



AHIMSA CENTER

NONVIOLENCE IN THOUGHT AND ACTION

2008

NEWSLETTER

Ahimsa is nonviolence rooted in courage and compassion, fearlessness and forgiveness. It connotes reverence for all life. It evokes civility and promotes lasting peace and justice in society.

FROM THE DIRECTOR

Greetings, Ahimsa Seekers and Supporters!

Ahimsa Center is completing its fourth full year of operation. In this year, we not only chalked up solid accomplishments in our ongoing activities and programs but also broke some significant new ground in education about nonviolence, and reached out in new ways to our various stakeholders and beneficiaries.

In the ongoing programs, the biggest undertaking was the second Summer Institute for K-12 educators. This year we expanded the program, made it national and fully residential, and drew participants from all across the U. S. In addition, the Center hosted half a dozen public programs featuring a number of distinguished scholars and exemplars of nonviolence. Among these programs were the Daga Family Public Lecture delivered by A. T. Ariyaratne from Sri Lanka, and a Bhajan Concert of Mahatma Gandhi's favorite hymns and spiritual songs.

In our new initiatives, a major milestone was the establishment on our campus of an interdisciplinary Minor in Nonviolence Studies. Other new areas of activity included a weekend meditation retreat, and an executive dialogue on Corporate Social Responsibility, which we hope to continue on an annual basis.



Ahimsa Patron Hamilton Brewart (left), Ahimsa Sponsor Jasvant Modi (center), and Center Director, Tara Sethia

Year 2008 is already shaping to be a promising one. The coming highlights include a special executive dialogue with Mrs. Rajashree Birla, Chair of the Aditya Birla Center for Community Initiatives and Rural Development; Hamilton and Denise Brewart International Conference, "Rediscovering the Gandhian Wisdom: Building a Peaceful Future;" and the 2008 Ahimsa Center annual public lecture named after Ramila and Jayesh Shah.

I want to take this opportunity to thank the university leadership—the President, Dr. J. Michael Ortiz and my Dean, Dr. Barbara Way, for their continuing encouragement and support; faculty and staff colleagues across disciplines for their ongoing collaboration and participation in various taskforces and committees; the Center's Advisory Board members for their valuable inputs and suggestions; the editors of various sections of the Ahimsa Newsletter for their time and contributions; and the growing number of students who are taking part in the Center's programs and events. Finally, I want to acknowledge with gratitude the critical support of our sponsors, and the active participation of our members.

Tara Sethia is a Professor of History and Director of Ahimsa Center at Cal Poly Pomona.

Nonviolence Studies at Cal Poly Pomona

The College of Letters, Arts and Social Sciences at California State Polytechnic University, Pomona has recently launched a new interdisciplinary degree program, a Minor in Nonviolence Studies.

Developed under the auspices of the Ahimsa Center, the minor received strong support from the University. It involved the collaboration of faculty drawn from very diverse disciplines such as History, Political Science, Sociology, Philosophy, Anthropology, English & foreign languages, Management and Human Resources,

Kinesiology & Health Promotion, Regenerative Studies, Physics and Dance.

For the students enrolled in the minor, the Center is very pleased to have several Ahimsa Awards made possible by the generosity of Bipin and Rekha Shah of Atherton, California.



Ahimsa Awards donors Bipin and Rekha Shah

Steve McCauley, Professor of Physics, was very pleased with the unanimous support from the Academic Senate. "Senators with no affiliation with the Ahimsa Center," he recalled, "made references to the many conflicts in our world and expressed support for this effort at Cal Poly Pomona to have students explore nonviolence."

While welcoming the news as beneficial for students, English Professor Andrew Moss saw an added benefit for faculty: "The minor," he noted, "should offer to faculty significant opportunities for deepening their involvement with nonviolence in all aspects of academic work: teaching, research, and service." The approval and implementation of this minor at Cal Poly Pomona is indeed welcoming news for an institution of higher education, whose mission is to prepare students for the real world.

The minor according to Tara Sethia, Professor of History and Director of the Ahimsa center, "responds to the critical needs of our time. Students taking this minor will feel inspired to promote human dignity, advance social justice, and nurture social and ecological harmony."

contd. pg. 5

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Editorial Board

Executive Editor: Tara Sethia
K-12 Education Section Editor: Christian Bracho
Higher Education Section Editor: Thienhuong Hoang
Community Section Editor: Anila Strahan

Deadline for submitting write-ups for the next issue is July 1, 2008.

Write-ups can be emailed to: ahimsacenter@csupomona.edu

**For submission guidelines contact the Center Director, Professor Tara Sethia
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tsethia@csupomona.edu :: (909) 869-3868 :: www.csupomona.edu/ahimsacenter**

Ahimsa Center Hosts a National Teacher Institute

Gandhi, Nonviolence and the 21st Century Curriculum was the focus of a residential summer institute hosted by the Ahimsa Center on Cal Poly Pomona campus, July 15-28, 2007. Thirty seven K-12 educators came from all across United States to participate in this program. University President, Dr. J. Michael Ortiz inaugurated this institute and underscored the need for nonviolent solutions to our problems. Noting the significance of Gandhi's vision for humanity, he remarked, "ahimsa is a key to settling differences and conflicts with civility."



University President, J. Michael Ortiz

Themes covered in the institute included: Gandhi as a learner and leader; Gandhi as a man of politics and spirituality; his philosophy of *swaraj* and *satyagraha*, his nonviolent campaigns in South Africa and India; the evolution of Gandhi's soul force; the power of his fasts; and, finally, Gandhi's relevance to the current discourse on sustainability and for the political, social and ecological movements since his time. Participants read and discussed half a dozen books and many articles, and viewed and analyzed documentaries pertinent to the themes of the institute.

Directed by Tara Sethia, Director of the Ahimsa Center, the institute featured four external Gandhi experts: Anthony Parel, Professor of Political Science, University of Calgary; Mark Juergensmeyer, Professor of Sociology and Director of Orfelia Center for Global studies, UC Santa Barbara; Joseph Prabhu, Professor of Philosophy at Cal State, Los Angeles; and Srimati Kamala, President, Gandhi Memorial Center and Foundation, Bethesda, MD. Additionally, Cal Poly Pomona faculty members Thien Hoang, Assistant Professor of Education, Nirmal Sethia, Professor of Management, and

Tara Sethia, Professor of History, offered sessions in the institute. Karen Bzroska, Lead Media Designer at Cal Poly Pomona, directed the digital stories component of the institute. Christian Bracho, Ahimsa Center Fellow served as a teacher mentor, and Louis Ghandhi as a coordinator of the residential institute.

