



# AHIMSA CENTER

NONVIOLENCE IN THOUGHT AND ACTION

[www.csupomona.edu/ahimsacenter](http://www.csupomona.edu/ahimsacenter)

2010  
NEWSLETTER

## FROM THE DIRECTOR

Greetings to seekers and supporters of ahimsa!

Nonviolence. We champion it. We commend it. Often, we celebrate it.

Violence. We denounce it. We deplore it. At times, we deny it.

And yet, violence, it would seem, is becoming more ubiquitous, more unceasing, and more undeniable than ever before. For reversing this trend, the key is education.

Ahimsa Center's initiatives and programs are all aimed at education, formal and informal, that inspires us to eschew violence, and embrace nonviolence.

Contributions and stories in this newsletter testify to the difference such programs are making in the lives of students, teachers and citizens alike. They serve to remind us how all of us can participate in acts of compassion, kindness, forgiveness and tolerance, and cultivate a life grounded in ahimsa.

This newsletter brings you glimpses of Center's accomplishments over the past two years and previews some of its upcoming programs.

On behalf of the Center, I wish to thank our sponsors for their kind support, our speakers for their words of wisdom, the members of the editorial team for their

service, and contributors to the newsletter for sharing their sentiments and insights. I invite all our readers to continue participating in the Center's programs.

*Tara Sethia is Professor in the History Department at Cal Poly Pomona*

## University Honors Ahimsa Patrons



Ahimsa Center's leading sponsors, Hamilton and Denise Brewart (center) were recognized by the University President, Dr. Ortiz (left) and the Center Director, Dr. Sethia (right) at the Center's biannual conference named after the Brewarts, Rediscovering Gandhian Wisdom: Building a Peaceful Future.

The conference brought top national and international Gandhi scholars and activists to campus. Selected research papers from this conference will be published by Penguin Publishers.

## International Conference on Nonviolence and Sustainability

November 12-14, 2010

Ahimsa or nonviolence is the experience of oneness with others and nature. Center's fourth international conference will feature wide-ranging scholarships and experiences to illuminate the relationship between ahimsa and sustainability from multiple perspectives.

The ecological challenges associated with sustainability are often seen as a warning for an imminent crisis. But these challenges can also be taken as an invitation to reflect on how and what we think of ourselves in the context of our environment, rethink our current ways of living, and marshal the transformative power of nonviolence in building a sustainable future.

For conference details, including speaker bios and registration information, visit center's web site.

This conference is named after



Center's Ahimsa Sponsors Pravin and Sudha Mody.

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### Editorial Board

Executive Editor: Tara Sethia  
Higher Education: Anjana Narayan  
K-12 Education: Christian Bracho  
Community: Louise Ghandhi  
Newsletter Layout : Emily Nguyen

**Deadline for Submissions for Next Issue: December 1, 2010.**

## CENTER HOSTS RAJASHREE BIRLA

A leading corporate philanthropist and a distinguished humanitarian from India, Rajashree Birla, spoke at Ahimsa Center, Cal Poly Pomona on the topic, "*Gandhi's Ideal of Trusteeship: The Role of Business in Society.*" In her talk she examined Gandhi's ideas of trusteeship and its significance for inspiring modern day corporations in shaping their corporate social responsibility. Given the rash of corporate follies we have been witnessing, hers is a most timely message.

Mrs. Birla chairs the *Aditya Birla Center 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* (ABG). The Center's work covers more than 3700 villages with 7 million people, and involves running 41 schools and 16 hospitals. She serves on the Boards of several ABG companies in India, Thailand, Indonesia, Philippines and Egypt. She also serves as the chair of the Federation of Indian Chambers of Commerce and Industry (FICCI) Committee on Corporate Social Responsibility. She is co-chair of the advisory board for the Habitat for Humanity-India. In the role of an advisor or a trustee she has led, guided and supported a number of major educational, cultural and community service organizations. She has received numerous awards and honors for her community and philanthropic activities.

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.



Mrs. Birla was welcomed and recognized for her humanitarian and philanthropic activities by the university President, Dr. Michael Ortiz (above).

The Center thanks the leading sponsors of the event, Ravi and Vandana Tilak. Mr. Ravi Tilak greets Mrs. Rajshree Birla with flowers (below).



Ahimsa Center sponsors with Mrs. Birla at the lunch hosted in her honor

## Sponsorship Opportunities

Several sponsorship opportunities are available, including opportunities for naming a public lecture, a conference, and the Ahimsa Center. In addition to these, the center welcomes donations in any amount.

If you are interested in exploring how you can get involved with the Center or wish to donate to the Center, please call: (909) 869-3868.

## EDUCATION ABOUT NONVIOLENCE IN K-12

By Christian Bracho



According to Gandhi, "Real education consists in drawing the best out of yourself." I believe Gandhi would agree with the idea that it is not only the student who

needs to draw out the best of him or herself to achieve "real education"; teachers must do so as well.

The articles by K-12 Educators in this section demonstrate how their experiences at the Ahimsa Center Summer Institutes impacted their personal and professional journeys to nonviolence. Shalom Montgomery and Michele Milner both articulate how ahimsa informs their curriculum and instruction. Quixada Moore-Vissing's account illustrates the potential for ahimsa to deepen students' understanding of nonviolent struggles throughout history. Language Arts coach Leila Joseffer reminds us that even brief exposures to nonviolence can have long-lasting impacts on students, and Vikas Srivastava's piece is a passionate call to action for educational reform that incorporates ahimsa as a guiding principle for schools. Collectively, these articles show how the Ahimsa Center fellows have drawn the best out of themselves to achieve real education for themselves and their students. They belong to a community of educators that the Ahimsa Center has fostered and seeks to expand.

In 2009 Center hosted its third institute for teachers which focused on the "Journeys of Nonviolence: Gandhi and King." For Gandhi and King Nonviolence was a lifelong journey. Teachers in the institute began their journey with nonviolence immersing in the study of Gandhi and King. The curriculum created by teachers in the Ahimsa Institutes is available on the Center's website.

