

Nonviolent Resistance A Philosophical Introduction

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Nonviolent Resistance: A Philosophical Introduction ...

Great book that discusses non-violent movements well, discusses exactly what nonviolent resistance is, and describes how

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to make it work. It's a great intro read into non-violent movements. It was assigned for my Philosophy of nonviolence course, and I read 90% of the readings, many of which were dry, but this was always good and refreshing.

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We see nonviolent resistance all over today's world, from Egypt's Tahrir Square to New York Occupy. Although we think of the last century as one marked by wars and violent conflict, in fact it was just as much a century of nonviolence as the achievements of Mohandas Gandhi and Martin Luther King, Jr. and peaceful protests like the one that removed Ferdinand Marcos from the Philippines ...

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In his 2015 book, Nonviolent Resistance: A Philosophical Introduction, Todd May works to extend his previous work on post-structuralist thought, anarchism, identity, and justice into a thorough philosophical elucidation of nonviolent direct action. I write as someone who has been deeply influenced by May's previous work: both by his excellent exposition of French post-structuralist thought, and for how he has drawn this thought into connection with the political tradition of anarchism ...

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Introduction Non-violent resistance (NVR) addresses violent, destructive and harmful behaviours in children and adolescents. The methods and ideas of non-violent direct action and resistance from Mahatma Gandhi, Martin Luther King and Rosa Parks are used in community and family settings to help parents and carers with their parenting.

[Non-violent Resistance \(NVR\)](#)

Introduction to NVR. Non Violent Resistance (NVR) is an innovative form of systemic family therapy, which has been developed for aggressive, violent, controlling and self-destructive behaviour in young people. We have been the first to use this approach in Britain, and have adapted it to families involved with Social Services, and for Looked ...

[Introduction to NVR | PartnershipProjects UK](#)

Nonviolent resistance (NVR), or nonviolent action, is the practice of achieving goals such as social change through symbolic protests, civil disobedience, economic or political noncooperation, satyagraha, or other methods, while being nonviolent. This type of action highlights the desires of an individual or group that feels that something needs to change to

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improve the current condition of the ...

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Introduction to Child to Parent Violence and the Non Violent Resistance (NVR) Programme Page 8 ... Non Violent Resistance Programme : Parents Course Feedback Form Page 49 Non Violent Resistance Programme : Practitioner Feedback Form Page 50 Appendix I –Recommended Reading and References Page 51

We see nonviolent resistance all over today's world, from Egypt's Tahrir Square to New York Occupy. Although we think of the last century as one marked by wars and violent conflict, in fact it was just as much a century of nonviolence as the achievements of Mohandas Gandhi and Martin Luther King, Jr. and peaceful protests like the one that removed Ferdinand Marcos from the Philippines clearly demonstrate. But what is nonviolence? What makes a campaign a nonviolent one, and how does it work? What values does it incorporate? In this unique study, Todd May, a philosopher who has himself participated in campaigns of nonviolent resistance, offers the first extended philosophical reflection on the particular and compelling political phenomenon of nonviolence. Drawing on both historical and contemporary examples, he examines the concept and objectives of nonviolence, and considers the different dynamics of nonviolence, from moral jiu-jitsu to nonviolent coercion. May goes on to explore the values that infuse nonviolent activity, especially the respect for dignity and the presupposition of equality, before taking a close-up look at the role of nonviolence in today's world. Students of politics, peace studies, and philosophy, political activists, and those interested in the shape of current politics will find this book an invaluable source for understanding one of the most prevalent, but least reflected upon, political approaches of our world.

DIVFine explanation of civil disobedience shows how great pacifist used non-violent philosophy to lead India to independence. Self-discipline, fasting, social boycotts, strikes, other techniques. /div

Non-violent movements, under figures like Gandhi and the Dalai Lama, led to some of the great social changes of the 20th century, and some argue it offers solutions for this century's problems. This book explores the historical development of non-violence from its roots in diverse religious traditions, to its need for social and political change.

The Power of Nonviolence, written by Richard Bartlett Gregg in 1934 and revised in 1944 and 1959, is the most important and influential theory of principled or integral nonviolence published in the twentieth century. Drawing on Gandhi's ideas and practice, Gregg explains in detail how the organized power of nonviolence (power-with) exercised against violent opponents can bring about small and large transformative social change and provide an effective substitute for war. This edition includes a major introduction by political theorist, James Tully, situating the text in its contexts from 1934 to 1959,

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and showing its great relevance today. The text is the definitive 1959 edition with a foreword by Martin Luther King, Jr. It includes forewords from earlier editions, the chapter on class struggle and nonviolent resistance from 1934, a crucial excerpt from a 1929 preliminary study, a biography and bibliography of Gregg, and a bibliography of recent work on nonviolence.