One special event during the institute was a concert of hymns and spiritual songs (bhajans) that were routinely recited in Gandhi's ashrams. Another special event was a visit to the Jain Center of Southern California and a dialogue with many community leaders there (photo on pg. 9).

In their evaluation of the institute, the participating teachers spoke highly about the stimulating nature of the institute, the interdisciplinary content and the diversity of reading materials, and the caliber of speakers and experts featured in the program. They characterized their personal experiences in the institute in words such as: "amazingly transformative," "intellectually rewarding," "invaluable," "enriching and relevant," "empowering and ennobling," and "life changing." Overall, they emphatically communicated that the institute well exceeded their expectations.

The teachers in the program have created interdisciplinary curriculum modules related to the themes and topics of the institute, and have accompanying digital stories. All of these rich and unique instructional resources are available on the Center's web site.



INSPIRATION

By Dawna Tully

During the last day of the Institute I heard many of the participants share their reflections of the Institute and most incredibly the 'next steps' to integrate Gandhi's nonviolent principles with current projects and proposals for projects for peace. Deeply moved, I wondered how could I contribute and celebrate our collective experience at the Institute.

At the Institute there was a seminar about Gandhi's fasts and their spiritual and political significance for nonviolent social change. I

remembered how taken aback I was by the interest others had in my own experience with fasting years before. Therefore, I thought, "Why not fast as an experiment to support the work of each of the participants in the Ahimsa Institute!" With little hesitation, I got the Ahimsa Participant List, a calendar and planned a fast once a week for 40 weeks to begin October, 2007 and conclude June of 2008. Although my family at first wondered if I could continue this, they now ask, "Who are you fasting for this week?"

My thanks to all of you who have inspired me at the Ahimsa Institute to get in touch with a past spiritual discipline that has assisted me to re-connect in a new and profound way - while at the same time honoring you and your work for nonviolence and peace.

Dawna Tully is a Curriculum Resource Teacher at Sierra Madre K-8 School of the Pasadena Unified School District and has been teaching for 16 years.

"Gandhi, Nonviolence and the 21st Century Curriculum" Ahimsa Center Fellows, 2007

Melissa Ardon, California
 Mary Carol Alexander, North Carolina
 Geri Belle, Massachusetts
 Elizabeth Benskin, Washington, DC
 Kathleen Brown-Hauf, California
 Josephine Mehaffy Chavez, New Mexico
 Mary Condron, Florida
 Kathryn M. Djouallah, Pennsylvania
 Rebecca Eastman, Massachusetts
 Natasha Efseaff, California
 Margaret Goldberg, California
 Sheri E. Halpern, New York
 Rebecca Harrison-Drake, Alaska
 Liza Hartman, California
 Donna Hicks, Michigan
 Michael Irwin, Massachusetts
 Leila Joseffer, Massachusetts
 Deborah Kellar, California
 Vera Korneff, California
 Sangita Kumar, California
 Dennis Andrew Larsen, Wisconsin
 Carol M. Lukens, Wisconsin
 Lily Ly, California
 Maria Malo, California
 Michele Milner, California
 Quixada Moore-Vissing, Massachusetts
 Patrick O'Connell, California
 Kendra Parks, Wisconsin
 Barbara Patricia Raspino, Texas
 Quetzal A. Roura, California
 Vikas Srivastava, California
 Alicia Stanco, California
 Christine Tran, California
 Dawna Tully, California
 Richard Updegrove, Minnesota
 Maureen Wagers, Wisconsin
 Stephanie Young, California



Institute Fellows wearing "Got Ahimsa?" T-shirt, designed by Sheri Halpern, a Fellow from New York

NONVIOLENCE AND HIGHER EDUCATION

Editorial by Thienhuong Hoang



Higher education offers us a fertile field for creating a culture of nonviolence. Higher education also provides us with an opportunity to reflect on the past and to refine and create a new vision for the future. We feel compelled to ask fundamental questions such as:

How do we educate our students for cooperation and sharing? How can they learn to live together? How can they learn to celebrate diversity rather than simply tolerate it? While these questions are not new to the human quest for harmony, never before in history have they had the same urgency as they do now.

Quality higher education for all is the key to democracy in everyday life. It can be a key to unlock among students the values, attitudes, and behavioral patterns consistent with a culture of nonviolence. As such higher education can help students to keep up with new challenges, to stimulate creativity, to develop nonviolent tools for conflict transformation, and to serve others in need. Building and sustaining a culture of nonviolence, I feel, is the work not of some miracle-working, superhuman personality but of each one of us in higher education

I am reminded of the words of Michael Ventura: "It is not 'happiness,' by which we generally mean nothing but giddy forgetfulness about the danger of all our lives together. It is not 'self-realization,' by which people usually mean a separate peace. There is no separate peace. We will go as far as we can because we must go together wherever it is we are going together."

Contributors to this section, Nonviolence and Higher Education, address ahimsa through the arts and literature. As the editor of this section, I wish to thank all the contributors for sharing their perspectives. I encourage the readers of this column to contribute in the forthcoming issues of the Newsletter their views and questions pertaining to nonviolence and higher education.

Thienhuong Hoang is an Assistant Professor in the Department of Education, College of Education & Integrative Studies, at Cal Poly Pomona.

Seeds of Nonviolence at the Navdanya Farm

Susanna Barkataki

I took a course at the Navdanya Farm, India, on Gandhi and Globalization. The course brought us--the participants--up close and personal with three amazing teachers: Vandana Shiva, international biodiversity activist, Samdhong Rinpoche, Prime Minister of the Government of Tibet in Exile, and Mr. Satish Kumar, who walked the world for peace. Each teacher's unique vision and approach for taking Gandhiji's thoughts and relating them to our times has nourished my life and is now bearing fruit.

Vandana Shiva's work on biodiversity protection and earth sovereignty role models how just as we are enriched by earth's bounty, so can we give back to her, by planting a seed. This little seed we plant will grow into a glorious tree or flower, enriching our eyes and hearts, as in a beautiful, cyclical paradox, what we give transforms into what we receive. Samdhong Rinpoche underscores the significance of bringing calm, peaceful decision making to politics as he guides and comforts thousands of Tibetans living in exile, keeping in mind each person's well being. In every action we do, we make a positive difference by thinking about and honoring our ancestors, nurturing the community with which we live, and keeping in mind the well being of future generations.