*Christian Bracho is Ahimsa Fellow and currently a doctoral student in International Education at New York University.*

## What Would Gandhi Say? His Enduring Message for Students

By Leila C. Joseffer

A Gandhi doll rests on the windowsill in my classroom. Recently, one of my second grade students asked, "Does Gandhi say anything if you push his stomach?" I resisted the temptation to reply "Gandhi is not a squeak toy!" and instead replied, "No, but what do you think he would say?" One student said that "he'd say to not be violent" and another said, "he'd say that he didn't want to be thrown off the train and that people should be treated fairly." As we continued to talk about Gandhi, the students mentioned his important ideas about Ahimsa, truth, forgiveness and kindness. It had been months since I taught students lessons on Gandhi, but his thoughts and actions remained on the tip of their memory. This unscripted and unplanned moment with my students reinforced the relevance of Gandhi's enduring messages for my students about non-violence, equality and forgiveness and renewed my belief that his life and message should be integrated into K-12 curriculum.

The lessons I designed at the 2007 Institute enabled me to apply my own knowledge of Gandhi's life and message. As a result of teaching the lessons and continuing to learn about Gandhi with my students, I have witnessed how students apply their knowledge of Gandhi to their own lives and to the world. Additionally, as my students and I continue to journey together in our understanding of Gandhi, I have thought about the following:

- Children have experience with violence and imitating war through video games, army games, and pretend battles. Children need experience playing with peace and non-violent conflict resolution.
- Children understand "the rules". Therefore, they understand why it is significant for someone to break the rules in order to change them. They understand that Gandhi facilitating the Salt March or Rosa Parks refusing

to give up her seat on the bus were acts of defiance. But, they understand that resisting those rules of oppression led to the change of those laws and the creation of new laws that were fair and equal. They see that the law can be a tool for oppression or freedom depending on the intent of the law and the willingness of citizens to comply with it.

- Children will learn and act upon what we teach them. Therefore, we must teach them about truth, non-violence, forgiveness, kindness, and equality in ways they can understand and act upon. They will become the change we wish to see.
- One of the enduring messages that my students have received from studying about Gandhi, King, and Chavez as well as other leaders like George Washington Carver and Marina de Silva is that education is a critical component to becoming a successful agent for change.

My students, most of whom face challenges in learning to read, have been inspired by Gandhi and the other leaders they have learned about. They have made connections between the obstacles Gandhi and other leaders have overcome and the obstacles they face in their own lives.

Gandhi's message provides inspiration to live in a non-violent and truthful manner. It also provides hope to my students that, with perseverance, they can meet their goals and contribute to creating a society based on the principles advocated by Gandhi.



*Leila Joseffer is the Language Arts Specialist for grades K-2 at the Winn Brook School in Belmont, MA.*

## Ahimsa on My Mind

By Michele Milner



How does ahimsa move into the classroom when violence can otherwise lurk so largely in students' lives? I teach at a very peaceful school where there are seldom fights, respect reigns, and students learn in relaxed, yet engaging ways. Nevertheless, there is a certain fascination with violence; I am privy to student conversations about violent video games, movies, guns and fictional stories rife with killing. This is not surprising if one considers a theory of interconnectedness that posits a butterfly flapping its wings in the Andes can have an effect upon a child in Los Angeles. Students are not immune to the war, killing and fear of our times. Yet, how do teachers create space for recognition of our landscape and a respite from it?

Not surprisingly, Gandhi had something to say about this. Dr. Anil Sadgopal delivered the message at the Rediscovering Gandhian Wisdom conference: he stressed the importance of productive work that fosters "pride in all of India, as well as an integrated and relevant curriculum." Furthermore, he pointed out "the importance of the social functions of a critical pedagogy where marginalized children can find dignity and strength and take a proactive role in social change."

How we teach and what we teach? That is an age-old question. Sometimes ahimsa is a planned and methodical part of my curriculum. Sometimes discussions erupt in refreshingly spontaneous ways. Having ahimsa on the tip of my teaching tongue allows me to weave ideas in and out of our day, constantly on the hunt for relevant and integrated curriculum. Here's an example: Reflecting upon a project where students studying democracy chose empowering words and then brought the words to life through art, one student said that it is possible for a group of people with

truth on their side to find the courage to overturn another group of people nonviolently. He said that Gandhi and India were an example of this. I seized the opportunity to tell the students a story about a satyagrahic act that I had recently heard in which a man who had been protesting and fasting was eventually arrested by the police. While the officer roughly manhandled the protester, he looked up at the officer and said to him, "do you like Mexican food?" The officer, surprised, said, "yes." The protester then said that he had been fasting for many days and that when he broke his fast he was planning at eating at a Mexican restaurant, furthermore, he told the officer that he would like him to join him when he broke his fast. At this point the officer began to handle the protester more gently. The officer was won over with the generosity and kindness of his former adversary. This story prompted an otherwise elusive student in my class to share that the idea of satyagraha sent shivers down his spine.

Ahimsa can be more exciting than a video game, whether it is choreographed or at the ready, waiting for the students to push the button. With ahimsa on my mind, I can let it seep into the classroom as well as our children's lives.

*Michele Milner is a K-8 Spanish teacher at Sequoyah, school in Pasadena, CA. She is a 2007 Ahimsa Fellow*

## Ahimsa and Educational Reform

By Vikas Srivastava



In the midst of an economic crisis, rampant terrorism and global warming, we continue to overlook our most valuable resource for long-term change – public education. When will we decide to make non-violence the center of our curriculum to counter greed, hatred and irresponsibility? Of what value is education if we cannot live harmoniously with each other and our surroundings?

