emancipation of the nation, but for liberation of all the suppressed and oppressed sections of society. One of the noteworthy results of his life-work has been the awakening of women, which made them shed their deep-rooted sense of inferiority and rise to dignity and self-esteem.

For Gandhi, “When woman, whom we all call abala becomes sabala, all those who are helpless will become powerful”. The welfare of the weaker sections of society was dear to his heart. He had no qualms about the priority of social over political ends. In his opinion, to postpone social reform till after the attainment of Swaraj was not to know the meaning of Swaraj.

Women, urban and rural, educated and uneducated, Indian and foreign, were attracted to his ideas and deeds. While some like Sarojini Naidu, Lakshmi Menon, Sushila Nayyar and Rajkumari Amrit Kaur rose to prominence, there were thousands of unsung and unnoticed heroines of India who learnt the meaning of liberation from him and contributed with all their energy to the struggle for independence. Life sketches and reminiscences of women freedom-fighters give us glimpses of their crusade against injustice and inequality.

An attempt is made in the present paper to understand Gandhi’s views on women in the context of social, economic and political issues.

Social Regeneration

Gandhi respected traditions of the society, but not at the cost of loss of individual dignity. His practical and dynamic advice was “It is good to swim in the waters of tradition, but to sink in them is suicide”. He never hesitated to criticize the evils which had gripped the Indian society, and tried to mobilize public opinion against such evils.

He realised that there were deep-rooted customs hampering the development of women, and women’s freedom from such shackles was necessary for the emancipation of the nation.

According to Gandhi, the custom of child-marriage is both a moral as well as a physical evil, for it undermines our morals and induces physical degeneration. The purdah system, according to him, was “vicious, brutal and barbarous”. He questioned the basis of the
practice of pushing women in seclusion: “Why is there all this morbid anxiety about female purity?

Have women any say in the matter of male purity? We hear nothing of women’s anxiety about men’s chastity. Why should men arrogate to themselves the right to regulate female purity? It cannot be superimposed from without. It is a matter of evolution from within and, therefore, of individual self-effort.

He called prostitution “moral leprosy” and despised the fact that “the beast in man has made the detestable crime a lucrative profession”. He appealed to prostitutes to give up their “unworthy profession” and become “sanyasins” of India.

Gandhi viewed marriage as a sacrament imposing discipline on both the partners, not a license for physical union and emphasized spiritual union in marriage. He insisted on monogamous marriages and put forward a plea for inter communal marriages between caste Hindus and Harijans.

In his opinion, “Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the very minutest details in the activities of man and she has an equal right of freedom and liberty with him. She is entitled to a supreme place in her own sphere of activity as man is in his”. Gandhi was clear that “Woman must cease to consider herself the object of man’s lust.

The remedy is more in her hands than man’s. She must refuse to adorn herself for men including her husband, if she will be an equal partner with man”. When Gandhi was asked whether a wife could go against the will of her husband to take up national service, he supported the claim of a wife to devote herself to a noble purpose.

He cited the example of Mirabai in support of his argument. In his opinion, every wife “has a perfect right to take her own course and meekly brave the consequences when she knows herself to be in the right and when her resistance is for a nobler purpose”. According to him, the only honourable terms in marriage are mutual love and mutual consent.

For him, sexuality ought to be kept at the minimum inside marriage and totally eliminated outside it. The method of birth-control, he favoured, was by exercising self-restraint in life and restricting physical union only for getting children. Referring to his own life, he observed that he began to enjoy his married life only after he abandoned sex.
For him, “the conquest of lust is the highest endeavour of a man’s or a woman’s existence whereas physical union for the sake of carnal satisfaction is reversion to animality which has to be avoided by both.”

Gandhi realised the miseries of widowhood for a woman as “men have ordained perpetual widowhood for women and conferred on themselves the right to fix marriage with another partner on cremation-ground itself”. For him, “Voluntary widowhood consciously adopted by a woman who has felt the affection of the partner, adds grace and dignity to life, sanctifies the home and uplifts religion itself. Widowhood imposed by religion or custom is an unbearable loke and defiles the home by secret vice and degrades religion. He believed that it is better for a widow to remarry openly rather than commit sin secretly.

Gandhi sees these widows as a strong reservoir of energy, which could be put to use to bring light to the dark corners of the nation. In his opinion, “It is worth considering carefully in what way the country can avail itself of the services of hundreds of widows, young and old”. As Gandhi respected widows who dedicated themselves to the service of humanity, he had great regard for women who chose the path of staying single to serve society and the nation. In his opinion, not every Indian girl is born to marry. There are many girls willing to dedicate themselves to service instead of servicing one man.

Gandhi had visualized a great role for women in eradicating the evil of communalism. His appeal to women was to refuse to cook, and to starve themselves in protest so long as their men “do not wash their hand of these dirty communal squabbles”. Gandhi’s appeal reached women everywhere in India. He expected great things from them in the areas of work concerning purity of life, removal of untouchability, propagation of Khadi, communal harmony and Swadeshi. His logic was simple: “If Kaikeyi could obtain all that she wanted from Dashrath by dint of Duragraha, what could they not achieve with the help of Satyagraha? “.

Gandhi’s own experience of Kasturba’s resistance to acceptance of untouchables as members of the family perhaps made him aware of the role that women can play in the removal of untouchability. “If the Hindu heart is to be cured of the taint of untouchability, women must do the lion’s share of the work”. His appeal to women was “If you consider Harijans untouchables because they perform sanitary service, what mother has not performed such service for her children.”

When Gandhi told women that the economic and the moral salvation of India rested mainly with them, he was not paying mere lip-service to them. He was evoking a creative and constructive spirit that was suppressed in them. A simple factor like their choice of clothes and jewellery was transformed by Gandhi into a force for Swadeshi. Khadi came to be identified with opposition against foreign rule and love for the nation, and giving away her jewellery means that a woman is shedding her own shackles.

**Political Emancipation**

Gandhi revolutionised not only Indian politics, but also the whole perception of life for women. In his words, “My contribution to the great problem (of women’s role in society) lies in my presenting for acceptance of truth and ahimsa in every walk of life, whether for individuals or nations.

I have hugged the hope that in this, woman will be the unquestioned leader and, having thus found her place in human evolution, will shed her inferiority complex. Women’s entry into national politics through non-violent methods brought miraculous results. On the one hand, women became aware of their inner strength, and on the other, the process brought human and moral elements into politics.

Gandhi had tremendous faith in women’s inherent capacity for non-violence. And his experience of participation by women in politics from his days in South Africa till the end of his life bears testimony to the fact that they never failed his expectations. With Gandhi’s inspiration, they took the struggle right into their homes and raised it to a moral level.

Women organized public meetings, sold Khadi and prescribed literature, started picketing shops of liquor and foreign goods, prepared contraband salt, and came forward to face all
sorts of atrocities, including inhuman treatment by police officers and imprisonment. They came forward to give all that they had - their wealth and strength, their jewellery and belongings, their skills and labour - all with sacrifices for this unusual and unprecedented struggle.

Gandhi’s call to women to involve themselves in the freedom struggle had far-reaching results in changing their outlook. “The cause of Swaraj swept all taboos and old customs before it”. Many women in their individual lives shed their age-old prejudices against the caste system. They had no hesitation in leaving the boundaries of their protected homes and going to the jail.

They even broke their glass bangles (a sign of ill omen for married women) when they were told that they were made of Czechoslovakian glass. Women’s participation in the freedom struggle feminized nationalism and the nationalist struggle helped them to liberate from age-old traditions.

Though Gandhi never challenged the traditional set up, he inspired women to carve out their own destinies within it, and thereby changing its very essence. Women learnt from Gandhi that one can be strong, even if seemingly weak, to protest against injustice. They realised that they do not have to accept the norms of male-dominated politics. They evolved their own perspectives and formulated their own methods. In a way they presented a critique of the colonial unethical state.

Gandhi could see woman as connected with service and not with power. When a woman wrote to him in 1946 about the political scene and the paucity of women in it, he wrote: “So long as considerations of caste and community continue to weigh with us and rule our choice, women will be well-advised to remain aloof and thereby build up their prestige. Women workers should enroll women as voters, impart or have imparted to them practical education, teach them to think independently, release them from the chains of caste that bind them so as to bring about a change in them which will compel men to realise women’s strength and capacity for sacrifice and give her places of honour.

If they will do this, they will purify the present unclear atmosphere.” His advice to women was to teach people in villages simple lessons of hygiene and sanitation. Seeking power would be, for them, “reversion of barbarity”. And still Gandhi believed that, “Women must have votes and an equal status. But the problem does not end there. It only commences at the point where women begin to affect the political deliberations of the nation.”

Economic Self-reliance

Gandhi visualized a humane society, free from exploitation and in justice, built by responsible men and women. Gandhi, however, maintained that the spheres of work for woman and man were different. “She is passive, he is active. She is essentially mistress of the house. He is the breadwinner. She is the keeper and distributor of the bread. She is the caretaker in every sense of the term.”

Gandhi was of the firm opinion that if women have to work outside the home, they should do so without disturbing it. They can take up some work, which would supplement the income of the family, and spinning, according to him, was perhaps the best work they could undertake. Spinning and weaving for women were “the first lesson in the school of industry”.

The spinning wheel can be the “widow’s loving companion”, of livelihood for the poor family and a means to supplement the income of the family of well-to-do women, it would be a means to relate their lives to those country’s poor women.

Though women had no direct control over economic matters, they were the managers of homes. Gandhi was quick to grasp this fact. So, to popularize the message of Swadeshi, a cardinal economic principle for him, he demanded the support of women. In his opinion, the Swadeshi vow cannot be kept without the help of women. “Men alone will be able to do nothing in the matter. They have no control over the children, that is the woman’s sphere. To look after children, to dress them, is the mother’s duty and, therefore, it is necessary that women should be fired with the spirit of Swadeshi.

Ideal Models

Gandhi often presented ideals before women, drawn from Indian traditions, mythology and...
history. He often talked about Sita, Draupadi, Damayanti and Mirabai as great women. There is nothing new for a social reformer drawing inspiration from the tradition.

What is new here is the fact that this innovative interpretation of these characters gives a glimpse of the dynamic element in his thinking. He did not accept the negative elements of the Hindu tradition. He visualized the Indian women as new Sitas, Draupadis and Damayantis, “pure, firm and self-controlled”.

For Gandhi, Sita was not a weak and dependent creature, but a strong woman conveying the message of Swadeshi, who only wore “cloth made in India” and thus kept her heart and body pure. Moreover, she should defy the might of Ravana by sheer moral courage and she would not waste “a single moment on pleasing Rama by physical channs”.

Implying thereby that a woman could assert herself in doing what she considered right even if the husband thought otherwise. Another ideal model presented by Gandhi was Draupadi who was not dependent on men and saved herself by an appeal to Krishna when the Pandavas failed to protect her. Here the appeal to Krishna is to be understood as following one’s own conscience. He saw Mirabai, as a symbol of courage, who followed her chosen path by defying the social norms of the time.