During the course, Satish Kumar engaged the participants in learning the ways to nourish our own selves (souls). Silence, fasting, a morning walk among the poplars, or whatever. Satish Kumar regards such ways as the daily doze of rest for the soul, a mental vacation. Or, making peace with ourselves through yoga and meditation, reading a good book, writing, drawing, or saying prayers. Some of us made a point to watch the sunrise and sunset every day, staying in tune with the rhythms of the days and seasons. Others played with their children and still others played as if they were children.

This course translated the wisdom of the ages into modern life and reminded us all how to nourish ourselves, the soil and society around us. Cultivating life like this becomes a transformational act, rendering all we do as healing and nurturing, caring and serving.



Susanna Barkataki is an ahimsa fellow from Teacher-Institute on Nonviolence and Social Change. She is a high school teacher and social activist in, Los Angeles. She is currently in

Bodhgaya (India) training teachers for the Maitreya School and preparing a book of poetry for the young.



Visualizing Ahimsa

Chari Pradel, Ph.D.

The Art and Architecture of India (Art 407), an art history course offered by the Art

Department, introduces students to works and monuments produced in the Indian subcontinent since the Indus Civilization (ca. 2,500 B.C.E) to the Mughal Empire (1526-1858). Buddhism, Hinduism, and Jainism played a major role in the development of the visual arts in India. In fact, most of the monuments studied in the course are religious. Therefore, students are introduced to the basic tenets and practices of these religions in order to understand the visual material.

The study of the extant works and monuments reveals that these religious traditions developed harmoniously sharing common religious goals, values, and ideas, some of which are visually represented.



Rishabhanatha seated in two stages of meditation. Opaque watercolor and gold on paper, ca. 1680. Amber, Rajasthan, India.

For instance, Buddhism and Jainism produced icons of Buddhas and Jinas or Tirthankaras to be installed in temples for worship. These icons not only represent the spiritual beings, but also embody nirvana, the state of liberation that ends the cycle of rebirths.



Buddha Shakyamuni in the earth-touching gesture. Bronze, 13th century, Nepal.

Furthermore, the icons suggest that meditation is one of the vehicles to achieve that state. In the same way, paintings and carvings narrating the stories of the life of the founders, fables and legends were used to convey religious ideas and values, such as compassion, charity and ahimsa or non-violence.

Dr. Chari Pradel, is an assistant professor of Art at Cal Poly Pomona. The photos of Rishabhanatha and Buddha above are courtesey, Dr. Sonya Quintanilla, San Diego Museum of Art.

Hiroshima and Nagasaki: Bearing Witness in Literature

Andrew Moss, Ph.D.

In a short story entitled "The Empty Can," Kyoko Hayashi tells of five Japanese women meeting for a reunion thirty years after graduating from an all-girls' high school. This is no ordinary reunion, though. As survivors of the atomic bomb blast in Nagasaki on August 9, 1945, the women share memories not only of school debates and eccentric teachers, but also of the explosion itself, and of the conversion of the school auditorium to a site for medical treatment and, later, to place of assembly for a memorial to the students and teachers who perished.

The story's narrator, one of the five women, finds a singular memory returning to her like "a pain in the heart." It is the recollection of a young student who, after the blast, began to bring the bones of her parents to school in a metal can. Only after an empathetic teacher discovered the girl's secret (and led the class in a silent prayer for the girls' parents) did the practice cease.

The story displays the enormous emotional pull of memory, just as the five women carry within

their own bodies other vestiges of the blast: minute shards of glass still embedded deep in their skin (from school windows that had been blown inward), experiences of radiation sickness past, and apprehensions of radiation sickness in the future.

Like other works of fiction and non-fiction in Kenzaburo Oe's luminous collection, *The Crazy Iris, and Other Stories of the Atomic Aftermath* (Grove Press, 1985), Hayashi's "The Empty Can" points to the narrow and constraining nature of much contemporary discourse about nuclear weapons. Reading the stories in this collection along with my students in English 235 ("War and Peace in Literature"), I have come to realize how important such literary texts are for broadening the discourse, for exploring the subjective dimensions of human experience, and for affirming – in a dangerously nuclearized world – the power of compassion.

Andrew Moss, an advisor in the Nonviolence Studies Minor, is a professor of English at Cal Poly Pomona. The course that he teaches (English 235, War and Peace in Literature) is a support course for the minor.

Ahimsa Club on Campus

A student group has recently formed the Ahimsa Club at Cal Poly Pomona. The Club is

a welcome addition in the wake of the new interdisciplinary minor in Nonviolence Studies and the educational initiatives of the Ahimsa Center on campus. Inspired by the Center's programs, the Club's founding president, Andy Lee, a graduate student in Chemistry, feels the Club will "further advance the benefits of such enriching programs to larger number of students."



Ahimsa Club Executive Board, from the left: Seema Bhakta, Shannon Nakamoto, Andy Lee, Hiral Ganatra and Jolene Kladourous

Jolene Kladourous, a History Major and serving as the historian for the Club, finds herself in harmony with the Club's mission in the context of Gandhi's message of ahimsa which inspires her "to seek the true self rule" or what Gandhi called, swaraj for "creating change for the better." The Club's leadership is planning its inaugural event in the Spring.

Nonviolence Studies at Cal Poly Pomona (contd. from pg. 1)



Faculty, staff and students with Dean Barbara Way (center) at the Ahimsa Center Open House, celebrating the launch of the Minor in Nonviolence Studies.

Students pursuing this degree will gain strong intellectual foundation enabling them to understand the many dimensions of nonviolence, its history and its efficacy and motivate them to experiment with nonviolent methods for social justice and conflict resolution. Moreover, the minor offers additional career opportunities for students, especially in areas of public service, social work, the non-profit sector and the non-governmental organizations (NGOs).

Anthropology professor, Dorothy Wills, believes the minor will attract students in all majors because "it gives students an opportunity to think about how they will contribute to making the world a better place, whatever their career or specialization. We are lucky to have the Ahimsa Center on campus, and students in the minor will be able to benefit more fully from the many events sponsored by the Center."

For details about the minor visit www.csupomona.edu/ahimsacenter.



Faculty Advisors for the Minor: Tara Sethia, Professor of History and Director of Ahimsa Center (left); Andrew Moss, Professor of English and member of Ahimsa Center Advisory Board (center); Dorothy D. Wills, Professor of Anthropology and Chair, Department of Geography and Anthropology.