Imagine a society in which students learn and practice the history, theory and application of non-violence repeatedly from the age of 5 to the age of 18, year after year, across the nation, in every school – as they do English, Math and Science. Imagine a world in which youth are not only consistently motivated by the concern, "how will I take care of myself," but also, "how will I take care of the world around me?"

The truth is standards and standardized exams have come to dictate curriculum and our definition of education. We are all pressured by the state, national, district and school administration to teach to the test, so students score higher, and our school gains recognition (and under NCLB, maintain control of our schools). As a result, preparing students for the current standardized exams consumes both students' and teachers' efforts and ability to learn or teach content outside the test material. The question is, how do we prioritize the violence that affect students' social, physical and emotional world and train youth to live, act and contribute to non-violence within the constraints of the current educational structure?

Currently, numerous efforts are being made around the world to promote non-violence in k-12 education despite structural and administrative constraints. However, public education, as a whole, lacks any systematic unified vision to confront violence and promote non-violence.

The long-term solution is two-fold. First we must mandate standards-based non-violence curriculum and assessment in public schools. This approach provides consistency in content, curriculum, accountability and outcome; and prioritizes non-violence education within the current administration. Secondly, we must mandate non-violence education in teacher training. This ensures teachers are equipped to effectively incorporate non-violence into the culture, curriculum and content of the classroom.

The mandated reform and teacher training supports educators in any public

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school with the permission, structure and knowledge they need to promote, teach and practice non-violence.

We inflict uniformity where diversity should prosper. As parents, teachers, students and administrators we must demand that our schools accept the importance of non-violence in every aspect of education. Schools should not be ranked on test scores alone, but by their contribution to a livable world. Most importantly, every student who graduates from a public school should be humane as well as literate. Only when we instill non-violence in our present youth, can we expect to sustain a more peaceful future.

*Vikas Srivastava 2007 Ahimsa Fellow and teaches Audio Technology and Entrepreneurship at Canyon Crest Academy in San Diego.*

## Ahimsa in the Classroom

By Shalom Montgomery

Since I attended the Ahimsa Center hosted 2005 Summer Institute on Nonviolence and Social Change Summer Institute, I have incorporated concepts of nonviolence into my high school classroom in a variety of ways. I created lessons that expanded my personal understanding of ahimsa and allowed my students to see alternatives to the dominant worldview.

My initial focus was to bring traditionally marginal voices into my American Literature course by creating lessons around Native American writing; I then went on to team teach a lesson on slavery with a colleague and fellow attendee of the Institute.

Over the last four years, I have continued to enhance my own personal perspectives on issues related to nonviolence through attendance at the Ahimsa Center conferences and events and my ongoing relationships with other Ahimsa Fellows. These experiences and relationships

allow me to continue expanding my knowledge of scholarship outside my personal expertise.

My students have participated in activities such as guided meditation, readings from Eastern religious traditions, and scholarship related to Gandhi's life. These curricular and instructional choices have impacted my traditional junior and senior courses in ways that inspire my students to reflect about their own lives and their role in society.

One student activity involved students selecting a social issue to pursue. Issues ranged from violence toward animals, violence against the environment and violence in relationships. Students contacted individuals and companies, articulating their concerns and urging action. They felt empowered by the responses that came back as a result their engagement. One student went on to explore peaceful anarchy, creating a video arguing that it is essential for activists to use nonviolent strategies in order to work toward lasting change. In another instance, after a lesson on Gandhi, ahimsa and satyagraha, I had a student continue to write about the potential of soul force. I am always amazed that the planting of small seeds of non-violence has such power in the lives of students.

*Shalom Montgomery is an English teacher at Los Altos High School in Hacienda Heights, CA.*

## The Role of Ahimsa in American Literature and American Studies Curricula

By Quixada Moore-Vissing



After attending the Ahimsa teacher's institute in 2007, I felt empowered to integrate teachings on nonviolence into my curriculum. Because I worked in a public school with strict state standards, I had to relate ahimsa to the already established curriculum.

Gandhi's teachings fit well with my unit on Henry David Thoreau and his essay Resistance to Civil Government, better known as "Civil Disobedience." After asking students to read and discuss Civil Disobedience, Dr. Martin Luther King's "Letter from a Birmingham Jail," and excerpts from Passive Resistance in Gandhi's *Hind Swaraj*, we embarked on a project related to the readings. Each student was assigned a topic in which individuals demonstrated some kind of civil disobedience or nonviolent resistance. The goal of the unit was to trace the idea of civil disobedience through Thoreau's original definition, through Gandhi's passive resistance, and, then through the nonviolent actions of Martin Luther King, Jr. Examples of topics included Alice Paul's hunger strikes, Civil Rights lunch counter sit-ins, Vietnam War draft card burning, and the Underground Railroad. In each of these examples, brave individuals break the law because the law is unjust, and accept the persecution associated with breaking the law in order to make a statement about their cause. These actions are parallel to those of Gandhi, in which he accepted to blows or punishment given to him without striking back.

The students were then asked to evaluate they thought Thoreau, King, and Gandhi would view these historical acts of civil disobedience. Although many students found parallels in their historical event with the philosophy of Thoreau, King, and Gandhi, others argued that the writers might not approve of certain actions. For instance, one group, who was assigned the Black Panthers from the 1960s, had difficulty finding links with the philosophy of Gandhi and the actions of the Panthers. This was a good lesson – students began to understand through this exploration that not all civil disobedience is nonviolent, but, ultimately, that the nonviolent civil disobedience was more effective and powerful. In a final class presentation, students presented their historical topic to the class in a creative format.

Continued on Page 7.

# AHIMSA CENTER HOSTS TEACHER INSTITUTE, 2009

## *Journeys of Nonviolence: Gandhi and King*

Center's 2009 National and Residential Institute for K-12 Educators brought more than forty educators from all over the United States to the Cal Poly Pomona Campus for a period of two weeks, July 12-25.