It is interesting to note that Gandhi does not advise a woman to be an ideal wife or ideal mother. Deviating from the traditional framework, he advises women to be sisters. Pointing out the greatness of a sister over a wife, he maintained that a sister is to all the world, while a wife hands herself over to one man. Moreover, it is possible to become the world’s sister only by making Brahmacharya “a natural condition” and being ‘fired by the spirit of service’. Women have the potential to do immense service to the unfortunate, by doing this they can be “Sisters of Mercy”.

Though Gandhi gave the traditional role a new vigour, he had undaunted faith in the chastity and purity of woman. He was sure that the “dazzling purity” of a woman could disarm even the most beastly of men. In his opinion, an ideal woman would rather give up her life than her purity.

Construction of the woman in such terms seems to be at times too idealistic in contemporary times. According to Madhu Kishwar, “Gandhi’s very vocabulary, in its exaggerated idealization of women as ‘sisters of mercy’ and ‘mothers of entire humanity’ reveals the bias of a benevolent patriarch.”

And yet, there is something in his ideas that is essentially radical. He did not see women as helpless objects of reform. Neither did he think of bringing change only in some spheres of life, such as marriage or education. His vision of change was comprehensive.

He connected the moral with the political, the social and the economic, presenting an eclectic view of life. For him the means had to be identified with the ends; similarly, he did not differentiate between the private and the public worlds of women. He also enhanced the dignity of woman’s housework, advising his men followers to take to spinning and to do ordinary works in everyday life. He himself imbued so many of a woman’s qualities, that he became ‘mother’ to many.

Gandhi saw that the low status of women was the result of prejudices and adverse traditions, which were centuries old. It was difficult to get women interested in the larger problems of life and society because they knew nothing of them, having never been allowed to breathe the fresh air of freedom.

The only factor that would enable women to come out of this situation was the determination and strength of the women themselves. Though men should help in the cause of women, ultimately women will have to determine their destinies. Gandhi sympathizes with women, but he does not want to pity them all the time. Neither does he want them to be irresponsible, pleasure-loving beings.

In Gandhi’s philosophy, the women of India found a new identity. His words and deeds have inspired thousands of women, and will continue to do so, in their struggle against injustice and inequality.

Kasturba Gandhi

The Girl-wife and the Boy-husband

Their married life in their parental home was a normal one, of mutual faithfulness and marital love. In fact, as little children without any sense of self-restraint family responsibility, both played at the amusing game husband and wife. The fond husband wanted the child wife to be always near him, more so as meeting during the day was against the family custom.

The child Kasturba was no less fond of Mohandas. The restraints imposed on the girl-wife by the boy-husband led to sweet little bickering now and then which, however, always ended in greater love and more fondness of the two for each other.

She was always in the forefront of political movements and had occasionally to play ‘Bapu’* by facing pressmen and in issuing statements. During the Bardoli Satyagraha while attempting to exercise the privilege of a leader dictating press statements, she confessed, “I was illiterate when I joined Bapu as his life’s partner at the age of thirteen”. He was very anxious that I should learn to read, but my progress was very slow. I took several months to learn the script. But Bapu was very patient with me though sometimes he felt desperate at my slow progress. I wish I had attended school. If only I knew newspapermen would sometimes harass me for ‘statements’. But I don’t like newspapermen. They are not truthful in their work………”. Though she learnt only a little she persevered to the end.

She Became the Mother of All

Kasturba had four sons - Harilal, Manilal, Ramdas and Devadas. All the mother’s tenderness was lavished on the youngest and all her compassion was poured on the eldest. Perhaps she gave them what they needed most. Nothing is more touching than the vigilant solicitude with which her mother’s love pursued the chequered and sorry life of Harilal.

They always loved and lived for each other in perfect peace and harmony, as a happy family. Kasturba had no daughter, and once out of self-pity she expostulated with a mother who was sorrowing about an only son who was away and

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Kasturba was born in Porbandar in April 1869, a few months before Gandhiji and in the same town. Her father, Gokuldas Makanji, was a merchant and a friend of Gandhiji’s father, Karamchand or ‘Kaba’ Gandhi. Both the parents decided to knit their families closer together by marrying their two children. At that time early marriage was a common custom in Saurashtra, as in many other parts of India.

So, the betrothal of the two children, Mohandas and Kasturbai, took place in their seventh year. The actual wedding, however, was celebrated in 1882, when the two began to live together as husband and wife at the early age of thirteen. Referring to his marriage Gandhiji later observed in his Autobiography as follows-

“I do not think it meant to me anything more than the prospect of good clothes to wear, drum-beating, marriage processions, rich dinners and a strange girl to play with… Little did I dream that one day I should severely criticize my father for having married me as a child. Everything on that day seemed to me right and proper and pleasing. There was also my own eagerness to get married”.

* Bapu: Father
a daughter who was married and had gone to her husband’s. “You are lucky you have at least a daughter of your own. It must be nice to be loved by a daughter.

I have no daughter of my own. We took one by adoption. She is Laxmi whom we got from a Harijan family. But even she is denied to me. Bapu is away, my sons are away, Laxmi is away - all working for Hindustan. The only consolation is that it is all for the sake of the country.” In fact, during her long life the fond mother was for long periods separated from Harilal and Manilal and met the other two only occasionally.

Kasturba* began her role as Mother in the Phoenix Ashram in South Africa and continued it in the Sabarmati and Sevagram Ashrams in India. From thence her loving care spread like a great blossoming and flowering tree to innumerable sons and daughters, of which Mahadev Desai (Gandhiji’s secretary) and Laxmi were but good instances.

In the Ashrams, as in all her subsequent life, she lived for others and knew neither so-called domestic happiness nor a home’s secluded peace. She became the mother of all. She never behaved like Mrs. Gandhi, and never sought the privileges nor the power of being Gandhi’s wife. Rather she perfected herself as The Mother— even of Gandhi—never failing in anything that needed doing for her teeming family. It was Kasturba who made the Ashrams a home for those who sojourned there.

**Sturdy Strength and Courage**

Kasturba had courage in plenty. In her girlhood this courage expressed itself in her resistance to the domination of her husband. There was something of sturdy strength in her free, confident and unafraid ways in her early age. This courage manifested itself in her adult days, in an unexpected manner, in Durban (South Africa).

In 1906, Gandhi was mobbed by the Whites on landing and he and his family was surrounded by an infuriated crowd in Parsi Rustomji’s bungalow, which the mob wished to burn down. Kasturba then quietly permitted Gandhi to leave the house by the back door and she herself remained behind with her two sons to face the worst in a foreign land and among hostile people.

She proved her mettle in that emergency, when a little timidity would have resulted in a disaster to the whole family. Gandhi himself has testified that Kasturba was naturally not afraid of ghosts or of serpents as he was. In his autobiography he mentions in his inimitable simplicity how Kasturba braved death twice in South Africa and once in India and narrowly escaped it.

**Her Jail Life**

Kasturba’s courage led her to follow her husband without hesitation in his political movements though it meant suffering and imprisonment. Her first political baptism was during the South African struggle when she was imprisoned for three months and came out of it almost wrecked in body.

The next in order was the Borsad Satyagraha in Gujarat, when she received a frantic call from the women of Borsad in 1922. Gandhi was then in Jail. “We want Kasturba with us. We want her here to inspire confidence in the town,” was the cry of the women of Borsad. Kasturba immediately prepared for a dash to Borsad by the next train. Smt. Mithuben Petit, her hostess at Maroli (Surat) pleaded, “You are suffering from anaemia, Kasturba.

At Nadiad the doctors examined her and prescribed immediate rest. “But I feel fit,” she argued. “After all I do nothing in my life, except follow Bapu, from Place to place, observing the Ashram rules, and taking rest. These moments when I have to work like Bapu are so rare. I cannot think of rest now”. The call came again on January 15th, 1932 when she was convicted to six weeks’ simple imprisonment.
On March 15 she was again arrested and was convicted by the Magistrate of Bardoli to six months’ rigorous imprisonment. Again on the 1st of August, 1933, she was taken under custody from Sabarmati Ashram and convicted to six months’ imprisonment. In 1939 she volunteered to join the Rajkot struggle as she felt a kind of personal call to return to her home-town on active service.

She was seventy then, very weak in health, and was kept in solitary confinement in a village near Rajkot, when she very nearly collapsed. When she was thus in jail, Bapu undertook his fast which almost led to his physical breakdown. Her imprisonment in 1942 in the Aga Khan Palace, where she died, was only the last coping stone of a career of political resistance to foreign rule, in which she never faltered or lagged behind the bravest in the struggle.

**Pillar of Confidence**

In fact it was her example that not only roused the women of the land to fight for their political emancipation, but also gave confidence to Gandhiji about the success of non-violence as a sure weapon when wielded by women. That political liberation of women has been followed by their social emancipation and the high position which women enjoy in free India is due to the lead given by Kasturba, more than to any other woman.

It was also from her that Bapu learnt practical lessons in the art of non-violence, which comes so naturally to a courageous woman. That the Indian National Congress has strong roots in the country at large is not a little due to the support it has always received from the women of India.

In her last imprisonment in the Aga Khan Palace in 1942, Kasturba did not keep well. She was seventy-four. But more than her age it was the mental worries that told on her very heavily. The death of Mahadev Desai on the 15th of August, 1942 was to her like the loss of her own son, and the blow was too heavy even for Bapu to bear.

She felt that this time life in jail would be long, for the Government was determined not to come to early terms. The big walls of the Palace guarded by Santries behind barbed wires and the separation from near and dear ones became more and more unbearable for her. Nearness to Bapu was the only consolation.

But even this tried her to the breaking point when he undertook his 21 days’ fast. “Never before had she looked so worn out and aged as she did now. Her eyes were full of mute anguish and despair. Daily she fervently prayed, bending on her knees before a Tulsi plant, pouring out her heartfelt tears.” The fast terminated on the 3rd of March, 1943, but after that Kasturba never recovered completely.

**The Majestic End**

Gandhiji kept vigil during the whole night. When the day broke on February 23, about 150 relatives and friends were allowed inside the Palace to attend the funeral rites. Gandhiji kept seated near Kasturba's body in deep meditation. Dressed in a white sari, woven out of yarn spun by Gandhiji and covered by a jail sheet, with Kumkum annointed on her forehead, her body covered with flowers, she was carried in a bier to the cremation place where Mahadev's last rites were performed.

For about six hours Gandhiji stayed near the pyre. Under the blazing Sun, he stood leaning on a staff. “At this moment”, he said, “how can I separate myself from my old and faithful companion...? I cannot even imagine life without Kasturba. She was a part and parcel of myself. Her death will leave a permanent void in my life which will never be filled.”

Referring to the last moments of Kasturba, he observed, “Kasturba’s calling me thus at her last moment and her passing away while lying on my lap is really a wonderful thing. Such a kind of relationship between husband and wife does not exist generally among us.” Following her death Hartals were observed all over India.