Faculty Teaching in the Nonviolence Studies Minor

- Dr. Gilbert R. Cadena, Ethnic and Womens Studies
- Dr. Alane Daugherty, Kinesiology & Health Promotion
- Dr. Zijiang Ding, Philosophy
- Dr. Lori B. Hackett, Psychology and Sociology
- Dr. Toni Humber, Ethnic and Womens Studies
- Dr. Anita Jain, Ethnic and Womens Studies
- Dr. John Lloyd, History
- Dr. Andrew Moss, English & Foreign Languages
- Dr. Jocelyn Paceb, Ethnic and Womens Studies
- Dr. Da'an Pan, English & Foreign Languages
- Dr. Nestor Ruiz, Economics
- Dr. Tara Sethia, History
- Dr. Ann Stabolepszy, Inst. for New Dance & Culture
- Dr. Eileen Wallis, History
- Dr. Dorothy D. Wills, Anthropology

2007 FEATURED PROGRAMS AND



Faculty and students at a dialogue with Rajmohan Gandhi



Prof. Anthony Parel speaking on Gandhi as a Man of Prayer and Action



Faculty and community leaders with Rajmohan Gandhi and Usha Gandhi



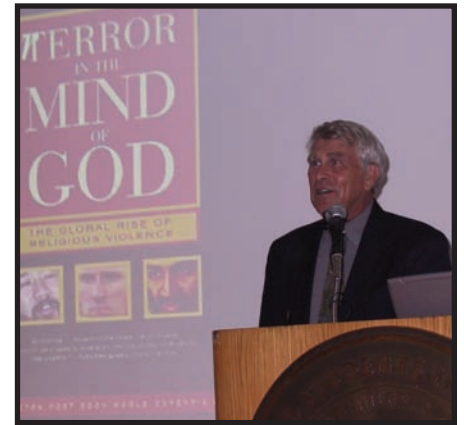
Bhajan Recital: from the left are: Abhiman Kaushal on *tabla*; Prasad Upasani and Sarkia Ravindran, vocalists; and Hiren Majmudar on harmonium.



Dr. Anil Sadgopal (at the head of the table) in conversation with faculty & community



Kathryn Djuallah singing, "Lead Kindly Light"



Prof. Mark Juergensmeyer shares his insights on "Nonviolence in the Time of Terror"



Srimati Kamala delivering a lecture on Gandhi's Truth and Ahimsa



A Meditation Retreat with Dr. B. Alan Wallace

EVENTS OF THE AHIMSA CENTER



Mr. R. Gopalakrishnan, Executive Director, Tata Sons, leads the first executive dialogue, The Real Purpose of Business

New Perspective on Gandhi for a New Century: A Dialogue with **Rajmohan Gandhi**, February 2.

Impact of Globalization, Gandhi and the School Education in India. A Conversation with **Anil Sadgopal**, June 23.

Gandhi, Nonviolence and 21st Century Curriculum: A Summer Institute for K-12 Educators, July 15-28.

Teaching Truth & Ahimsa: The Gandhian Initiatives. A Lecture by **Srimati Kamala**, July 15.

Gandhi: A Man of Action and Prayer. Public Lecture by **Anthony J. Parel**, July 21.

Spiritual Songs from Gandhi's *Ashram BhajanaVali*: A Bhajan Recital by **Sarika Ravindran** and **Prasad Upasani** accompanied by **Abhiman Kaushal** and **Hiren Majmudar**, July 21.

Nonviolence in the Time of Terror: A Dialogue with **Mark Juergensmeyer**, July 26.

Balancing the Heart and Mind: A Meditation Retreat with **Alan Wallace**, August 11-12.

The Real Purpose of Business: Ahimsa Executive Dialogue with **R. Gopalakrishnan**, September 8.

The Power of Love: Daga Family Public Lecture by **A. T. Ariyaratne**, October 27.

From Violence Against Women To Affirming Life: A View on Women and Health in India. Dialogue with **Mira Dakin Sadgopal**, November 8.



Dr. A. T. Ariyaratne delivers the Daga Family Public Lecture, The Power of Love



The Daga family with Dr. A. T. Ariyaratne



Dr. Mira Dakin Sadgopal in dialogue with faculty and students

EDUCATION ABOUT NONVIOLENCE IN K-12

Editorial by Christian Bracho



Integrating Ahimsa with Standards-based Curricula

With expansive standards-based frameworks sometimes defining the content of every lesson, and high-stakes testing looming at the end of every school year, it can seem that there is no room for ahimsa

in public schools. This was the challenge for the teachers who attended the Ahimsa Center's K-12 Teacher Institute on Nonviolence and Social Change. Yet many teachers found that, regardless of their subject areas or grade levels, there were numerous means to integrate ahimsa into standards-based curriculum. Some teachers utilized inter-disciplinary approaches to lessons, while others deepened a curricular unit by bringing in related texts and/or media. As a result of the teachers' work in that Institute, the seemingly impossible task of integrating ahimsa with standards-based curricula was achieved.

The articles by Ahimsa Fellows in this section of the Ahimsa Center newsletter illustrate the potential connections teachers can make to ahimsa using their standards-based textbooks and materials along with classical and modern texts related to nonviolence. For example, English teacher Nicole Meylor supplemented a unit on "Wisdom Literature" in a senior textbook, deepening students' understanding of Buddhism and Hinduism with lessons on meditation. At Kraemer Middle School, math teacher Amita Desai used the mathematical concept of exponential power to help students comprehend the power they possess as individuals, and especially as a group, to affect change. Social studies teachers Heather Penrod and Benoni Pantoja both used excerpts from texts like the Dhammapada and the Bhagavad Gita, along with readings on or by Mahatma Gandhi, to facilitate students' application of the principles of nonviolence to their own lives.

The diversity of these lessons demonstrates K-12 teachers' capacity to develop meaningful connections to ahimsa in their pedagogy. The universality of ahimsa provides entry points into all curricular areas and grade levels, allowing teachers and students alike to discover the infinite connections between the spirit, the community, and the environment.

Christian Bracho is an English department chair and teacher mentor in the Hacienda La Puente Unified School District.

The Power of "One"

By Amita Desai

In a world that seems to be preoccupied with violence and war, how do we bring the lesson of nonviolence as an empowering value to our students? That is the question that plagued me as a middle school teacher. At the Ahimsa Center Institute, I was inspired to create a lesson plan that met both math standards and taught the valuable lesson of nonviolence.