The participants were welcomed by Cal Poly Pomona's Provost and Vice President, Dr. Marten denBoer and by Dr. Carol Richardson, Dean of the College of Letters, Arts and Social Sciences.

The institute focused on the theme, *Journeys of Nonviolence: Gandhi and King*. Institute was directed by the Center director, Tara Sethia, Professor of History. Featured speakers included Professor Clayborne Carson, Stanford University, Dr. Bernard Lafayette Kr. From Emory University, Dr. Luskin from Stanford University, Professor Anthony Parel, University of Calgary, Canada. Faculty from Cal Poly Pomona who taught in the institute, included Professors Andrew Moss (English), Anjana Narayan (Sociology), Janine Riveire (Music), Nirmal Sethia (MHR), and Tara Sethia (History). Dr. Karen Brzoska led the digital stories program for the teachers.

Christian Bracho and Michele Milner served as teacher-mentors for the Institute, facilitating the process of curriculum development.

The curriculum and digital stories developed by the Ahimsa Fellows is available on the Center's web site: [www.csupomona.edu/ahimsacenter](http://www.csupomona.edu/ahimsacenter)



2009 Ahimsa Fellows

### Continued from Page 6 (Moore-Vissing)

Students integrated quotes from the readings by Thoreau, King, and Gandhi into their presentations. The presentations overall were very creative, and included video games, murals, paintings, raps, and even film documentaries. The energy and enthusiasm from students toward this project speaks to the power of ahimsa in education.

*Quixada Moore-Vissing is a graduate student in the Department of Communication at the University of Illinois at Urbana-Champaign.*

## Ahimsa Fellows 2009

**Alicia Becker**, Los Osos High School, CA  
**Colleen Chan**, PS 188 Q-District 26, Region 3, NY  
**Susan Chang**, William Workman High, CA  
**Samani Charitrapragya**, Florida International Univ.  
**Jeanne Cofell**, St. John's University St. Joseph, MN  
**John Craven**, Haverhill High School, MA  
**Eve Creary**, P.S./I.S 50 Vito Marcantonio School, NY  
**Tisha Donnelly**, Windsor High School, CA  
**Carolyn Fichera**, Pentucket Regional High, MA  
**Deborah Fitzgerald**, Cobble Hill High, NY  
**Michael Galli**, Developing Virtue School, CA  
**Christopher Greenslate**, La Costa Canyon School, CA  
**Laurie Cardozo Hughes**, Oceana High School, CA  
**Alison Kennedy**, Neighbourhood House Charter, MA  
**Nicholas Todd Kuroly** Greenwich Middle School, NY  
**Jonathan Kwan**, Los Altos High School, CA  
**Wing Man Kwan**, Gil Hodges School, NY  
**Elyse Langer**, Zanetti Public Montessori, MA  
**Christine Lanzoni**, Old Post Road Elementary, MA  
**Lisa Lindstrom**, Crossroads Middle School, NY  
**Sarabeth Leitch**, Gresham High School Gresham, OR  
**Christopher Mason**, Guy B. Phillips School, NC  
**Cara McCarthy**, Neighbourhood House CS, MA  
**Susan Milan**, South Whidbey Primary School, WA  
**Reha Modi**, Wilder's Academy Charter School, CA  
**Nicholas Molander**, Burlington High School, VT  
**Jane Moore**, East Cobb Middle School, GA  
**Laura Mullen**, Joseph L. Mulready School, MA  
**Ofelia Oronoz**, Browne Academy, VA  
**Airisenne Osterreich**, Clark Avenue Middle, MA  
**Michele Pangrace**, Miles Park K-8 School, OH  
**Dina Piazza-Ramsey**, Brentwood Elementary, CA  
**Michael Pinkava**, The Isaac Remsen School, NY  
**Henry Seton**, Community Charter School, MA  
**Peggy Sia**, Palm Elementary School, CA  
**Suzannah Taylor**, International High School, NY  
**Andrew Terranova**, Westchester High School, CA  
**Mariana Toledo-Hermina**, Garinger High School, NC  
**Debra Toran**, Alvarado Intermediate School, CA  
**Samani Unnatparagya**, Florida International Univ.  
**Kristine Van Ingen**, Bardmoor Elementary, FL  
**Sarah Zimonick**, Columbus Elementary School, WI

## FEATURED SPEAKERS 2008 - 2010



**RAJNI BAKSHI** has spent the last 25 years in the fertile ground between journalism and activism – chronicling struggles for more humane and ecologically sound ways of life. Her books include *The Dispute over Swami Vivekananda Legacy* (1993); *Bapu Kut: Journeys in Rediscovery of Gandhi* (1998); *An Economics for Well-Being* (2007); *Bazaars, Conversations And Freedom* (2009). She is a trustee of Child Rights and You (CRY) and Citizens for Peace in Mumbai, India.

**AKEEL BILGRAMI** is the Johnsonian Chair of Philosophy at Columbia University, a founding member of Columbia's Committee on Global Thought, and the Director of the Heyman Centre for the Humanities. His books include: *Belief and Meaning*, (1992, Blackwell); *Self-Knowledge and Resentment* (2006, Harvard University Press); *What is a Muslim?* (forthcoming, Princeton University Press) and *Politics and the Moral Psychology of Identity* (forthcoming, Harvard University Press).



**CHARLES R. DISALVO** is the Woodrow A. Potesta Professor of Law at the West Virginia University College of Law, where he teaches litigation-related courses as well as a seminar on Civil Disobedience and the Law. He is currently completing a biography, *Mohandas K. Gandhi, Attorney at Law: From Courthouse to Jailhouse*. Recognized for his teaching excellence by the Roscoe Pound Foundation and by his students, DiSalvo has received "Professor of the Year" honor on five occasions.