*Bapu literally means father; a term of endearment and respect used for Gandhiji.*

*Kasturba means mother and was used to refer to Kasturba as Bapu (father) was used for Gandhiji.*

[Source: By N.R. Malkani, Kasturba Memorial], www.gandhi-manibhavan.org, Picture credit: www.livemint.com,
Heroines of Peace—The Nine Nobel Women

Nobel, The Norwegian Nobel Committee, and Women Prize-winners

The story has often been told of how Nobel had long been interested in peace but how it was his friend the peace activist Baroness Bertha von Suttner, who drew his attention to the international movement against war which was becoming organized in the 1890s and secured his financial support for her peace activities.

In January 1893 he wrote her that he planned to set up a prize to be awarded “to him or her who would have brought about the greatest step toward advancing the pacification of Europe.” In the will he drafted a few months later Nobel included a generous bequest for Baroness von Suttner’s Austrian Peace Society and provided for prizes to be awarded every three years for intellectual and scientific achievements. These included efforts to promote the establishment of a European tribunal and were to be granted to the most deserving, whether “a Swede or a foreigner, a man or a woman.”

In the final draft of his will, Nobel omitted the last clause, as well as the bequest for the Austrian Peace Society, but he set up a prize for peace as one of his five prizes, and he clearly expected the Baroness to receive it. Four awards were made, however, before she finally received the prize in 1905.

In 1901 and 1902 she was not even on the Committee’s short list. In 1903 the Committee put her on the short list, but despite the support of most of the other peace leaders, who called her their “commander-in-chief,” she was again passed over. In 1904 she lost out to the Institute of International Law, which added insult to injury, since when Nobel’s will was being implemented, the Baroness, with her special knowledge of her friend’s intentions, had strongly protested to the executors that Nobel had wanted the Prize to go only to individuals.

In a speech earlier that year Nobel Committee Chairman Jörgen Lövland, in referring to the awards to the veterans of the peace movement, had spoken of “the men who had done this work.” Small wonder that the Baroness just about gave up hope and was much surprised when the gold ring finally came around to her in 1905. This was due to the special effort of Bjornstjerne Bjornson, the great writer, who was a member of the committee. When the Baroness came to deliver her Nobel lecture in the spring of 1906, Chairman Lövland, now foreign minister, spoke at the banquet about the great influence of women in history and how they could change the ideas of war and give men higher aims.

It was however, twenty-six years later before the second woman, Jane Addams, was honored with the Prize.

Addams had first been nominated in 1916 for her efforts to bring the First World War to an end and repeatedly thereafter. In 1923 the Committee’s adviser recommended her in his report, and she had a distinguished list of supporters, including Woodrow Wilson, John Dewey, Felix Frankfurter, Robert LaFollette and Sidney Webb, but no Prize was awarded for that year. Four more times she was on the short list before she shared the divided Prize of 1931 with Nicholas Murray Butler.

In the presentation speech, made in her absence, Professor Halvdan Koht said, “In honoring Jane Addams, we also render homage to the work which women can do for peace and human brotherhood.” Apparently that was enough homage for the next fifteen years until in 1946 Emily Green Balch shared the Prize with John Mott of the YMCA. This time it took years for the next women laureates, Betty Williams and Mairead Corrigan, even though the committee had had its first woman member since 1948. During the thirty years Mrs. Aase Lionaes served on the Committee, chairing it the last ten, the Williams-Corrigan award was the only one to women. Since then the committee has done better, honoring Mother Teresa in 1979, Alva Myrdal in 1982, Aung San Suu Kyi in 1991, and Rigoberta Menchú Tum in 1992.

In the first 45 years of the Prizes, only three went to women, and of the 96 awards since 1901, only nine women have been Prize-winners. The committee’s archives are open for research up to
the Second World War, so we know that a number of women made the short list: The Quaker Priscilla Peckover and Annie Besant, theosophist and social reformer, both from England; from the United States, the peace activist Lucia Ames Mead, Belva Lockwood and Carrie Chapman Call and Elsa Brändström, the Swedish humanitarian.

Others who might have been considered in the period included Dr. Aletta Jacobs of the Netherlands, feminist and activist; the activist Helene Stöcker and the artist Käthe Kollwitz of Germany; Christian socialist Muriel Lester and author Vera Brittain of England; and feminist and writer Oliver Schreiner of South Africa.

In the years following the Second World War, there were several well qualified women candidates who were not named. In 1947 there was a proposal with the Cold War in mind, to share the prize between Eleanor Roosevelt who had done distinguished work on human rights in the United States and Alexandra Kollontai, the Soviet diplomat who had contributed to ending the Soviet-Finnish War. In 1948 Rosika Schwimmer of Hungary, who began her peace campaigning during the First World War, was nominated by a number of European parliamentarians.

**Baroness Bertha von Suttner**

It is all the more remarkable that Baroness von Suttner won an international reputation at the beginning of the twentieth century. On a lecture tour of the United States in 1904 she was even received at the White House by President Theodore Roosevelt.

Not the least of her achievements was her break with the military and aristocratic traditions of her family, first by deciding to earn her living as a governess and later by writing the anti-war novel Die Waffen Nieder (“Lay Down Your Arms”), which brought her into the peace movement. Eloping with the brother of the young ladies she was tutoring and going off with him to the Caucasus to become a writer was also not quite what a well-bred countess was expected to do.

**Jane Addams**

The Norwegian Nobel Committee had waited so long to give the Prize to Jane Addams, that she was ill and unable to go to the award ceremony or to come later to present a Nobel lecture. In fact, on the very day of the award, December 10, 1931, she was being admitted to the hospital in Baltimore. In failing health in her last years, Jane Addams died four years later.

Professor Halvdan Koht gave the presentation speech for Addams and her co-recipient, Nicholas Murray Butler, both of whom were absent. Since Koht was a specialist in American history, he must have known what an unlikely pairing this represented, for during the First World War, Butler had strongly denounced those, like Addams, who had opposed the war.

Koht paid due tribute to the war-time leadership of the International Congress of Women which met at The Hague in 1915 and led to a spectacular effort to end the war. He explained her opposition to the entry of the United States, which may well have kept an earlier Nobel committee from giving her the prize, in this way: “She held fast to the ideal of peace even during the difficult hours when other considerations and interests obscured it from her compatriots and drove them into the conflict.”

**Emily Green Balch**

Emily Greene Balch was a colleague of Jane Addams’ in the
effort to stop the First World War, her partner in the work of WILPF, and successor as its leader. In 1946 she herself shared a prize with the YMCA leader, John Mott. It came to her as the result of a successful campaign organized at the request of WILPF by its member, Mercedes Randall, who did a remarkable job of bringing Balch’s indisputable qualifications before the Nobel committee and securing a large number of prominent supporters.

Committee Chairman Gunnar Jahn gave a far fuller description of Balch’s activities than Koht had devoted to Addams. He told of her landmark research on Slav immigrants to the U.S., of her twenty-year teaching of social economics at Wellesley College, which ended when she was dismissed because of her pacifist activities during World War I. In her next career, she was at the center of WILPF’s international work, serving for a time as its secretary-general in the Geneva headquarters, and continuing to be a familiar figure at the League of Nations.

**Betty Williams and Mairead Corrigan**

When Egil Aarvik, vice-chairman of the committee presented the postponed 1976 prize to Betty Williams and Mairead Corrigan in 1977, he began his speech with a graphic description of the tragic accident that had occurred the previous August on a street in Belfast in Northern Ireland. A car out of control, its driver an Irish Republican Army (IRA) gunman shot dead fleeing from British soldiers, smashed into a family out for a walk. Two of the children were killed outright, the third was mortally injured, and the mother critically injured.

This senseless killing of innocent children produced a wave of revulsion against the violence which had been sweeping Northern Ireland, with Catholic IRA members using murder and terror to drive out the British, Protestant extremists doing the same in response, and many innocent victims killed as a consequence. The movement was led by Betty Williams, a housewife who came upon the scene after she heard the shot, and Mairead Corrigan, the young aunt of the dead children.

Aarvik told how the two women led marches in which Protestants and Catholics walked together in demonstrations for peace and against violence. That so many people in Northern Ireland had recognized that violence cannot bring social justice, Aarvik declared, gave hope that this could be “the dawn of a new day bringing lasting peace to the sorely tried people of Ulster.”

**Mother Teresa**

Professor John Sanness, who chaired the committee, gave the speech of presentation for the 1979 prize to Mother Teresa. After speaking of the many paths to peace which had been recognized in previous awards, he explained what was special in this one:

Can any political, social, or intellectual feat of engineering, on the international or on the national plane, however effective and rational, however idealistic and principled its protagonists may be, give us anything but a house built on a foundation of sand, unless the spirit of Mother Teresa inspires the builders and takes its dwelling in their building?

Sannes told how Mother Teresa was born into a Roman Catholic Albanian family living in Skopje, capital of the Yugoslav republic of Macedonia. At the age of twelve she had felt the call to help the poor, and a few years later decided to work in India. At the age of eighteen she joined the Irish order of Loreto and went to teach in their girls’ school in Calcutta. After sixteen years she felt a new call, to work in the Calcutta slums. There she started a new order, the Missionaries of Charity, committed to serve
the poorest of the poor, which soon spread to many other countries.

Working for people who were not of her race, religion or nationality, Mother Teresa had transcended all barriers. “With her message she is able to reach through to something innate in every human kind--- if for no other purpose than to create a potential, a seed for good.” “She promotes peace in the most fundamental manner,” Sanness concluded, “by her confirmation of the inviolability of human dignity.”

**Alva Myrdal**

Chairman Egil Aarvik of the committee gave the presentation speech at the award ceremony when the 1982 prize was shared between Alva Myrdal and Alfonso García Robles of Mexico. Aarvik explained that in recognizing two prominent leaders in the disarmament movement the committee wanted at the same time to give that movement a helping hand. Myrdal had headed the Swedish delegation to the U.N. Disarmament Committee from 1962 to 1973 and had produced one of the best books on the disarmament race.

Her social commitment went back to the 1930s, “when she played a prominent part in developing the Swedish welfare state. She was a staunch champion of women’s liberation and equal rights.” Aarvik belonged to a more conservative part of the political spectrum, but he said that on one point all could agree: “her name has become a rallying point for men and women who still cling to the belief that in the last resort mind is bound to triumph over matter.” Myrdal was not only a champion of reason but in her writing and in all her activities one of its most brilliant practitioners.

She was the first woman to be appointed head of a department in the United Nations Secretariat, and she had served her country with distinction as a cabinet member and as ambassador to India. So glowing was her record in all her assignments, so many honors had been heaped upon her, that Aarvik seems not to have recognized that, as she pointed out to me, “I had not held my first important position until I was forty years old.” The career of her husband, Gunnar Myrdal, had taken priority at times when she had been offered high positions.

Of all the honors she had received, Myrdal regarded the Nobel Peace Prize as “the peak.”