Preface Introduction: An Idea Whose Time Has Come 1. -- The Limits of Violence 2. -- An Obligation to Dissent and to Disobey: Henry David Thoreau and After 3. -- Bringing Ethics into Politics: The Gandhian Satyagraha 4. -- The Strength of Love: Martin Luther King, Jr. and Cosmic Companionship 5. -- Reconciliation and Negotiation: Nelson Mandela and Vaclav Havel 6. -- The Seeds of Compassion: Mother Teresa and Dalai Lama Conclusion: Limits of Nonviolence Notes Bibliography Index.

While there is a tacit appreciation that freedom from violence will lead to more prosperous relations among peoples, violence continues to be deployed for various political and social ends. Yet the problem of violence still defies neat description, subject to many competing interpretations. *Histories of Violence* offers an accessible yet compelling examination of the problem of violence as it appears in the corpus of canonical figures – from Hannah Arendt to Frantz Fanon, Michel Foucault to Slavoj Žižek – who continue to influence and inform contemporary political, philosophical, sociological, cultural, and anthropological study. Written by a team of internationally renowned experts, this is an essential interrogation of post-war critical thought as it relates to violence.

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

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interdependency of life as the basis of social and political equality.

Non-violent movements, under figures like Gandhi and the Dalai Lama, led to some of the great social changes of the 20th century, and some argue it offers solutions for this century's problems. This book explores non-violence from its roots in diverse religious and philosophical traditions to its role in bringing social and political change today.

In this timely, highly original, and controversial narrative, New York Times bestselling author Mark Kurlansky discusses nonviolence as a distinct entity, a course of action, rather than a mere state of mind. Nonviolence can and should be a technique for overcoming social injustice and ending wars, he asserts, which is why it is the preferred method of those who speak truth to power. Nonviolence is a sweeping yet concise history that moves from ancient Hindu times to present-day conflicts raging in the Middle East and elsewhere. Kurlansky also brings into focus just why nonviolence is a "dangerous" idea, and asks such provocative questions as: Is there such a thing as a "just war"? Could nonviolence have worked against even the most evil regimes in history? Kurlansky draws from history twenty-five provocative lessons on the subject that we can use to effect change today. He shows how, time and again, violence is used to suppress nonviolence and its practitioners—Gandhi and Martin Luther King, for example; that the stated deterrence value of standing national armies and huge weapons arsenals is, at best, negligible; and, encouragingly, that much of the hard work necessary to begin a movement to end war is already complete. It simply needs to be embraced and accelerated. Engaging, scholarly, and brilliantly reasoned, *Nonviolence* is a work that compels readers to look at history in an entirely new way. This is not just a manifesto for our times but a trailblazing book whose time has come.

An essential compendium for understanding Gandhi's profound legacy. "One has to speak out and stand up for one's convictions. Inaction at a time of conflagration is inexcusable."—Mahatma Gandhi The basic principles of Gandhi's philosophy of non-violence (Ahimsa) and non-violent action (Satyagraha) were chosen by Thomas Merton for this volume in 1965. In his challenging Introduction, "Gandhi and the One-Eyed Giant," Merton emphasizes the importance of action rather than mere pacifism as a central component of non-violence, and illustrates how the foundations of Gandhi's universal truths are linked to traditional Hindu Dharma, the Greek philosophers, and the teachings of Christ and Thomas Aquinas. Educated as a Westerner in South Africa, it was Gandhi's desire to set aside the caste system as well as his political struggles in India which led him to discover the dynamic power of non-cooperation. But, non-violence for Gandhi "was not simply a political tactic," as Merton observes: "the spirit of non-violence sprang from an inner realization of spiritual unity in himself." Gandhi's politics of spiritual integrity have influenced generations of people around the world, as well as civil rights leaders from Martin Luther King, Jr. and Steve Biko to Václav Havel and Aung San Suu Kyi. Mark Kurlansky has written an insightful preface for this edition that touches upon the history of non-violence and reflects the core of Gandhi's spiritual and ethical doctrine in the context of current global conflicts.

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