**RAJMOHAN GANDHI** the grandson of the Mahatma, is currently Visiting Professor in the Program in South Asian and Middle Eastern Studies, University of Illinois at Urbana-Champaign. His books include, *Mohandas: a True Story of a Man* (UC Berkeley, 2008) *Ghaffar Khan: Nonviolent Badshah of the Pakhtuns* (Penguin 2004); *Revenge & Reconciliation: Understanding South Asian History* (Penguin, 1999); *The Good Boatman* (Penguin, 1995); *Patel: A Life, (1875-1950)*, and *Eight Lives: A Study of the Hindu-Muslim Encounter* (SUNY, 1987).



**VIBHA GUPTA** is Chairperson of Magan Sangrahalaya (Wardha), the museum of Rural Industries founded by Mahatma Gandhi. She earned her Ph. D. in Economics from Indian Institute of Technology, Delhi, and holds postgraduate degrees in Social Science from Canada and the Netherlands. She has received a number of national and international awards. She has to her credit five publications and ten films that focus on appropriate rural technologies.

**KRISHNAMMAL JAGANNATHAN** currently in her early 80s, is a Gandhian social activist and a humanitarian from the Indian state of Tamil Nadu. She is the co founder of Land for the Tillers Freedom (LAFTI). A participant in India's independence movement led by Gandhi, she was a close associate of Vinoba Bhave, had hosted Martin Luther King Jr and Coretta King at her modest home. She is a recipient of numerous prestigious awards for her vital services to the poor.



**BERNARD LAFAYETTE JR.** is a Distinguished Scholar-in-Residence at the Candler School of Theology, Emory University. A civil rights activist and an authority on nonviolent social change, Lafayette co-founded the Student Nonviolent Coordinating Committee in 1960, and led the civil rights movement in Nashville (1960) and Selma (1965). He was appointed by Martin Luther King, Jr. to be national program administrator for the Southern Christian Leadership Conference and national coordinator of the 1968 Poor People's Campaign.

**FREDERIC LUSKIN** is the Director of the Stanford University Forgiveness Project. He is a senior Consultant in Health Promotion at Stanford and an Associate Professor at the Institute of Transpersonal Psychology. He has completed 10 successful research projects on the training and measurement of forgiveness therapy. He is the author of *Forgive for Good*; *Forgive for Love*; and *Stress Free for Good*.



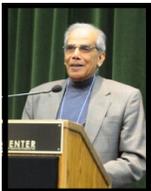
**NIPUN MEHTA** is the founder of CharityFocus, a fully volunteer driven organization started in 1999 to inspire the young IT professionals to provide free web based solutions for nonprofit organizations worldwide. Having served thousands of nonprofits, without any overhead, CharityFocus has now become an incubator of "gift-economy" projects ranging from web services to a film production company to a print magazine to a restaurant.

## FEATURED SPEAKERS 2008 - 2010



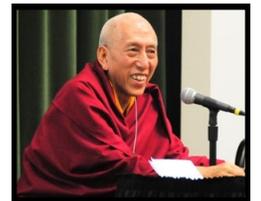
**MICHAEL NAGLER** is the founder of the Metta Center for Nonviolence Education. Previously he was a professor at UC Berkeley, where he taught a course on nonviolence for more than twenty years. He is Co-Chair of the Peace and Justice Studies Association. His books include *The Search for a Nonviolent Future*, *America Without Violence*, *Our Spiritual Crisis, Hope or Terror: Gandhi and the Other 9/11*. He is the recipient of the Jannalal Bajaj International Award for promoting Gandhian Values Outside India.

**JAMES O'TOOLE** is the Daniels Distinguished Professor of Business Ethics at the University of Denver's Daniels College of Business. His books include *Vanguard Management*, *Leading Change*, *Creating the Good Life: Applying Aristotle's Wisdom to Find Meaning and Happiness*. In 2007 he was named one of the "100 most influential people in business ethics" by the editors of *Ethisphere*, and one of "the top 100 thought leaders on leadership" by *Leadership Excellence* magazine.



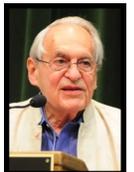
**ANTHONY PAREL**, a political philosopher, is among the world's leading scholars on Gandhi, and professor emeritus of Political Science at the University of Calgary, Canada. His major books include *Gandhi's Philosophy and the Quest for Harmony*, (Cambridge University Press, 2006); *Gandhi, Freedom and Self-Rule*, ed., (Lexington Books, 2000); *Gandhi: Hind Swaraj and Other Writings*, ed., (Cambridge University Press, 1997, 2009); *Comparative Political Philosophy*, ed. with R. C. Keith, (Lexington Books, 2003). and *The Machiavellian Cosmos*, (Yale University Press, 1992).

**SAMDHONG RINPOCHE** is the prime minister (*Kalon Tripa*) and the chairman of the Tibetan Cabinet-in-Exile. Rinpoche believes in Mahatma Gandhi's *satyagraha* as a necessary means to obtain a resolution to the Tibet issue. He is a major contributor to the Constitution for a Future Tibet, and serves as a board member for the Indian Council for Philosophical Research, the Asiatic Society of Calcutta, the World Peace Council, Central Institute for Buddhist Studies, the University Grant Commission of India and the president of Association of Indian Universities.



**JAYA ROW** is the founder of *Vedanta Vision* and Managing Trustee of Vedanta Trust. *Vedanta Vision* is dedicated to the promotion of Vedanta, a school of Indian philosophy and the oldest management school in the world. Row has spent nearly thirty years in the study and research of Vedanta. She is the author of many books and has given public lectures around the world.

**LLOYD RUDOLPH** is Professor Emeritus of Political Science at the University of Chicago. He has co-authored with Susanne Hoeber Rudolph several books, including *The Modernity of Tradition: Political Development in India*; *Gandhi: The Traditional Roots of Charisma*; *In Pursuit of Lakshmi: the Political Economy of the Indian State*; *Postmodern Gandhi and Other Essays: Gandhi in the World and at Home*; and a three volume, *Explaining Indian Democracy: Fifty-Year Perspective*.