**Aung San Suu Kyi**

At the ceremony for Aung San Suu Kyi in December 1991, she was still being held in detention by the military dictatorship in Myanmar (Burma) and could only be represented by her two sons, her husband and her picture facing the audience. In his speech presenting the prize to her sons, Professor Francis Sejersted, chairman of the committee, declared, “Her absence fills us with fear and anxiety,” but he felt we could also have confidence and hope. He went on to sum up the meaning of her prize:

In the good fight for peace and reconciliation, we are dependent on persons who set examples, persons who can symbolize what we are seeking and mobilize the best in us. Aung San Suu Kyi is just such a person. She unites deep commitment and tenacity with a vision in which the end and the means form a single unit. Its most important elements are: democracy, respect for human rights, reconciliation between groups, non-violence, and personal and collective discipline.

The sources of her inspiration, Sejersted explained, were Mahatma Gandhi, about whom she had learned when her mother was ambassador to India, and her father, Aung San, the leader in Burma’s struggle for liberation. She was only two when he was assassinated, but she had made his life a center of her studies. From Gandhi she drew her commitment to nonviolence, from her father the understanding that leadership was a duty and that one can only lead in humility and with the confidence and respect of the people to be led. Both were
examples for her of independence and modesty, and Aung San represented what she called “a profound simplicity.”

Rigoberta Menchú Tum

It was announced in October 1992 that the prize would go to Rigoberta Menchú, a Mayan Indian of Guatemala “in recognition of her work for social justice and ethnocultural reconciliation based on respect for the rights of indigenous peoples.”

The decision was generally applauded, but conservative critics charged that Menchú had taken part in violent actions of the Guatemalan guerrillas against the government. Previous Nobel prizes for champions of human rights had been given only to those who used nonviolent methods, like Aung San Suu Kyi of Burma. It was true that Menchú had every provocation to take up arms, and two of her sisters had indeed joined the guerrillas. Government soldiers had brutally murdered their mother and brother because their father opposed the landowners, and finally the soldiers had set fire to the Spanish embassy where the father and other compesinos were making a peaceful protest and burned them all to death.

Menchú tells this terrible story in *I, Rigoberta Menchú, An Indian Woman in Guatemala*, a book composed of a series of reminiscences she dictated in Spanish to the anthropologist Elisabeth Burgos-Debray. That Menchú did not turn to violence, but to political and social work for her people, is the reason why she received the prize. She became an active member of the Committee for Campesino Unity and then helped found the Revolutionary Christians. Menchú explained that “we understood revolutionary in the real meaning of the word ‘transformation.’ If I had chosen the armed struggle, I would be in the mountains now.”

Her whole life story represents a remarkable achievement. Born in abject poverty among a suppressed people, working since the age of eight --- “I never had a childhood” --- she managed to get some minimal education in her church, where she first showed her potential ability, taught herself Spanish so that she could tell the world of the sufferings of her people, and, driven into exile in Mexico in fear of her life because of her political activities, she developed the skills of leadership and diplomacy until, as the prize announcement states, “Today, Rigoberta Menchú stands as a vivid symbol of peace and reconciliation across ethnic, cultural and social dividing lines, in her own country, on the American continent and in the world.”

Conclusion

What did all these women peace Laureates have in common? They were all women of high ideals, prepared to work and sacrifice to bring something better into being, and they labored in the certainty that their objectives would eventually be realized. They all carried within that sacred flame, which Gunnar Jahn perceived in Emily Greene Balch, which inspired them to struggle against odds, to withstand disappointments and defeats, to resolve never to give up. They shared a faith in humanity, whether born of religious conviction or humanism. Most displayed remarkable courage. Not all faced the aimed rifle, as did Aung San Suu Kyi, or had to hide from the soldiers, as did Rigoberta Menchú Tum. But it took courage to withstand the slings and arrows of the militaristic press of Imperial Germany or the war-time patriotic fervor in the United States, just as it took courage to take the first step to break the circle of violence in Northern Ireland.

Sejersted said that “in the good fight for peace and reconciliation, we are dependent on persons who set examples, persons who can symbolize what we are seeking and mobilize the best in us.” That all the women Laureates had faith in the power of good.”

In speaking of Jane Addams, Professor Kove done for us, knowing that they are there and have been there “gives us confidence” referred to “the best feminine qualities which will help us to develop peace on earth.” Above all, however, what these nine Nobel Women have shown us is the potential of the human spirit.

Source: www.nobelprize.org
Many women played important roles in the Civil Rights Movement, from leading local civil rights organizations to serving as lawyers on school segregation lawsuits. Their efforts to lead the movement were often overshadowed by men, who still get more attention and credit for its successes in popular historical narratives and commemorations. Many women experienced gender discrimination and sexual harassment within the movement and later turned towards the feminist movement in the 1970s. The Civil Rights History Project interviews with participants in the struggle include both expressions of pride in women’s achievements and also candid assessments about the difficulties they faced within the movement.

Gwendolyn Zoharah Simmons

Gwendolyn Zoharah Simmons was a member of the Student Nonviolent Coordinating Committee (SNCC), and one of three women chosen to be a field director for the Mississippi Freedom Summer Project. She discusses the difficulties she faced in this position and notes that gender equality was not a given, but had to be fought for: “I often had to struggle around issues related to a woman being a project director. We had to fight for the resources, you know. We had to fight to get a good car because the guys would get first dibs on everything, and that wasn’t fair...it was a struggle to be taken seriously by the leadership, as well as by your male colleagues.” She continues, “One of the things that we often don’t talk about, but there was sexual harassment that often happened toward the women. And so, that was one of the things that, you know, I took a stand on, that “This was not – we’re not going to get a consensus on this. There is not going to be sexual harassment of any of the women on this project or any of the women in this community. And you will be put out if you do it.”

Diane Nash

Lonnie King was an activist with the Student Nonviolent Coordinating Committee (SNCC) in Atlanta. He remembers meeting other students from the Nashville movement when SNCC became a nationwide organization in 1960. He recalls his surprise that Diane Nash was not elected to be the representative from Nashville, and echoes Simmons’ criticisms about male privilege and domination: “Diane Nash, in my view, was the Nashville movement and by that I mean this: Others were there, but they weren’t Diane Nash. Diane was articulate; she was a beautiful woman, very photogenic, very committed. And very intelligent and had a following. I never did understand how, except maybe for sexism, I never understood how [James] Bevel, Marion [Barry], and for that matter, John Lewis, kind of leapfrogged over her. I never understood that because she was in fact the leader in Nashville. It was Diane. The others were followers of her... I so never understood that to be honest with you. She’s an unsung... a real unsung hero of the movement in Nashville, in my opinion.”

Ekwueme Michael Thewell, a student at Howard University and a leader of the Nonviolent Action Group, an organization that eventually joined with SNCC reflects on the sacrifices that women
college students at Howard made in joining the struggle, and remarks on the constraints they faced after doing so: “It is only in retrospect that I recognize the extraordinary price that our sisters paid for being as devoted to the struggle as they were. It meant that they weren’t into homecoming queen kind of activities. That they weren’t into the accepted behavior of a Howard lady. That they weren’t into the trivia of fashion and dressing up. Though they were attractive women and they took care of themselves, but they weren’t the kind of trophy wives for the med school students and they weren’t—some of them might have been members of the Greek letter organizations, but most of them I suspect weren’t.

**Doris Adelaide Derby**

Doris Adelaide Derby, another SNCC activist, remembers that the challenge and urgency of the freedom struggle was a formative experience for young activist women, who had to learn resourcefulness on the job: “I always did what I wanted to do. I had my own inner drive. And I found that when I came up with ideas and I was ready to work to see it through, and I think that happened with a lot of women in SNCC. We needed all hands on deck, and so, when we found ourselves in situations, we had to rely on whoever was around. And if somebody had XYZ skills, and somebody only had ABC, we had to come together. We used to joke about that, but in reality, the women, you know, were strong. In the struggle, the women were strong.”

**Ruby Nell Sales**

Ruby Nell Sales, who later overcame psychological traumas from the racial violence she witnessed in the movement, encourages us to look beyond the simplistic story of Rosa Parks refusing to move to the back of the bus in Montgomery. As she explains, Parks was a long-time activist who had sought justice for African American women who were frequently assaulted—both verbally and physically—in their daily lives: “...When we look at Rosa Parks, people often think that she was – she did that because of her civil rights and wanting to sit down on the bus. But she also did that – it was a rebellion of maids, a rebellion of working class women, who were tired of boarding the buses in Montgomery, the public space, and being assaulted and called out-of-there names and abused by white bus drivers. And that’s why that Movement could hold so long. If it had just been merely a protest about riding the bus, it might have shattered. But it went to the very heart of black womanhood, and black women played a major role in sustaining that movement.”

The Civil Rights History Project includes interviews with over 50 women who came from a wide range of backgrounds and were involved in the movement in a myriad of ways. Their stories deepen our understanding of the movement as a whole, and provide us with concrete examples of how vital they were to the gains of the Civil Rights Movement.

*Source: www.loc.gov, picture credit: www.alternateroots.org*
Rosa Parks ignites Bus Boycott

In Montgomery, Alabama, Rosa Parks is jailed for refusing to give up her seat on a public bus to a white man, a violation of the city’s racial segregation laws. The successful Montgomery Bus Boycott, organized by a young Baptist minister named Martin Luther King, Jr., followed Park’s historic act of civil disobedience.

“The mother of the civil rights movement,” as Rosa Parks is known, was born in Tuskegee, Alabama, in 1913. She worked as a seamstress and in 1943 joined the Montgomery chapter of the National Association for the Advancement of Colored People (NAACP).

According to a Montgomery city ordinance in 1955, African Americans were required to sit at the back of public buses and were also obligated to give up those seats to white riders if the front of the bus filled up. Parks was in the first row of the black section when the white driver demanded that she give up her seat to a white man. Parks’ refusal was spontaneous but was not merely brought on by her tired feet, as is the popular legend. In fact, local civil rights leaders had been planning a challenge to Montgomery’s racist bus laws for several months, and Parks had been privy to this discussion.

Learning of Parks’ arrest, the NAACP and other African American activists immediately called for a bus boycott to be held by black citizens on Monday, December 5. Word was spread by fliers, and activists formed the Montgomery Improvement Association to organize the protest. The first day of the bus boycott was a great success, and that night the 26-year-old Rev. Martin Luther King, Jr., told a large crowd gathered at a church, “The great glory of American democracy is the right to protest for right.” King emerged as the leader of the bus boycott and received numerous death threats from opponents of integration. At one point, his home was bombed, but he and his family escaped bodily harm.

The boycott stretched on for more than a year, and participants carpooled or walked miles to work and school when no other means were possible. As African Americans previously constituted 70 percent of the Montgomery bus ridership, the municipal transit system suffered gravely during the boycott. On November 13, 1956, the U.S. Supreme Court struck down Alabama state and Montgomery city bus segregation laws as being in violation of the equal protection clause of the 14th Amendment to the U.S. Constitution. On December 20, King issued the following statement: “The year old protest against city buses is officially called off, and the Negro citizens of Montgomery are urged to return to the buses tomorrow morning on a non-segregated basis.” The boycott ended the next day. Rosa Parks was among the first to ride the newly desegregated buses.