In this lesson, students investigate the exponential power of a unit in several modalities and transfer the concept to real life experience and commitment. Using at least 3 different numbers, students create a mathematical model of the exponential power of a number. Students then use manipulative material to explore the concrete model of the power of a number (e.g., grains of rice doubled, each square of a chess board). They expand the connection of the power of a unit to the realms of science, history and character-building. This is achieved through a discussion about the exponential power of a historical event, a personality, an idea, a scientific fact, or a word such as "ahimsa" and "satyagraha." Each student then writes a personal commitment statement that reflects the collective brainstorming, focusing on his/her personal power to maintain nonviolence. We end by applying the notion of individual power through the creation of a classroom quilt called "everyone counts," with each student creating one piece of the quilt with his/her personal statement on promoting "respect and responsibility" in the classroom community. This allows them to fully understand Dr. Martin Luther King's idea that "we are all woven together in a single garment of destiny."

There are several questions a teacher may want to consider in teaching this lesson. Students may ask themselves, "What is the collective scope of every mathematical unit? How does this math concept apply to my life? How does each individual force become a collective power?" After the lesson, students may want to reflect, or write on, these further questions: "Is my voice valid? Does it count? Does it have a value? How do my thoughts/words/actions affect others? All of us? Me?" Lastly, students may need to ask themselves, "As a child, do I have the strength to affect change in my environment?"



Amita Desai is a math teacher at Kraemer Middle School in Placentia, CA.

The Power of Peace

By Benoni Pantoja

I teach a 9th grade Ethnic Studies course and constructed a curriculum on social justice and multicultural education. One of the lesson plans developed is entitled Nonviolence and Social

Justice—The Power of Peace. This unit introduces students to Gandhi's concept of ahimsa. It allows students to discuss, analyze and deconstruct the ideas of nonviolence versus violence through a three week instructional plan.

At the beginning of the unit, we contrast the concepts of violence versus nonviolence.

After discussing the terms and evaluating the cost of violence, we analyze violence in the media, turning to songs that portray messages of peace, unity and social justice. One contemporary song we analyze is "Where is the Love" by the Black Eyed Peas. Students then select a song with lyrics that promote social justice and write an explanation of the song's message. We end by comparing and researching four philosophical texts- the Bhagavad Gita, the Dhammapada, the New Testament, and Saman Suttam- and four different social justice leaders: Mohandas K Gandhi, Martin Luther King Jr., Cesar Chavez, and Aung San Suu Kyi. Through this investigation, students see the universal connections and struggles we all face in standing up for human rights.

Overall the implementation of this lesson was a success. The students were engaged, challenged and involved. The other day, I was walking down the hall and one of my former students blurted out "Ahimsa, right?" I smiled, enjoying that my Human Rights unit had left a lasting impression on this young man's mind.

Benoni Pantoja is a teacher at Animo South Los Angeles Charter High School in Los Angeles.

Applying Ahimsa to Daily Life

By Heather Penrod

As a result of my participation in the Ahimsa Teacher Institute, I created a unit for my World History classes that not only covers the California State Standards about the age of imperialism, but also provides insight into the concepts such as ahimsa, compassion, courage and forgiveness which inspired nonviolent protests against imperialism and racism.

One lesson in the unit explores the familiar concepts of love, compassion and non-violence, showing that they are common to many world religions, not just in the teachings of Christianity. As an introduction/warm-up to the lesson, students read quotes from the *Bhagavad Gita*, *Saman Suttam* and the *Dhammapada*. Students share their favorite quotes, explaining the meaning and significance of the quotes offered. After the class views a scene from the film *Gandhi*, depicting the resistance in South Africa, and respond to several questions, they review Gandhi's "Some Rules of Satyagraha," analyzing and evaluating the effectiveness of this method. As homework, students keep a daily anger/conflict journal and describe any conflicts they experience during the course of the day. Their task is to take one of the quotes they chose from the above mentioned texts and demonstrate its application to the resolution or minimization of a conflict, recording the result of such application in their anger/conflict/compassion journal.

This lesson proved to be the most successful of all the lessons in this unit. Students were intrigued by the readings, and I was pleasantly surprised when my class asked for their own copies to keep. All the students completed their journals (a 100% completion rate!). Students even requested an extension of this assignment so that they could continue their journal writing. What made this assignment so powerful was the connection the students made to the primary source material, incorporating the nonviolent concepts as they wrote about their daily lives. In this way nonviolence became a very personal and memorable experience for each of them.

Heather Penrod is a social studies teacher at Reseda High School in Reseda, CA.

Teaching Nonviolence through Meditation

By Nicole Meylor



In my role as a senior English teacher, I have looked for new ways to incorporate nonviolence into my classroom. I found the opportunity when we did a unit from the

senior textbook on "Wisdom Literature," which connected excerpts from the Koran and the Bhagavad Gita to readings like the Analects of Confucius and the Tao Te Ching. In our study we described the bonds we share as human beings and recognized a common foundation of all religions- to find happiness through good and moral being. Students responded with great enthusiasm to the content of this unit, and asked me to deepen their understanding through further exploration of Eastern religions and practices.

One way I expanded this unit on "Wisdom Literature" was to delve into meditation, helping students understand its connections to ahimsa or nonviolence. As an optional exercise, I led them in a brief meditation, with many of my students giggling at first, giving away some of their uncertainty and skepticism. Suddenly, however, my room became miraculously silent- 36 high school seniors with their eyes closed, meditating for a full ten minutes. This exercise generated even more student interest, leading me to contact the Hsi Lai Temple for collaboration on this unit. A few weeks later, I gave students the option to participate in a standing, sitting, and walking meditation led by a Buddhist nun from the temple. She described meditation's benefits in relation to academic success and nonviolent resolution, and engaged students in a dialogue about her attire and lifestyle. It was a day I will not forget, and neither will my students. I know this because during a fire drill my 6th period seniors decided they were going to go outside to our assigned spot, and, in the midst of all of the chaos going on, my students, my little

peace-seekers, sat together as one and meditated without shame.

Nicole Meylor is an English teacher at Los Altos High School in Hacienda Heights, CA.

Integrating Gandhi

By Michele Milner

After two weeks of being immersed in Gandhi studies at the Ahimsa Center Institute, I was looking for an opportunity for introducing Gandhi to Sequoyah, a Kindergarten through 8th grade school in Pasadena, where I teach Spanish. I came to our first staff meeting of the year, effusive about the Gandhi Institute and offered to support any teachers interested in Gandhi's teachings. I also had ready the curriculum I created as part of the fellowship. However, the search to disseminate the essence of Gandhi at a school level continued.