**SUSANNE RUDOLPH** is the William Benton Distinguished Service Professor Emerita of Political Science at the University of Chicago. She is the past president of the American Political Science Association and the Association of Asian Studies. Her co-authored books with Lloyd Rudolph include: *The Modernity of Tradition: Political Development in India*; *Gandhi: The Traditional Roots of Charisma*; *In Pursuit of Lakshmi: the Political Economy of the Indian State*; *Postmodern Gandhi and Other Essays: Gandhi in the World and at Home*; and *Explaining Indian Democracy: Fifty-Year Perspective*.

**ANIL SADGOPAL** was professor and dean, School of Education, Delhi University. He had also served as the Senior Fellow at the Nehru Memorial Museum and Library, a member of many government commissions including the National Commission on Teachers, National Policy on Education Review Committee, Central Advisory Board of Education, National Steering Committee of National Curriculum Framework, and Common School System Commission, Bihar. He headed the national report task-force for introducing Gandhian ideas in India's school curriculum.



**ROOPAL SHAH** is a co-founder and Executive Director of Indicorps based in Ahmedabad, India. A graduate of Harvard University and the University of Michigan Law School, she practiced law for almost a decade—clerking for a federal district judge in Hawaii, practicing at a law firm in Washington, DC, and serving in San Diego for four years as a federal prosecutor (of major narcotics and alien-smuggling along the Southwest US-Mexico border). At Indicorps, she has been closely involved with all 10 fellowship classes.

## NONVIOLENCE AND HIGHER EDUCATION

Editorial by Anjana Narayan



Today, more than ever, higher education plays a key role in the measure of future success. Very often, people's concept of higher education is confined to a traditional, formal classroom setting

of degrees and qualifications. It would be more productive to think about the purpose of education instead. Is education intended to instill values that will produce more responsible citizens; to develop business skills that will promise economic success; or to develop an individual's personality by focusing on each person's unique aptitudes, talent, and intelligence?

Gandhi believed that any level of education is not limited to literary knowledge alone, but has to include an individual's moral, physical, and mental development. In 1995 UNESCO emphasized the urgent need for education for Peace, *Human Rights and Democracy*, and the Hague Appeal for Peace in 1999 reaffirmed this need. Institutions of higher education should formulate their curricula to instill and promote a culture of peace through nonviolence and human rights education, which should be proactive, methodical, and sustained. This, in turn, will equip young people to understand the far-reaching scope of human rights and gender/racial equalities, to practice cultural diversity in their daily lives, and to develop a healthy respect for the planet and its denizens.

Contributors to this section discuss their personal experiences with the study of nonviolence and share their understanding of ahimsa in a global context.

*Anjana Narayan is Assistant Professor of Sociology and Social Work at Cal Poly Pomona.*

## "What, then, is the Meaning of Education?" Relevance to the Israel-Palestine Conflict

By Jolene Kladouris

The title of this article is part of the dialog exchange between Gandhi the inquirer (reader) and Gandhi the editor, in *Hind Swaraj*. According to Gandhi, education "is merely an instrument, and an instrument may be well used or abused." This view provides an apt perspective on the ongoing Israel-Palestine conflict.

As the conflict between the Palestinians and the Israelis continues to wage, the mutual hatred grows unimpeded, and so too does the violence. There seems to be no end to the hostilities or to the suffering and discontent which plague the people of this troubled region, thereby threatening the survival of both Palestine and Israel. While there is a call for a two-state solution to the conflict in the hope of bringing lasting peace to this area of the Middle East, this particular solution is continually hampered by feelings of mutual distrust and deep-seated resentment, fostered and further strengthened by the negative concepts that have been based solely upon the notion of "the Other."

What is needed now in this unstable part of the world is education about trust. Policy makers — from politicians to human rights workers and teachers — must come together in a determined effort to dispel destructive concepts by opening a dialog with the specific purpose of addressing the problematic issues that arise when cultural stereotypes, religious biases, and ethnocentric ideologies replace the ideals of mutual tolerance, acceptance, recognition, and understanding. Educators should encourage students to participate in cultural, religious, and secular exchange programs designed to ameliorate the destructive consequences that occur when the "other" is perceived only as an "enemy," a "subhuman," or a "lesser" being.

In essence, educating the youth of Palestine and Israel in areas concerning the diversities of culture, religion, and the

like, are lessons designed to nurture the spirit of the individual; for, according to Mahatma Gandhi in *My Experiments With Truth*, "developing the spirit is to build character. . . ."

Education is not the only tool, but it is nevertheless a vital one that must be implemented in order to assure the survival of both Palestine and Israel. Character building is the first priority, and begins with primary education, to be further nurtured by continuing education. A building erected on that solid foundation will last.



*Jolene Kladouris, recipient of 2009 Ahimsa award for outstanding performance in the Nonviolence Studies Minor. Giving the award to her (above) is Samdhong Rinpoche, the prime-minister of Tibet Govt. in Exile.*

## One Ahimsa, Many Influences

By Charles R. DiSalvo



What is the relationship between ahimsa and truth? Here is Gandhi's answer in a nutshell: "Ahimsa and truth are so intertwined that it is

practically impossible to disentangle and separate them... ."

How did Gandhi come to see truth in this way? We are aware of how Gandhi was influenced by his religious and cultural background. It is easy enough to overlook another influence — the influence of the twenty years he practiced law — because those years have not been well documented. Gandhi's experiences as a lawyer, however, also played a role in developing the person who would later be known as the Mahatma.

For one example of this influence, let's go back in time to 1896, to a courtroom in the city of Durban, British South Africa

Continued on Page 11

Continued From Page 10 (by DiSalvo).