Martin Luther King, Jr., and his nonviolent civil rights movement had won its first great victory. There would be many more to come.

Rosa Parks died on October 24, 2005. Three days later the U.S. Senate passed a resolution to honor Parks by allowing her body to lie in honor in the U.S. Capitol Rotunda.

Source: www.history.com, picture credit: www.achievement.org
A Testimony to the Power of Nonviolence: Aung San Suu Kyi’s Continued Struggle for Democracy

In Burma, during a popular protest for democracy by the Burmese people, a radical nonviolent leader named Daw Suu Kyi, popularly known as Aung San Suu Kyi after her father, refused to turn back at the orders of the oppressive military regime, the State Law and Order Restoration Council (SLORC). Embodying nonviolence in her physical presence, she marched through a military squad with orders to fire at anyone who approached and safely arrived at the speaker’s platform to give her resounding speech for a better, brighter, free Burma. The story of Aung San Suu Kyi is a moving example of the power of nonviolence. Even though she was not able to entirely secure an effective umbrella organization to coordinate the resistance, nor implement what Gandhi calls “constructive program”, she successfully led the Burmese people in a campaign for a democratic government. In the 1990 election, the National League for Democracy, won 82% of the votes cast.

Since that stark contrast of a beautiful, peaceful, yet firm woman marching into a squad of armed soldiers, SLORC’s military regime in Burma has been delegitimized globally. Aung San Suu Kyi has managed to bring international awareness to one of the most horrifying military regimes in the world, and won various peace prizes including the Nobel Peace prize. What is the story behind this incredible woman?

Setting the Stage for Nonviolent Resistance

The Burmese have been plagued by two major political problems in recent decades: military rule and ethnic conflict. In the 1980s and 1990s, violent and nonviolent struggles have coexisted in Burma to oppose the military dictatorship.

For many years, the basis for resistance was a Maoist strategy which emphasized guerrilla struggle and underground civilian resistance. With the exception of student and worker opposition to British rule, Burma never had a history of large scale nonviolent resistance. But similar to the nonviolent movements in China, Serbia, Thailand, the Philippines and elsewhere, mass popular movement began with the actions of university students. In March of 1988 when a student at the Rangoon Institute of Technology was killed and his assailant was not punished due to connections with the military regime, students took to the streets. This was one of several “trigger events” which helped fuel a growing popular movement against the SLORC.

Despite its lack of overall coordination, the movement in Burma implemented surprisingly diverse actions across the range of methods of nonviolent action, including protest and persuasion, noncooperation, and disruptive and creative nonviolent action such as strikes, boycotts, and civil disobedience. Many sectors of the Burmese society participated in these actions, including students, Buddhist monks,
and men and women of all ages and ethnic groups.

**Aung San Suu Kyi Enters Politics**

Aung San Suu Kyi emerged as the movement’s leader in July of 1988 and attempted to enforce, along with Buddhist monks and students, an ethic of nonviolent discipline. She began with an open letter to the government demanding a democratic society, and soon found herself to be the driving force behind a new organization, the National League for Democracy (NLD). She became the leading voice of the pro-democracy opposition, calling for a multiparty democracy, national unity, nonviolent action, and nonviolent discipline.

“The Lady” as the Unifying Force of the Resistance Movement

The history of the Burmese resistance movement involves the formation of seemingly countless organizations and coalitions. Most prominently, large numbers of students (who viewed the popular uprising as a failure because the military remained in power) formed an armed group called the All Burma Student Democratic Front (ABSDF). Similarly, the ethnic minority groups led by their coalition, the National Democratic Front (NDF) viewed the 1988 uprising as a failure and continued to emphasize violent resistance tactics such as guerilla warfare with renewed enthusiasm.

By 1989 however, the guerilla struggle was suffering from major military defeats, lack of resources, and lack of an effective strategy for achieving its political goals. During this time, Aung San Suu Kyi was beginning to popularize a modern liberalism and a commitment to Buddhist approaches to resolving conflict. Her presence in the history of Burma’s struggle is significant because by 1990, the Burmese who had hoped for the United Nations or the armed resistance to liberate Burma turned their hopes to the 1990 election. As Michael A. Beers states, “the landslide results electrified the people and Aung San Suu Kyi’s gentle approach came to dominate the Burman heartland.”

Where Aung San Still Needs to Go

Burma as a case-study in parallel armed and nonviolent struggle provides uncertain results. People power has yet to defeat the dictatorship in Rangoon. Despite the best efforts of the Burmese opposition leadership, the people of Burma have been unable or unwilling to replicate the mass mobilizations of 1988.

While the challengers in Burma implemented a diverse range of methods of nonviolent action, factors contributing to the movement’s demise included the lack of a national umbrella organization to aggregate and coordinate the resistance and the inability of the challengers to organize a parallel government or create a situation for multiple sovereignty. The leverage that the resistance in Burma could generate against the regime was limited by its emphasis on institutional methods to challenge the regime (a focus on elections), the lack of organized support from autonomous institutions (such as Buddhist organizations), the lack of support from abroad, and the lack of effective pressure against the regime by international actors.

Yet the power of nonviolence is that Aung San Suu Kyi still managed to internationally imprint the illegitimacy of SLORC’s rule in Burma, even without preparing and organizing her nation for the task of establishing an alternative government. The most dramatic change for Burma as a result of this struggle has been an end to the country’s 26 years of near-total isolation from the world. Through her commitment to nonviolence Aung San Suu Kyi continues to exert a force upon SLORC. Since that initial episode in the Irrawaddy Delta, she has continued to plant the seeds of nonviolence which will inevitably grow into a free Burma.

References are available on request.

www.calpeacepower.org
Global Organisations Engaged in Nonviolence and Peace Activities

AUSTRALIA

1. International Centre of Nonviolence Australia
   www.nonviolence.org.au
   The main objective of the International Centre of Nonviolence Australia is to part education on action in nonviolence at various levels.
   The vision the International Centre of Nonviolence Australia is of a nonviolent society based on the celebration of our common humanity and of the natural environment that sustains us. It works to make strategic interventions in education – development of educators and curricula, teaching and writing – that challenge structural violence, enable learning untainted by violence and advance a culture of nonviolence. It works through reflective practice and focused research to develop and disseminate its understanding, and to build networks of educators with a similar vision and commitment.
   Contact: International Centre of Nonviolence Australia
   Suite 102 L1 (Lower Ground), Maestri Towers
   515 Kent Street, Sydney NSW 2000, Australia
   Tel: +61 2 9351 4468
   pr@nonviolence.org.au

2. Sydney Peace Foundation (SPF)
   sydneypeacefoundation.org.au
   The Sydney Peace Foundation, a University of Sydney foundation promotes peace with justice and the practice of Nonviolence and awards the Sydney Peace Prize, Australia’s international prize for peace. The Sydney Peace Foundation (SPF) encourages to think about the meaning of peace, justice and alternatives to violence.
   Contact: The Sydney Peace Foundation
   Mackie Building Koi, University of Sydney
   NSW 2006, Australia
   Tel: +61 2 9351 4468
   peace.foundation@sydney.edu.au

3. The World Peace Society of Australia, Australia
   www.worldpeace.org.au
   The World Peace Society of Australia, Australia has a Vision: “Peace Begins with Me”, and a Mission Statement: “We hold that a lasting peace will not be found in the world, until it is developed in the hearts of humanity. Its goal is to inspire the brothers and sisters of our human family with an achievable vision that is not bound by politics or religion or economics but an inevitable, triumphant victory of the heart.
   Contact: World Peace Society
   731 Pacific Drive,
   Deepwater, Qld, 4674, Australia

4. Soka Gakkai International (SGI), Australia
   www.sgiaust.org.au
   Soka Gakkai, literally translates as “value creation society”. Soka Gakkai International (SGI) throughout the world strive to reveal the life state of Buddhahood or enlightenment and enact the creative and compassionate potential in life.
   Contact: Soka Gakkai International (SGI),
   The Australia Culture Centre, 3 Parkview Drive, Sydney Olympic Park NSW 2127,
   Phone: (02) 9763 2283,
   admin@sgiaust.org.au
5. Centre for Nonviolence, Victoria, Australia

www.cnv.org.au

CNV is active in various violence prevention and community education and engagement activities, including our award-winning program “Solving the Jigsaw”, widely known for its work with school communities to eliminate bullying, harassment and violence and to build a culture of well-being through equipping young students with positive life skills and constructive attitudes.

Contact: Centre for Nonviolence, Victoria, Postal: PO Box 958, Bendigo Vic. 3552
Women & Children’s Services
Ph: (03) 5430 3000, 1800 884 038
reception@cnv.org.au

6. Alternatives to Violence Project Queensland

www.avpq.org.au

AVPQ is a growing community of people who support those actively seeking nonviolent solutions to conflict. Members share experiences, skills, information and their time. It is a multicultural, independent, non-profit association of trained volunteers, offering experiential workshops that can help people to change their lives.

Contact: Alternatives to Violence Project Queensland, PO Box 78, Sherwood Qld 4075, Ph: 07 3286 2593, 0422 434 336
admin@avpq.org.au

AUSTRIA

7. Austrian Development Agency

www.entwicklung.at

ADA is engaged in peace promotion and conflict prevention in different ways:

- Firstly, concrete projects are being supported by civil society and international organizations that are committed to peace promotion, conflict prevention and conflict transformation.
- Secondly, fragile states are supported in the development of constitutional and democratic structures.
- Thirdly, ADA is committed to the protection of women in conflict situations and their participation in peace processes.
- Fourthly, when planning activities in countries with conflict situations, care is taken to avoid conflict aggravation and strengthen peace-promoting effects (Do No Harm Principle).

Contact: Austrian Development Agency
Zelinkagasse 2, 1010 Vienna, Austria
Tel: +43 1 90399-0, office@ada.gv.at

BELGIUM

8. CIDSE Together for Global Justice

www.cidse.org

CIDSE Together for Global Justice is an international family of Catholic social justice organisations working together with others to promote justice, harness the power of global solidarity and create transformational change to end poverty and inequalities.

Contact: CIDSE, RueStévin, 16, 1000 Brussels, Belgium
Ph: +32.(0).2.230.77.22, postmaster@cidse.org

BOSNIA AND HERZEGOVINA

9. Centre for Nonviolent Action (CNA)

www.nenasilje.org

Centre for Nonviolent Action’s mission is the building of sustainable peace in the region of former Yugoslavia through the promotion of nonviolence and dialogue, and through the trust building among individuals and groups, as well as constructive dealing with the past.
CNA has been striving to achieve a society of sustainable peace where the development of critical thought, taking responsibility for society and community, the encouragement to reassess one’s own attitudes and the acceptance of the diversity are cherished. To achieve these social values, CNA applies different kinds of activism, while focusing on peace education, publishing and video production.