The celebration of Martin Luther King, Jr. (MLK) at our school presented the perfect bridge for introducing Gandhi and the idea of nonviolence to the school. In my speech at that event I focused on the connections between Gandhi and MLK and how their legacies have informed my life. I underscored the significance and benefits for school children of the Gandhian tools of nonviolence which may allow them to face challenges in their lifetime from playground bullies to issues such as sustainability, wealth distribution, and impact of war.



Kindergarten through third grade students talk about how to manage anger with Ahimsa Center Fellow, Michele Milner.

During the event, many of my teacher-colleagues joined in, linking their curriculum to ideas of nonviolence. We then decided to discuss Gandhi and nonviolence in groups of students divided by age.

With the youngest students, we discussed what we do when we are angry and do how to avoid violence? We focused on using our breath as a tool to accepting and transforming our feelings. With the older students, we watched a moving digital story by Christian Bracho, from the Ahimsa Institute, called "The Way You Dream" in which he linked Gandhi, Martin Luther King, Jr. and Thoreau's ideas of nonviolence.

The Junior High students created and performed a conversation between Gandhi and Martin Luther King, Jr. (in Spanish) in which they talked about issues from Khadi and the loincloth aesthetics to the Iraq war.



Sequoyah students share a paper chain documenting acts of kindness.

Students and teachers alike embraced the idea of nonviolence through singing We Shall Overcome, listening to a gospel choir, exploring differences between Martin Luther King, Jr. and Malcolm X, and creating a paper chain link documenting their own acts of kindness.

Nonviolence is now part of our school vocabulary, wending its way into our culture, shaping our thoughts, and integrating Gandhi into our lives.

Michele Milner teaches Spanish at Sequoyah School in Pasadena, CA.

Jain Center of Southern California Hosts Fellows from 2007 Ahimsa Institute



NONVIOLENCE AND THE COMMUNITY



Editorial by
Anila Strahan

Life in our global society is fast, and is getting faster. The digital age is shrinking time and space. Not too long ago, when we wanted to know the time of day, we could look at our watch

and see the second hand sweep across the dial. But things have changed. Now even with our digital watches and gigabytes of computer memory, we are finding it hard to keep up. Most of us are working harder and longer, and worrying about the things we need. And just when we see a glimmer of light, and hope that we can see the end of the tunnel, the all pervasive media with its barrage of glitz and glamour entices us with advertisements and things we believe we must have. And when our conscience gives a little twinge, we feel guilty. With our attention externally focused, we keep grasping for more and more things. Still life seems uncertain, and we sense that something is missing because we don't feel happy. With our minds in this chaotic state, it is easy to become intolerant and angry, and to lash out at others with words that hurt, and with weapons that kill.

The true purpose of life, the Dalai Lama tells us, is to be happy. But when the preoccupations of daily life keep us distracted, how can true happiness be achieved? I believe we need to direct our gaze to the inner-self, and to pay attention to what is going on in our minds. We spend so much time competing with others, judging others, and doubting others, but we spend no time to find out who we are. The sages tell us to "know thyself and the true source of happiness that is within you will be revealed."

The authors of the the following articles in the community section share their insight for connecting with the inner-self to achieve compassion, love, caring, non-violence, and happiness. Paying attention to the inner-self we learn that our actions are directed by our thoughts, and our thoughts get entangled in our emotions. Directing our gaze within can help us to stabilize our emotions, and improve our practice of ahimsa—non-violence in thought and action.

Anila Strahan worked as Program Manager for NASA. Her most recent work for NASA was as Program Manager at the NASA Technology Commercialization Center at Cal Poly, Pomona. She is currently completing her doctorate in Organizational Leadership at La Verne University, La Verne, CA.

Gandhi at the Speed of Thought

By Sarika Ravindran

I was first introduced to Mahatma Gandhi at the age of 11 from my maternal grandfather, who was a dedicated Gandhian. He and many like him had learned and lived Gandhi's way of non-violence, compassion, tolerance and forgiveness. I was told as a child that the ideas of Gandhi take a lifetime to practice. It is a slow and simmering process. But once it begins to boil over, it becomes an unstoppable juggernaut; spilling over and influencing space and activity around it. Did it not influence an entire nation in one generation and then sever- al others after it?

What I recall from reading Gandhi's autobiography, *My Experiments with Truth*, are the lines, "I have nothing new to say. Truth and Ahimsa are as old as the hills." Indeed, so old are they that we might have learned to circumvent and look around or beyond them today, toward answers that provide more instant results.

In this moment, we're essentially a world culture that's looking more outward rather than inward. I'm looking for a car that drives faster than the one I drove yesterday, or a chip that processes information faster than the one I used the day before. Of course, I'm not looking to become better than the person I was yesterday, or calmer than I was the day before. There are many others like me. We're in a club that's being trained to breathe faster, use "shrttr wrds" to get across our messages, get "instant credit reports," and generally have more things done while we're having a go at life. Now we prefer faster cars to take us places, not our strong feet to get there.

Ahimsa Center programs offer one more chance for us to revisit the ways that we've been trained to think as a generation. It offers our children a chance to write better things on a slate that is cleaner. Like us, they are being trained to produce faster results. That is the nature of the beast today. Imagine for a moment therefore, if they were trained to craft emails of compassion, build web-sites of tolerance, blogs of peace, and support technologies that build on truth. Imagine a world where non-violence and compassion are not just practiced, but practiced faster! Could there be a double whammy sweeter than that?

The Ahimsa Center is a tool that offers to turn up the heat on a simmering philosophy. It offers us an opportunity to go back and visit the hills.



Sarika Ravindran holds a Master's in Strategic Public Relations from USC's Annenberg School of Journalism. She is a keen student of Hindustani classical vocal music and currently trains under the eminent classical vocalist, Smt. Lakshmi Shankar.

KARUNYA

Coomi B. Sing, Ph.D.



Dr. Coomi B. Singh is a sociologist and founder member of an NGO called PASSAGES which focuses on the physical, mental, legal and social issues pertaining to women, especially breast cancer patients. She is also a poet and a writer.

Various techniques help us to understand our true selves. Meditation, breath awareness, visualization are some such methods. In my journey to discover my soul or spiritual self, I found a true friend. I share with you a poem I have written and which is very close to my heart. I have named the poem (and my spiritual self) 'Karunya' which means compassion and wisdom.

Karunya, my eyes see your beauty,
my heart feels your pure joy.
Your truth, purity and love,
are like an eternal flame;
a light that burns within my heart.
You are the most divine thing
that I have seen on earth.