The plaintiff is James Adams, a ship's captain. The defendant is his employer, a shipping company, the largest Indian-owned business in British South Africa. The company has fired Adams for misconduct and poor performance. In response, Adams has sued for damages and the case is now on trial. An inexperienced twenty-six-year-old London-trained Indian barrister represents the company. From contemporary newspaper reports, it appears that Adams has been fired on good grounds. However, the presiding magistrate, who doesn't like the young lawyer or his client, intends to plant every obstacle possible in their path.

When we enter the courtroom, we find the magistrate chastising the lawyer for not settling the case before trial, on his opponent's terms, and mocking the defense he is raising. In the course of this tongue-lashing, the magistrate thunders at the lawyer: "Have you read your shipping law?"

The courtroom falls silent. This entire case is about shipping law. The reporters present from all the colony's daily newspapers are eager to hear — and report — the lawyer's response. They are confident they know what his answer will be, for they know him as a meticulously well-prepared advocate.

The lawyer rises from his chair. "Have I read my shipping law?" he asks, echoing the question. "No, I have not read my shipping law." For Gandhi, this choice to be truthful was the first test of the power of truthfulness in a public setting. The result Gandhi obtained in the case, which was more favorable to his client than might otherwise have been anticipated, can be attributed to the increased respect that the magistrate accorded Gandhi after this episode.

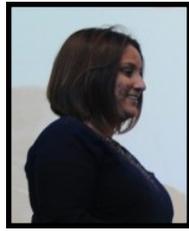
Mohandas K. Gandhi, the man who would later return to India to lead it to freedom, the man who would later say: "there is no other God than truth", chose truth — in this case, a public, embarrassing, and painful truth — and never let it go. Devotion to truth became a constituent part not only of the highly educated man, but

of his understanding of ahimsa, too — an understanding that would serve Gandhi and his country well for decades to come.

*Charles DiSalvo is the Woodrow A. Potesta Professor of Law at the West Virginia University. He is currently working on a book on Gandhi as a Lawyer in South Africa.*

## Nurturing the Culture of Nonviolence

By Seema Bhakta



Mahatma Gandhi said, "If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children." While pursuing a minor in Nonviolent

Studies (NS) at Cal Poly, Pomona, I have come to realize that the most effective strategy in combating violence is through education. Yet, conflicts on school campuses have almost become a norm within our culture. We often find ourselves at a loss when we hear about a school shooting or a series of violent fights on campus. When these events gain the attention of the media, experts on conflict resolution are expected to offer solutions that often get very little attention during more peaceful times. For this reason, my NS Capstone Project centered around strategies to help institutionalize nonviolence within schools.

I decided to evaluate one junior high school within my own community as the focus of my project. The school's environment was rife with ethnic conflict between Hispanics and African Americans. In the NS minor, I had learned about the philosophies and methods employed by leaders of nonviolent movements. Based on this, I compiled three components that can be used, in addition to the existing school programs of peer mediation, positive behavior reinforcement, and human relation task forces, to create an environment that fosters nonviolence in the school and the surrounding community.

The first of these components is multiple language communication. Failure of effective communication for lack of multiple language skills, can create a sense of unequal standards, which could lead to a feeling of alienation and discrimination. Therefore, finding the necessary resources to address the unmet needs of the school's diversity will demonstrate efforts to reach out and will also promote parent involvement in the child's education.

The second component is the promotion and use of nonviolent language. Youth are especially susceptible to unconscious negative language. Nonviolent communication promotes a conscious awareness about the use of nonviolent language and it can be taught and encouraged, not only in classroom settings by teachers, but also effectively fostered outside the classroom, at home and within neighborhoods, by students inspired by the transformative power of nonviolent communication.

The third component consists in integrating education on nonviolence in the school curriculum. Nonviolence can be incorporated in just about any subject. Websites, books, journals, and even media can help educators emphasize nonviolence in education. The creation and modification of curricula to include nonviolent approaches not only integrates social responsibility within education, but also ultimately fosters love, compassion, and individual transformation in students and educators alike.

The emphasis on nonviolence is not a fad or an outdated method of the past, but a timeless message of change. By exposing students to nonviolence at a young age, these shifts in education will not only help change the immediate environment of a school, but will also alter the future impact of each student and transform the communities they will one day lead.

*Seema Bhakta graduated with a History major and a minor in Nonviolence Studies. She was recipient of an Ahimsa Award. She works for a Nonprofit Organization training youth in nonviolence.*

## COMMUNITY COLUMN

Editorial by Louise Ghandhi



Louise Ghandhi with Jose Antonio Abreu (Center).

Is it possible for the individual to create culture? Are we, as individuals, powerless in the face of the coercive state or urban poverty and crime? The community column articles begin to answer these ancient, yet relevant questions. They emphatically demonstrate that individuals are not powerless, that Mahatma Gandhi is relevant today and that specific individuals are indeed shaping cultural paths of non-violence.

Rajni Bakshi and Stephanie Wang capture the spirit of the Ahimsa Center's conference *Rediscovering Gandhian Wisdom*. Bakshi underscores the significance of "getting real" about the mythical Gandhi. His contributions to the possibilities of individual empowerment through *swaraj* are the cornerstone to the task of changing culture. Wang provides a student perspective on the conference.

Dr. Jack Fong and Louise Ghandhi demonstrate that Gandhi's teachings are not just of the past. Burma's Aung San Suu Kyi, awarded the Nobel Peace Prize and Venezuela's Jose Antonio Abreu, recipient of the Right Livelihood Award are two individuals whose different paths proceed with a similar non-violent method for the purpose of reshaping culture in the direction of peace. It is indeed possible!

Louise Ghandhi is the Board President, Verdugo Young Musicians Association. She teaches at the Pasadena City College, CA [www.vyma.org](http://www.vyma.org)

## Get Real about Gandhi

By Rajni Bakshi



On the surface Ahimsa Center's conference *Rediscovering Gandhian Wisdom* looked like a gathering of the converted. Scholars, teachers, students, activists came to exchange notes on Mahatma Gandhi's epochal life and its message. But their ruminations had a powerful message for those who feel Gandhi's methods are difficult to apply. A skeptical observer may well have come away feeling that it is indeed possible to get ahead with non-violence – provided you are able to 'get real' about Gandhi.