Contact: Centre for Nonviolent Action (CNA), Kranjčevićeva 33, 71000 Sarajevo, Bosnia and Herzegovina
Tel: +387 33 260 875, 260 876
cna.sarajevo@nenasilje.org

BRAZIL
10. **Fight for Peace (Luta Pela Paz)**
www.fightforpeace.net

Fight for Peace was founded in Complexo da Maré, Rio de Janeiro, as a direct response to youth-involvement in drug-related crime and violence. Fight for Peace implements the Five Pillars programme at its main Academy in Nova Holanda and via satellite projects located in two other communities (Baixa do Sapateiro and Marcílio Dias). Fight for Peace in Brazil also trains Brazilian partner organisations in the Fight for Peace methodology as part of the national programme Rede Brasil.

Contact: Fight for Peace Luta Pela Paz (Rio De Janeiro)
Academia Luta pela Paz
Rua Teixeira Ribeiro 900, Bonsucesso,
Rio de Janeiro – RJ, Brazil, Tel: (+55) 21 3104-4115, info@lutapelapaz.org

CANADA
11. **Christian Peacemaker Teams (CPT)**
www.cpt.org

Partnering with nonviolent movements around the world, CPT seeks to embody an inclusive, ecumenical and diverse community of God’s love. We believe we can transform war. CPT places teams at the invitation of local peacemaking communities that are confronting situations of lethal conflict. These teams seek to follow God’s Spirit as it works through local peacemakers who risk injury and death by waging nonviolent direct action to confront systems of violence and oppression.

Contact: Christian Peacemaker Teams (CPT), 140 Westmount Road N, Waterloo, ON N2L 3G6
Tel: +1-416-423-5525, canada@cpt.org

12. **Mahatma Gandhi Canadian Foundation for World Peace**
www.gandhifoundation.ca

Inspired by Mahatma Gandhi’s life and principles Mahatma Gandhi Canadian Foundation for World Peace, Alberta, Canada envisions a just and peaceful society the Foundation promotes peace and encourage nonviolent action based on Gandhian principles through education, public awareness, collaboration, and building intercultural understanding.

Contact: Mahatma Gandhi Canadian Foundation for World Peace,
Alberta, Canada, Box 60002, University Postal Outlet, University of Alberta, Edmonton, Alberta, Canada, T6G 2J7
gandhifoundationcanada@gmail.com

13. **Nobel Women’s Initiative**
www.nobelwomensinitiative.org

The Nobel Women’s Initiative was established in 2006 by sister Nobel Peace Laureates Jody Williams, Shirin Ebadi, Wangari Maathai, Rigoberta Menchú Tum, Betty Williams and Mairead Maguire. The six women decided to bring together their extraordinary experiences in a united effort for peace with justice and equality. Leymah Gbowee and Tawakkol Karman joined the Initiative in 2012.
COLOMBIA

14. The Christian Centre for Justice, Peace and Nonviolent Action (Justapaz)
   www.justapaz.org
   The Christian Centre for Justice, Peace and Nonviolent Action (Justapaz) seeks to embody and serve Nonviolence through programmes working towards transforming Colombia into a just and peaceful state.
   Contact: The Christian Centre for Justice, Peace and Nonviolent Action (Justapaz)
   Av. Calle 32 No. 14-32
   Bogotá, Cundinamarca, Colombia
   Ph: +57 (1) 2326080, +57 (1) 2873968, +57 (1) 301 605 69 51, justapaz@justapaz.org

Colombian President Juan Manuel Santos

The civil war in Colombia is one of the longest civil wars in modern times and the sole remaining armed conflict in the Americas. It is the Norwegian Nobel Committee’s firm belief that President Santos, despite the "No" majority vote in the referendum, has brought the bloody conflict significantly closer to a peaceful solution, and that much of the groundwork has been laid for both the verifiable disarmament of the FARC guerrillas and a historic process of national fraternity and reconciliation.

CZECH REPUBLIC

15. White Circle of Safety
   www.bkb.cz
   White Circle of Safety provides free and discrete assistance to victims and witnesses of crime.
   Contact: White Circle of Safety
   U Trinity 2, 150 00 Prague 5
   Tel: +420 257 317 110 nonstop, centrala.praha@bkb.cz

16. ROSA www.rosa-os.cz
    ROSA is a Czech non-profit and nongovernmental organization specializing in providing help to women, victims of domestic violence. It was established in 1993. The main goal of its activities is to make the issue of domestic violence more visible, to help the victims and improve the system of domestic violence victim’s support in the Czech Republic.
    Contact: ROSA - Centre for Women
    Podolská 242/25, 147 00 Praha 4, Czech Republic, on Slupi 14, 128 00 Praha 2
    Czech Republic, Ph: + 420-241-432-466
    info@rosa-os.cz

DENMARK

17. Center for Conflict Resolution
   www.konfliktloesning.dk
   Center for Conflict Resolution works for conflict resolution. They have teachers who train and educate others in constructive conflict resolution, affiliated brokers, law scholars, activists and others interested in understanding the peace process in Colombia.
   http://colombiapeace.org/
centers that provide conflict resolution counseling.

Contact: Center for Conflict Resolution
Fælledvej 12, entrance C, 2nd floor, DK-2200 Copenhagen, Denmark
Tel: 3520 0550
center@konfliktloesning.dk

FINLAND

18. **Crisis Management Initiative (CMI)**
www.cmi.fi

The Crisis Management Initiative (CMI) is an independent Finnish organisation that works to prevent and resolve violent conflicts through informal dialogue and mediation. Nobel Peace laureate and former President of Finland Martti Ahtisaari founded CMI in 2000.
cmi.helsinki@cmi.fi
Tel: +358 75 755 1800

FRANCE

www.en.unesco.org

The United Nations Educational, Scientific and Cultural Organization (UNESCO) is a specialized agency of the United Nations (UN) based in Paris. Its declared purpose is to contribute to peace and security by promoting international collaboration through educational, scientific, and cultural reforms in order to increase universal respect for justice, the rule of law, and human rights along with fundamental freedom proclaimed in the United Nations Charter.

Contact: UNESCO Headquarters is established in Paris. Offices are located in two places in the same area:

UNESCO, 7 place Fontenoy, 75007 Paris, France, P: +33 (0) 4568 1000, UNESCO
1 rue Miollis, 75015 Paris, France

20. **Nonviolent Peaceforce**
www.nonviolentpeaceforce.org

Nonviolent Peaceforce is a global non-profit organization. They protect civilians in violent conflicts through unarmed strategies, build peace side by side with local communities and advocate for the wider adoption of these approaches to safeguard human lives and dignity.

Contact: Nonviolent Peaceforce Head Office, 13 Chemin Du Levant, Bat. A.
01210 Femey Voltaire, France
Tel: +33 (0) 9 674 619 48
headoffice@nonviolentpeaceforce.org

21. **Movement for a Nonviolent Alternative**
www.nonviolence.fr

A non-violent movement of reflection and action born in 1974, the MAN is an association law 1901 federating about twenty local groups gathering more than 350 members. The aim of the MAN is to promote non-violence and to emphasize its specific contribution to daily life, education and social and political struggles. Through reflection, action and training, the MAN seeks to promote by non-violent strategy a society of justice and freedom.

47 Avenue Pasteur, 93100 Montreuil, Tel: +33 (0) 1 45 44 48 25

GERMANY

22. **Berghof Foundation**
www.berghof-foundation.org

The Berghof Foundation is an organisation that supports efforts to prevent political and social violence, and to achieve sustainable peace through conflict transformation.
GREECE

23. World Peace Council
www.wpc-in.org

The World Peace Council (WPC) is an anti-imperialist, democratic, independent and non-aligned international movement of mass action. It is an integral part of the world peace movement and acts in cooperation with other international and national movements. The WPC is the International Peace structure, based in more than 100 countries.

Contact: World Peace Council
10, Othonos St., 10557 Athens/Greece
Tel: +30210 331 63 26
wpc@otenet.gr

IRELAND

24. Irish Network for Nonviolent Action Training and Education (INNATE)
www.innatenonviolence.org

The organisations acts as a network linking those committed to, or interested in, explicitly nonviolent action and training. INNATE’s work is intertwined with community relations and the development of a nonviolent response to areas of community tension.

Contact: INNATE, 16 Ravensdene Park, Belfast BT6 0DA, Northern Ireland. Tel: 028 9064 7106,
KENYA

27. TransConflict

www.transconflict.com

TransConflict contributes to conflict transformation through research, training, advocacy and promoting active-nonviolence. Upholding the Principles of Conflict Transformation it provides consultancy services to support research, conflict analysis, peace building, civic awareness and training.

Active Nonviolence Initiatives (ANVI) Kenya promotes and supports the dissemination of information that addresses conflict sensitivity and transformation, and facilitates leadership seminars, forums and consultations related to issues of peace building and conflict transformation.

Contact: TransConflict, office@transconflict.com

SOUTH AFRICA

29. Gandhi Development Trust (GDT), Durban, South Africa

www.gdt.org.za

The Gandhi Development Trust (GDT), established in 2002 aims to promote Gandhian thought and values. With a Core Vision: “A peaceful, just and non-violent world” GDT promotes a culture of peace, justice, Nonviolence and Ubuntu.

GDT engages in education and training programmes, raises public awareness in respect of nonviolent strategies taking lessons from our history, Gandhian ideas in addressing the issues facing the community and facilitation of critical forum discussions.

Contact: Gandhi Development Trust (GDT), 49 Mazisi Kunene Road, Berea, Durban, KwaZulu-Natal, 4001, T: +27 31 201 2067, info@gdt.org.za, egandhi@gdt.org.za

MIDDLE EAST

28. YaLa Peace Institute in Honor of Nelson Mandela

www.yalaacademy.org

The YaLa Peace Institute in Honor of Nelson Mandela is a peace studies program to supply the young leaders of the Middle East & North Africa (MENA) region with the necessary tools to create a future of self-sustaining and durable peace.

YaLa Young Leaders is an online, Facebook-based movement of young Middle Easterners dedicated to leading their generation to a better future. YaLa Young Leaders is the broadest and fastest-growing Middle East peace movement today. Our nearly 1,000,000 members come from all across the MENA region, hailing from Israel, Palestine, Egypt, Algeria, Iraq, Jordan, Morocco, Tunisia, Turkey, Libya, Saudi Arabia, Lebanon, the United Arab Emirates, Kuwait, Sudan, Syria, Yemen and Qatar, among others.

info@yalayl.org

30. International Centre of Nonviolence (ICON), Durban, South Africa

www.icon.org.za

International Centre of Nonviolence (ICON’s) mission is to make strategic interventions in education that challenge structural violence. These processes work to bring key changes in society – specifically supporting the creation of a culture of Nonviolence.

ICON seeks to make Nonviolence real through analysis of the local and global context, through research and through reflective practice. These inform its actions and strengthen its capacity in the field of nonviolence. Its vision is that of a centre, based in the third world, that connects and
sustains a global network of activists with the skills and understandings needed to build peace, in particular through education.