Karunya, the time you spend with me
daily, when I meditate,
I gratefully acknowledge.
Being with you is ecstasy!
A mortal, I cannot express my love;
you are radiance, light and air.
Your transparent purity moves my heart.

Karunya, in that magnificent garden,
our sanctuary, you come to me,
bringing your wisdom and experience
of thousands of years...
your message, guidance and peace.
My heart swells with love for you,
and you will help as I walk this earth.
Karunya, I know that you will never
leave me.

I trust your wisdom and your love.
You are the purest part of me;
you are my essence, my soul.
If only I could be like you!
You nurture me with your devotion,
I am comforted, I am safe.

Nonviolence of the Mind: Insights from the Jain Tradition

By Aidan Rankin, Ph.D.

Jainism is a philosophy of balance. It emphasizes equality, but regards every life as unique, individual and sacred. It confers rights on all beings (not just humans), but stresses the responsibilities conferred by intellectual and spiritual maturity. And although each life is unique, all of life is interconnected, so that in the words of Mahavira, the twenty-fourth thirthankara of the Jains, "non-violence to all beings is kindness to oneself."

This quest for balance extends to the way we formulate ideas. The Jain concept of *anekantavada*, or many-sidedness, recognizes that we are all on a journey to discover the truth and that the more dogmatic one is the farthest from arriving at truth. Like a summit of a mountain, truth can be reached by a variety of paths. It is like the clear light of a diamond viewed through many facets. However, unlike much of post-modernism, *anekantavada* acknowledges that objective truth exists, but is approached through humility rather than certainty.

In the Western context, *anekantavada* challenges the adversarial approach to politics, for example 'left' versus 'right', 'pro-choice' versus 'pro-life,' and the foreign policy of 'either you're with us or against us.' In an inter-dependent world, surely it is more genuinely practical to take a more holistic view of a political or social problem, rather than adopt the polarized positions that lead to the use of force. Peace is not just the absence of war, but the nonviolence of the mind.



Aidan Rankin is the author of The Jain Path: Ancient Wisdom (Winchester, Washington DC: O Books, 2006). In this book Dr. Rankin examines the relevance of Jain values, especially ahimsa, to the

problems of social conflicts and the issues related to the environment and the global warming. Book is available at www.o-books.com

India: My Experience in Compassion and Peace

By Alexandra Mara Pulst-Korenberg

I desperately wanted to be compassionate, but as hard as I tried, I felt I always fell short. Stuck in a competitive college environment, it seemed that being selfless was a surefire way for me to fall behind the pack in the race to be the best of the brightest. I was unfulfilled and unhappy. It was in my junior year of college that I came in contact with India. In my quest for compassion, this gave me the chance to get away from what I was, and to emerge as a person pursuing love and caring. But as my mom wisely suggested, my journey began long before I boarded the plane.

I had little idea of what I could do in India. Therefore, when I got there, I relied largely on others to show me the way. People were extremely generous, some of whom I had only known for a few days. They spent hours talking to me to help me find what would help me in my search, and to connect me with others who could help. One of them even called his family and friends all over India to plan my stay with them. I had my first lesson in compassion. Throughout my time in India, I relied on the generosity of those who didn't know me at all. I was truly welcomed with open arms by people.

These people and their selfless actions taught me that it is possible to give without expecting anything in return. I learned that altruism exists. I saw the inner happiness of those who are altruistic, and experienced the glow and



warmth that radiated not only outward but also within. Those who give are infinitely happier than those who don't.

I used to get frustrated when I saw classmates slandering a fellow student or shunning someone because they didn't have the right friends. I used to figuratively smack them in the face with my disapproval and treatises on what was moral. It made me angry that people did heartless things without a second thought. But I couldn't have been further from the truth with my moral policing.

Gradually during my journey, I realized that being the recipient of such generosity and coming in contact with people who have the strength to be beacons of good in a morally gray world was the path to compassion. Experience is not just the best teacher, it is the only teacher that can inspire us to change. Not only does experiencing selflessness show people that being good is possible in a world full of suffering, it also gives them a path to follow and hope that others will follow too.

It is my resolve to be a positive force in people's lives. Force is not a teacher, and compassion cannot be shoved down throats—it is imbibed through every pore on your skin. Being compassionate is the only way hatred, anger, and jealousy will abate; it is the only way those who are full of negativity will realize their sorrow; the only way we will achieve peace. Keep giving.

Alexandra Mara Pulst-Korenberg is completing her undergraduate degree at Yale University.

NEWSWORTHY

MUSIC: AN INSTRUMENT OF SOCIAL UPLIFTMENT

By Louise Ghandhi



Over 400,000 Venezuelan children, their families and communities have been touched by the baton of Jose Antonio Abreu. The baton is a musical one, Abreu an economist and musician, who founded a radical, government funded, music education program for the underprivileged in 1975, the National System of Youth and Children's Orchestras of Venezuela, or El Sistema (the System). Children, 90% from poor backgrounds, all receive a free, intense musical

training as early as the age of 2 and participate in one of the ensembles, orchestras or choirs spread over 120 centers in the country. The results, musical and social, are prodigious.

"Essentially a project for human development" as Abreu characterized it, "the goal is to rescue the children." Los Angeles Philharmonic Association President Deborah Borda was moved to tears when she visited Caracas to see the System first hand. "We are talking about taking kids who are literally living on the street and changing their lives." She calls Abreu "the Mother Teresa of music."

Rescue children the System did. One gave up a life of arrests for armed robbery and drug offences once given a clarinet: "it felt much better in my hands than a gun." Another, the charismatic Gustavo Dudamel, now 26, was recently selected as director of the Los Angeles Philharmonic Orchestra. He says: "many of the boys from my class went on to become involved in drugs and crime. Those who played music did not."



Jose Antonio Abreu is the winner of Canada's 2008 Glenn Gould Prize.

Abreu who has received many awards, including UNESCO's title of "Ambassador for Peace" and the "Right Livelihood Award", elaborates: "For the children that we work with, music is practically the only way to a dignified social destiny. Poverty means loneliness, sadness, anonymity. An orchestra means joy, motivation, teamwork, the aspiration to success. It is a big family which is dedicated to harmony, to those beautiful things which only music brings to human beings."

The System, cited as "a beacon of hope in a troubled world" and "an outstanding example of poverty reduction," is spreading to other countries. In Los Angeles, the Philharmonic has initiated musical-social projects in collaboration with Abreu who is developing networks of orchestras under UNESCO's interdisciplinary project "Toward a Culture of Peace."

Dudamel, the newest international rising star in classical music, is of the same spirit: "Music is all about harmony, but it's not just about harmony of the music itself, it's the need for harmony in the people who play the music together."

Louise Ghandhi teaches History and Geography at Pasadena City College, Glendale Community College and Citrus College.

ABOUT THE AHIMSA CENTER

Established in 2004 in the College of Letters, Arts, and Social Sciences at California State Polytechnic University, Pomona, the Ahimsa Center is focused on interdisciplinary teaching and learning about nonviolence and its practical applications at personal, interpersonal, societal, national and international levels. Educational and outreach initiatives of the Center facilitate an understanding of ahimsa as a positive force informing the ways of thinking as well as living.

The Center provides an institutional forum to innovatively serve and foster synergistic interactions among many important stakeholders. Educational initiatives of the Center, such as

the establishment of the Nonviolence Studies Minor on our campus, help students acquire an appreciation of nonviolence at intellectual and practical levels. To integrate in the K-12 curricula an interdisciplinary understanding of nonviolence and nonviolent social change, the Center has launched a fellowship program for the K-12 educators and offers summer institutes for them. Finally, for the benefit of the larger community, the Center organizes conferences, symposia, lectures, dialogues, workshops, and special events focusing on a deeper understanding of nonviolence as a way of life.

The Center is playing a pioneering role by fostering a vision in which each individual is an

important player in building and sustaining a culture of nonviolence. It is a vision for cooperation and collaboration among fellow human beings on the basis of mutual respect, trust and self-restraint. It is a vision where one sees that any violence inflicted on others is a violence inflicted on oneself.

Ahimsa Center

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UPCOMING PROGRAMS OF THE CENTER

Dialogue with Rajashree Birla Gandhi's Ideal of Trusteeship: The Role of Business in Society

April 27, 2008, 2:00-4:30 p.m.

What did Gandhi mean by his ideal role of trusteeship for business leaders? How can his ideal of trusteeship serve as a source of inspiration and guidance for today's business endeavors in the domain of corporate social responsibility? Mrs. Rajashree Birla will address these important and timely issues, and will share with us her vision of the proper role of business in society.



Rajashree Birla is a pacesetter in the area of corporate social responsibility. She chairs the Aditya Birla Centre for Community Initiatives and Rural Development, the apex body responsible for development projects

and social welfare work across 40 companies in the Aditya Birla Group. The Centre's work covers more than 3700 villages with 7 million people, and involves running 41 schools and 16 hospitals. She is also on the Boards of Directors of all the major companies of Aditya Birla Group in India, Thailand, Indonesia, Philippines and Egypt. Mrs. Birla has received numerous awards and honors for her community and philanthropic activities and serves on the boards of several major organizations. Birla family had significant involvement in India's independence movement and was a major supporter of Mahatma Gandhi's nonviolent campaigns against the British rule. The family continues to actively support Gandhian institutions and initiatives.

For more information including registration visit:
www.csupomona.edu/~ahimsacenter/

Hamilton and Denise Brewart International Conference on Nonviolence Rediscovering Gandhian Wisdom: Building a Peaceful Future October 17-19, 2008

The conference will highlight the urgent need to rediscover Gandhian wisdom grounded in Ahimsa and Truth to help us chart a more peaceful and more harmonious human future. This conference will bring together from all around the world leading Gandhian scholars and exemplars of Gandhian values.

Collectively we will celebrate Gandhi's gifts to humanity, and explore how we can apply his wisdom to find enduring solutions for the vexing political, social and personal problems we face.

The lessons derived at the conference will be vital for fostering a culture of nonviolence, and provide a major impetus for education about nonviolence in schools and colleges.

The special significance of the conference lies in its timing which is close to two important centennials associated with Gandhi's life and work. In 1907 Gandhi first launched his revolutionary satyagraha campaign in South Africa, and in 1909 he wrote Hind Swaraj--widely regarded as his seminal work, which argues for a civilization based on values such as non-violence and truth.

Inspired by the soul force, satyagraha became Gandhi's modus operandi for combating political oppression and socio-economic injustice. Several movements in the twentieth century followed the Gandhian paradigm and some are continuing to do so in different parts of the world.

The roster of distinguished scholars and practitioners featured in the conference includes:

- Rajni Bakshi.** Independent scholar and Journalist, author of *Bapu Kuti*, Mumbai.
- Akeel Bilgrami.** Johnsonian Professor of Philosophy, Columbia University.
- Charles R. DiSalvo.** W.A. Potesta Professor of Law, West Virginia University.
- Rajmohan Gandhi.** Biographer and grandson of the Mahatma, Professor at the University of Illinois, UC.
- Vibha Gupta.** Director, Rural Women Technology Center, Magan Sanghralaya Samiti, Wardha.
- Prasad Kaipa.** Executive Director, Center of Excellence for Leadership, Innovation and Change at ISB.
- Bernard LaFayette, Jr.** Director, Center for Nonviolence and Peace Studies, University of Rhode Island.
- Nipun Mehta.** Founder, Charityfocus.org (a volunteer organization).
- James O'Toole.** The Daniels Distinguished Professor of Business Ethics, Denver University.
- Anthony Parel.** Professor Emeritus of Political Science, University of Calgary.
- Joseph Prabhu.** Professor of Philosophy, California State University, Los Angeles.
- Samdhong Rinpoche.** Prime Minister (Kalon Tripa) of Tibet and Professor, Dharamsala.
- Lloyd Rudolph.** Professor Emeritus of Political Science, University of Chicago.
- Susanne Rudolph.** William Benton Distinguished Service Professor of Political Science, Emerita, University of Chicago.
- Anil Sadgopal.** Former Dean, School of Education, Delhi University; and Social Activist.
- Nirmal Sethia.** Professor of Management and Human Resources, Cal Poly Pomona.
- Tara Sethia.** Professor of History and Director of Ahimsa Center, Cal Poly Pomona.
- Savita Singh.** Director, Gandhi Smriti and Darshan Samiti, New Delhi.

For more information including registration visit:
www.csupomona.edu/~ahimsacenter/

BECOME A MEMBER OF THE AHIMSA CENTER TODAY!

The two-year membership will include admission to regular public events and to a world-class conference on Gandhi in 2008, plus discounted admission to special events. For more information, visit the center web site:

www.csupomona.edu/ahimsacenter or call 909-869-3868, or email ahimsacenter@csupomona.edu.