Contact: ICON, ML Sultan campus of Durban University of Technology, ML Sultan Road, Durban, South Africa 4001. Telephone: +27 373 5499, icon@dut.ac.za

31. Center for Nonviolence and Peace Studies
www.cnv.madinainstitute.org.za
The Center for Nonviolence and Peace Studies is to continue the Madinan School of Nonviolence and Peace as laid down in the Prophetic example, and to challenge global extremism, in both its violent and nonviolent forms.

Contact: Center for Nonviolence and Peace Studies, 7th Floor Icon Building, Cape Town, South Africa, Tel: +27 21 421 9027, cnv@madinainstitute.org.za

32. Centre for Conflict Resolution Building Peace in Africa
www.ccr.org.za
Centre for Conflict Resolution (CCR) is a pan-African organisation playing a leading role in contributing towards the resolution of conflict and the reduction of violence in Africa.

Contact: Centre for Conflict Resolution, Coornhoop, 2 Dixton Road, Observatory 7925, Cape Town, South Africa, Tel: +27 (0)21 689 1005

33. Centre for the Study of Violence and Reconciliation, South Africa (CSVR)
www.csvr.org.za
CSVR is a multi-disciplinary institute involved in research, policy formation, community interventions, service delivery, education and training, as well as providing consultancy services. The primary goal of CSVR is to use its expertise in building reconciliation, democracy and a human rights culture and in preventing violence in South Africa and in other countries in Africa.

Contact: Johannesburg Office: 33 Hoofd Street, Braampark Forum 5, 3rd Floor, Johannesburg, 2001, South Africa
P O Box 30778, Braamfontein, Johannesburg, 2017, South Africa
Tel: +27 (11) 403-5650, info@csvr.org.za
Cape Town Office: 501 Premier Centre, 451 Main Road, Observatory, 7925
Tel: +27 (21) 447-2470, ctadmin@csvr.org.za

34. International Peace Youth Group
www.ipyg.org
IPYG youth around the world are united in one purpose—to share in the love and life granted from heaven through peace projects and campaigns. IPYG gathers and mobilizes the youth around the world to work and learn from one another in the hope of realizing peace. We envision the unity among youth that transcends boundaries, races, and religions. When we gather as one in an effort to pursue the common purpose of peace, we will be able to pave our own way to a peaceful future of the world.

Contact: 46, Cheongpa-ro 71-gil, Yongsan-gu, South Korea, +82-02-514-1963, info@ipyg.org

35. International Women's Peace Group
IWPG is the gathering of women who embrace the world with maternal hearts to make peace. All the women in the world are becoming one to implement "the cessation of war movement so that young people are no longer sacrificed by wars.

Contact: 3F Samjung Bld., 20 Mabang-ro, Seocho-gu, Seoul, Korea
36. Centre for Peace Studies JM Delàs
www.centredelas.org

The Centre Delàs whose mission is the promotion of a culture of peace and the construction of a disarmed society and therefore is dedicated to raising awareness about the negative effects of arms and militarism. Combine work and study publication dissemination and social mobilization around the negative effects of militarism, including military spending, military R & D and manufacturing and trade of weapons, as well as denunciation of the breach of the agreements of the governments in these areas.

Contact: Centre for Peace Studies JM Delàs
Street Erasme Janer, 8 (Mezzanine - office 9) 08001 Barcelona, Spain, Tel: + (34) 93 441 19 47, info@centredelas.org

37. Nonviolence Project Foundation, (NVP)
www.nonviolence.com

The Nonviolence Project Foundation, (NVP) was registered in Bagnes Valais, Switzerland in 1993. NVP is a non-profit foundation with the mission to inspire, engage and motivate young people to understand how to solve conflicts without resorting to violence. The objective is to reach out to as many schools and sport clubs around the world as possible.

Contact: Nonviolence Project Foundation
Rue de Medran 29, 1936 Verbier, Switzerland, Ph: +41 79 310 79 90
info@nonviolence.com

38. Center for Nonviolent Action (CENAC)
www.nonviolence.ch

The CENAC aims to promote Nonviolence in French-speaking Switzerland. Nonviolence is primarily about respect for yourself, others and the environment. It is also not to sit idle by the injustices. CENAC illustrates the Nonviolence by the formula “Neither hedgehog nor doormat", not to hurt, not to get trampled.

Contact: Center for Nonviolent Action (CENAC), Rue de Genève 52, CH - 1004 Lausanne, Switzerland
Tel: +41 21 661 24 34, info@non-violence.ch

39. The International Federation of Red Cross and Red Crescent Societies (IFRC)
www.ifrc.org

The International Federation of Red Cross and Red Crescent Societies (IFRC) is the world’s largest humanitarian and development network Promoting social inclusion and peace along with other Disaster response and recovery and development works.

Contact: International Federation of Red Cross and Red Crescent Societies
P.O. Box 303, CH-1211 Geneva 19
Switzerland, Tel: +41 22 730 42 22

40. International Campaign to Abolish Nuclear Weapons (ICAN)
http://www.icanw.org

The International Campaign to Abolish Nuclear Weapons (ICAN) is a coalition of non-government organizations in one hundred countries advocating for a strong and effective nuclear weapon ban treaty. Negotiations on this new global agreement are taking place at the United Nations in New York in 2017.

Contact: 150 Route de Ferney, 1211 Genève 2, Switzerland, Ph: +41 22 788 20 63, +41 78 613 04 72, Email: info@icanw.org
TURKEY

41. **Nonviolent Education and Research Center**

www.nvrc-sarm.org

Nonviolent Education and Research Center is a non-profit, independent entity. The Center does research, generates reference resources and materials, and organizes seminars and workshops with the purpose of spreading a non-violent culture and implementation of human rights and justice.

Contact: Kuloğlu Mah. Gülhabici sokak No: 16
Daire:3 (2nd floor) 34433 Cihangir / Istanbul – Turkey, Tel: (+90)212 244 12 69
office@nvrc-sarm.org

UGANDA

42. **The GBV Prevention Network**

www.preventgbvafrica.org

The GBV Prevention Network (Gender-Based Violence (GBV) is a network of activists and organizations working to prevent violence against women (VAW), united in our mission to uphold equality in our homes and communities. The GBV Prevention Network works to increase momentum for VAW prevention by strengthening analysis, building connections and taking action to prevent VAW.

Contact: GBV Prevention Network, Plot 16 Tufnell Drive, Kamwokya, P. O. Box 6770, Kampala, Uganda, Ph: +256 414 532 183 / +256 414 531 186, Email: info@preventgbvafrica.org

UNITED KINGDOM (UK)

43. **Peace Brigades International**

www.peacebrigades.org

PBI envisions a world in which people address conflicts nonviolently, where human rights are universally upheld and social justice and intercultural respect have become a reality. PBI’s principles are Nonviolence, non-partisanship, international character and horizontality and our mandate is to create space for peace and to protect human rights. It carries out protective accompaniment, international observation, targeted advocacy and workshops and training.

Contact: International Office
Development House, 56-64 Leonard Street
London, EC2A 4LT, UK
Tel: +44 20 7065 0775

44. **ABColombia**

www.abcolombia.org.uk

ABColombia is the advocacy project of a group of five leading UK and Irish organisations with programmes in Colombia: CAFOD, Christian Aid UKI, Oxfam GB, SCIAF and Trócaire.

Contact: ABColombia, Romero House
55 Westminster Bridge Road, London, SE1 7JB, Tel: +44 (0) 207 870 2216
abcolombia@abcolombia.org.uk

UNITED STATES OF AMERICA (USA)

45. **M.K. Gandhi Institute for Nonviolence, Memphis, USA**

www.gandhiinstitute.org

M.K. Gandhi Institute for Nonviolence was founded by Arun Gandhi (Grandson of Mahatma) Gandhi and Sunanda Gandhi in Memphis, USA in 1991. The works to realize the vision of its historic namesake by helping individuals and communities create public awareness of nonviolence as knowledge critical to human thriving. The M.K. Gandhi Institute collaborates with local organizations, academic institutions, students and committed peacemakers in the areas of nonviolence education,
sustainability and environmental conservation, and the promotion of racial justice.

**Contact:** 929 South Plymouth Avenue, Rochester, New York 14608, USA,
T: 585-463-3266

46. **The King Center**
www.thekingcenter.org
Established in 1968 by Mrs. Coretta Scott King, The Martin Luther King, Jr. Center for Nonviolent Social Change (“The King Center”) has been a global destination, resource center and community institution for over a quarter century. Nearly a million people each year make pilgrimage to the National Historic Site to learn, be inspired and pay their respects to Dr. King’s legacy.

Contact: The King Center, 449 Auburn Avenue, NE, Atlanta, GA 30312,
Ph: 404-526-8900

47. **Association for Global New Thought (AGNT)**
www.agnt.org
Association for Global New Thought (AGNT) principles reflect a universal conviction that the community of all life is sacred; our practices of meditation and prayer enhance a worldview promoting reverence for, and service to humanity and planet earth.

AGNT, 220 Santa Anita Rd, Santa Barbara, CA 93105, T: 805-563-7343

48. **The Center for Nonviolent Communication, USA**
www.cnvc.org
The Center for Nonviolent Communication (CNVC) is a global organization that supports the learning and sharing of Nonviolent Communication (NVC), and helps people peacefully and effectively resolve conflicts in personal, organizational, and political settings.

Contact: Center for Nonviolent Communication, 9301 Indian School Rd NE Suite 204, Albuquerque, NM 87112-2861
Tel: +1.505.244.4041, 1.800.255.7696

49. **Global Peace Foundation, USA**
www.globalpeace.org
The Global Peace Foundation promotes an innovative, values-based approach to peacebuilding, engages and organizes a global network of public and private-sector partners who develop community, national, and regional peace building models as the foundation for ethical and cohesive societies.

50. **Global Peace Education, USA**
www.globalpeace.org
Global Peace Education the Education Division of Global Peace Foundation, works with educators and stakeholders around the world to ensure that students graduate ready to succeed in all aspects of twenty-first century life. By making education more relevant and comprehensive, graduates are better prepared to prosper in the workplace, build healthy and resilient families, and contribute to economic development and social stability.

Contact: Washington DC, 9320 Annapolis Road, Suite 100, Lanham, MD 20706,
Ph: 202.643.4733
Seattle, WA
6912 220th Street SW, Suite 200, Mountlake Terrace WA 98043
Ph: 425.582.7901, info@globalpeace.org

51. **International Center on Nonviolent Conflict, USA (ICNC)**
www.nonviolent-conflict.org
The International Center on Nonviolent Conflict (ICNC) engages in Civil resistance movements—featuring a wide range of
nonviolent tactics such as strikes, boycotts, mass demonstrations, acts of noncooperation, civil disobedience, and other actions. Its mission is educational to develop and share knowledge and educational resources related to civil resistance with interested recipients throughout the world.

Contact: International Center on Nonviolent Conflict, 1775 Pennsylvania Ave. NW, Ste. 1200, Washington, D.C., USA
Ph: + 202-416-4720, icnc@nonviolent-conflict.org

52. Karuna Center for Peacebuilding, Amherst, USA

www.karunacenter.org

Karuna Center for Peacebuilding innovates approaches for transforming conflict across divides by supporting people in all sectors of society to discover their shared capacity for building peace.

Contact: Karuna Center for Peacebuilding
447 West Street, Amherst, MA 01002 USA
Ph: +1 413.256.3800, info@karunacenter.org

53. METTA Center for Nonviolence, California USA

www.mettacenter.org

METTA Center for Nonviolence provides educational resources on the safe and effective use of nonviolence, with the recognition that it’s not about putting the right person in power but awakening the right kind of power in people. The Center advances 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?

Metta Center for Nonviolence
PO Box 98, Petaluma, California 94953
707-774-6299, info@mettacenter.org

54. Center for Global Nonkilling, Honolulu, Hawai’i, USA

www.nonkilling.org

The Center for Global Nonkilling promotes change toward the measurable goal of a killing-free world by means open to infinite human creativity.

Contact:
Center for Global Nonkilling, 3653 Tantalus Drive, Honolulu, Hawai’i, 96822-5033 United States, (+1) 808-536-7442 info@nonkilling.org

55. Rotary Peace Centers (Worldover)

www.rotary.org

The Rotary Peace Centers program has a vision of sustainable peace: encompassing a network of peace builders and community leaders dedicated to preventing and resolving conflicts across the global community. The Rotary Peace Centers program empowers, educates, and increases the capacity of peace builders through academic training, practice, and global networking opportunities. Rotary has Peace Centers in several countries.

Contact: World Headquarters, Rotary International, One Rotary Center, 1560 Sherman Ave, Evanston, IL 60201-3698, USA, Ph: +1 866-976-8279 rotarypeacecenters@rotary.org

56. Raven Foundation

www.ravenfoundation.org

The Raven Foundation is committed to making religion reasonable, violence unthinkable and peace a possibility by spreading awareness of the transformative power of mimetic theory. Our goal is to foster peaceful individuals and harmonious communities that will reject scapegoating and violence as ways to form identity and achieve real and lasting peace.

Contact: 2624 Patriot Boulevard, Glenview, IL 60026, USA, Ph: 224-521-2470
57. **The Peace Alliance**  
www.peacealliance.org

The Peace Alliance are an alliance of organizers and advocates throughout the United States taking the work of peacebuilding from the margins of society into the centers of national discourse and policy priorities. Their network includes volunteer grassroots teams in cities, towns, colleges and high school campuses across the nation.

Contact: 2108 Military Road  
Arlington, VA 22207, USA  
Ph: 202-684-2553,  
info@thepeacealliance.org

58. **The Resource Center for Nonviolence**,  
www.rcnv.org

The Resource Center for Nonviolence, founded in 1976, is a peace and justice organization promoting the practice of nonviolent social change. It cultivates relationships with allies around California, across the United States, in Latin America, the Middle East and elsewhere. Its primary mission is to support the growth of nonviolent activists. The Center hosts activists and analysts from nonviolent struggles around the world. And the Center is a venue for social change groups and non-profit organizations to conduct meetings and public events.

Contact: 612 Ocean Street, Santa Cruz, CA, USA, T: 831-423-1626  
E: rcnvinfo@gmail.com

59. **Nonviolence International**  
www.nonviolenceinternational.net

Nonviolence International provides services to individuals, groups, organizations, and international bodies that need to resolve conflicts and help with overcoming obstacles. Our services are provided by trained professionals with international experience.

60. **The Tariq Khamisa Foundation (TKF)**  
www.tkf.org

The Tariq Khamisa Foundation (TKF) was established in 1995 after Tariq Khamisa, a 20 year old college student was killed by Tony Hicks, a 14 year old gang member. Tony became the first child in California under the age of 16 to be convicted as an adult. He was sentenced to 25 years to life in prison.

Believing there were “victims on both ends of the gun”, Tariq’s father Azim Khamisa reached out in forgiveness to Tony’s grandfather, Ples Felix to begin the process of healing; together they established TKF.

Contact: 9920 Pacific Heights Blvd #150,  
San Diego, CA 92121, Ph: (619) 955-8777,  
info@tkf.org

61. **War Resisters League**  
www.warresisters.org

The United States’ oldest secular pacifist organization, the War Resisters League has been resisting war at home and war abroad since 1923. Our work for nonviolent revolution has spanned decades and been shaped by the new visions and strategies of each generation’s peacemakers.

Contact: War Resisters League, 168 Canal St, Suite 600. New York, NY 10013, Ph: 212.228.0450, wrl@warresisters.org

62. **United States Institute of Peace**  
www.usip.org

The United States Institute of Peace is an independent national institute founded by Congress. Its mission is to help prevent and resolve violent conflicts abroad, which pose risks for U.S. and global security.

Contact: United States Institute of Peace
63. **Connecticut Center for Nonviolence (CTCN)**  
www.ctnonviolence.org

Connecticut Center for Nonviolence (CTCN) provides education in Nonviolence. It brings people from diverse communities together in dialogue and creative expression to explore the root causes of violence and to learn constructive methods of developing and applying alternative solutions. CTCN has worked with people to train and implement the philosophy and strategies of Kingian Nonviolence across racial, social, economic and generational divides.

Contact: P.O. Box 1085 – Hartford, CT 06143, Hartford Neighborhood Site, Northend Church of Christ, 687 Albany Ave, Hartford, CT 06112, USA  
info@ctnonviolence.org, Victoria@ctnonviolence.org

64. **Bay Area Nonviolent Communication (BayNVC)**  
www.baynvc.org

BayNVC is home to a number of projects and groups working under the same umbrella to apply and promote the principles and practices of Nonviolent Communication. It supports individuals and families in experiencing inner peace, greater choice, integrity, and satisfying relationships by offering classes, individual coaching, and intensive programs.

Contact: Bay Area Nonviolent Communication, PO Box 22872  
Oakland, CA 94609, USA, Ph: 510-433-0700  
nvc@baynvc.org

65. **Campaign Nonviolence**  
www.paceebene.org

Campaign Nonviolence is a long-term movement for a culture of peace and nonviolence free from war, poverty, racism, environmental destruction and the epidemic of violence.

Pace e Bene mission is to foster a just and peaceful world through nonviolence education, community-building, and action.

Contact: Pace e Bene, P.O. Box F, Corvallis, OR 97339, USA, Ph: 510-268-8765  
info@paceebene.org

66. **Stop Violence Against Woman (STOPVAW)**  
www.stopvaw.org

The Stop Violence Against Women (STOPVAW), a project of The Advocates for Human Rights, is a forum for information, advocacy and change in the promotion of women’s human rights.

Contact: Stop Violence Against Woman (STOPVAW), 330 Second Avenue South, Suite 800, Minneapolis, MN 55401 USA  
Ph: (612) 341-3302  
hrights@advrights.org

67. **Alliance For Peacebuilding**  
www.allianceforpeacebuilding.org

The Alliance for Peacebuilding leads a community of 100 organizations building peaceful and just societies around the world.

Contact: 1800 Massachusetts Ave NW, Suite 401, Washington, DC 20036  
Phone: 202.822.2047,  
afp-info@allianceforpeacebuilding.org

68. **American Friends Service Committee (AFSC)**  
www.afsc.org

The American Friends Service Committee (AFSC) is a Quaker organization that
promotes lasting peace with justice, as a practical expression of faith in action.
Contact: American Friends Service Committee (AFSC)
1501 Cherry Street, Philadelphia, PA 19102
Ph: 215-241-7000

69. **Gandhi Global Center for Peace**
gandhicenterforpeace.org
Gandhi Global Center for Peace is a global, virtual hub for education and community building furthering Mahatma Gandhi’s philosophy of nonviolence and peace
Contact: P.O Box 3833, Chattanooga, Tennessee, USA,
info@gandhicenterforpeace.org

70. **Ikeda Center for Peace, Learning, and Dialogue**
www.daisakuikeda.org
Ikeda Center for Peace, Learning, and Dialogue, in support of an evolving global ethic for a peaceful twenty-first century, has brought together scholars, activists and experts from diverse disciplines, cultures and religious traditions to discuss such issues as human rights, nonviolence, environmental ethics, economic justice, and women’s leadership for peace.
Contact: Ikeda Center for Peace, Learning, and Dialogue, 396 Harvard Street, Cambridge, Massachusetts, USA
Ph: 617.491.1090, info@ikedacenter.org

(WOLA) **Advocacy for Human Rights in the Americas**
The Washington Office on Latin America (WOLA) is a leading research and advocacy organization advancing human rights and social justice in the Americas.
Contact: 1666 Connecticut Avenue NW, Suite 400, Washington, DC 20009,
Tel: (202) 797-2171, www.wola.org

**ZIMBABWE**

71. **Zimbabwe Peace Project**
www.zimpeaceproject.com
Zimbabwe Peace Project was established in 2000 by a group of non-governmental and church organisations. It has produced timely national monthly monitoring reports on violence and human rights violations which have been circulated to over 2000 stakeholders.
Contact: Zimbabwe Peace Project
P O Box BE 427, Belvedere, Harare, Zimbabwe
Ph: +263 4 2930180, +263774883417/+263 774 883 406
zppinfo@gmail.com
Source: Taken from their respective websites.
Updated 14 April 2017

**We invite readers to provide us names and contact details of**

**Peace & Nonviolence Organisations not listed herein.**
## Types of Nonviolence

| **Non-resistance** | Non-resistants reject all physical violence on principle and concentrate on maintaining their own integrity, e.g. the attitude of the Amish and Mennonite sects of Christians. |
| **Active Reconciliation** | A Faith-based rejection of coercion and a belief in active goodwill and reconciliation, for example as practiced by Quakers and other religious activist groups. |
| **Moral Resistance** | Moral resisters actively resist evil with peaceful and moral means such as education and persuasion. This has been the basis of much of Western pacifism. |
| **Selective Nonviolence** | The refusal to participate in particular wars or kinds of war, e.g. nuclear war. |
| **Passive Resistance** | Nonviolent tactics are employed because the means for an effective violent campaign are lacking or are not likely to succeed; e.g. most strikes, boycotts and national non-cooperation movements belong to this category. |
| **Peaceful Resistance** | Peaceful resisters believe that nonviolent methods are more effective; e.g. some of Gandhi’s campaigns fall into this category because many of his followers did not fully internalise what he taught. |
| **Nonviolent Direct Action** | Practitioners may view nonviolence as a moral principle or practical method. The object is victory rather than conversion. An example is provided by the Greenham Common actions. |
| **Gandhian Nonviolence (Satyagraha)** | Satyagraha aims to attain the truth through love and right action; it demands the elimination of violence from the self and from the social, political and economic environment. Gandhi’s Salt Satyagraha is a classic example. |
| **Nonviolent Revolution** | Revolutionaries believe in the need for basic individual and social change and regard the major problems of existing society as structural, e.g. the campaigns of Jayaprakash Narayan and Vinoba Bhave in India. -Gene Sharp, writer on nonviolent action, (Sharp, 1971, pp. 29-54). |

Source: www.nonviolenceinternational.net
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e: gambhir@bmgw.com

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