Given the requisite political, social and cultural context, Gandhian non-violence can be empowering if we grapple with some of the mistaken impressions that have hounded Gandhi's legacy. Prof. Anthony Parel, inaugural speaker for the conference, listed these as follows. One, Gandhi was not a pacifist. Two, he did not advocate a stateless society. Gandhi, who had a nuanced understanding of how force operates in human society, granted that the State can legitimately use coercive force to secure internal order and external defense.

Gandhi's history bending contribution is that he created new ways by which individuals relate to the state – through carefully crafted, rather than chaotic, disobedience and non-violence. Gandhi's answer to violations by the State was neither pacifist withdrawal nor war against the State but active assertion of individual sovereignty through non-violence in order to correct and check the errant State.

Gandhi's own source of strength in struggle with the State was drawn powerfully from his spiritual and religious convictions. Is his path less attractive to non-believers? It should not, said another speaker, Samdhong Rinpoche, the honorable Prime Minister of Tibet. As a Buddhist, Rinpoche cannot believe in a personal

God. But, he added, this has never interfered with being a staunch follower of Gandhi "because his rationality and common sense are steady."

For Akeel Bilgrami, Gandhi's seminal contribution as a philosopher was to show that God is not so much dead but exiled. When modern Western science put God outside nature, it rendered all matter inert. "Inert matter makes no moral or ethical demands on us" said Bilgrami. For Gandhi values are inherent *in* nature not merely projections from human beings. This fundamental insight, rather than subjective sympathy, is the driving force of Gandhi's spiritual life – thus accessible to 'believers' and 'non-believers' alike.

Gandhi's '*swaraj*' or self-rule is primarily rule over one's own emotions and passions and secondarily political or economic freedom. *Swaraj* requires self discipline, restraint and self-transcendence – through devotion to a personal God or the rigorous pursuit of the most basic questions of the human condition. Who am I? What is my relation to the universe? *Swaraj* then becomes a vantage point on politics or economics, from which one can ask: Who am I? Am I doing the right thing? This is what made Gandhi a *practical* idealist who, as Prof. James O' Toole pointed, gave people hope in *their own* power and ability to work for themselves and for others.

The most precious session of the conference offered lively evidence of this as young teachers spoke about their work of taking Gandhi into schools throughout the USA.

Such work is hidden far behind the headlines about violence and conflict. It may not seem poised to make history in any dramatic way. But consider the power of why students are excitedly soaking up details about Gandhi's life and politics. They are drawn to the reality and practicality of some ancient basics: love, forgiveness and respect for all people.

Rajni Bakshi is a journalist, peace activist and an author of several books, including *Bapu Kuti* (1998) and most recently, *Bazaars, Conversations and Freedom* (2009).

## Aung San Suu Kyi: Warrior of Peace

By Jack Fong, PhD



In an era where our postmodern social stimuli inspire anxiety, populations in the process of nation construction, communal

organization, and reassembly of memories will resort to drawing from the past. There is a comfort zone of the highest order when the intellect, culture, and history continue to be revisited and mined for rich cues of agency we are still on the verge of understanding. However, in the spirit of ahimsa, it behooves us to recognize the warriors of peace that now exist and live—here and now—in our world. One such notable figure is Burma's Aung San Suu Kyi, *de jure* prime minister of Burma (until the military regime nullified her overwhelming election win in 1990) and 1991 Nobel Peace Prize winner. Literally under house arrest in Rangoon as I write this paean, Aung San Suu Kyi has adopted a firm platform of non-violence through her pro-democracy political party, the National League for Democracy. This position is astounding given that Burma is a country born into ethnic conflict since its 1948 liberation from British rule. The various juntas that run the country have thus chosen to perennially sloganeer the "separatist threat" and "Western influence" (insofar as participatory politics is concerned) so as to justify their militarism and totalitarian rule, convincing the demotic that there is no other way to ensure peace. However, even the most die-hard ethnic nationalities and separatists residing at the periphery of the country are on the verge of deferring to Suu Kyi's peaceful approach toward conflict resolution. Her chance to lead the Burmese people toward peaceful liberation remains stunted, however, because those in the international community can only sloganeer her cause, but have little wherewithal and acumen to confront the military regime's economic backers. If our desire to foster

peace and understanding requires a case worthy of focus, activism and hope, we must not forget about Aung San Suu Kyi's Burma.

*Jack Fong is an Assistant Professor in the Department of Psychology and Sociology at Cal Poly Pomona.*

## Exploring the Facets of Gandhian Wisdom

By Stephanie Wang



The International Conference on Rediscovering the Gandhian Wisdom: Building a Peaceful Future, was hosted by the Ahimsa Center at Cal Poly, Pomona on 17-19 October 2008, and provided a wonderful opportunity for followers of ahimsa to congregate. My class on Nonviolence in the Modern World was invited to join the many participants, who included scholars, journalists, community leaders, philosophers, economists, educators, and students. There was a cohesive message throughout the conference, based on love for our neighbors, cooperation, eagerness to learn – and, of course, ahimsa.

Anthony Parel started the day's session with Hind Swaraj and the three elements of Gandhian wisdom. I understood the complex structure that shapes Gandhian philosophy and the importance of maintaining and sustaining not only our political and economic conditions, but our spiritual dimension as well. When we don't pay enough attention to the spiritual aspect, we risk losing the link that unites us as human beings. I realized that strengthening our spirituality is based on daily action, much like exercise; the only way to get stronger is by regular, daily practice.

Lloyd and Susanne Rudolph raised a debate about civilization and the appreciation of western versus eastern philosophies. They presented the western culture's intolerant concluded that the more

civilized a person, the more tolerant and sensitive that person is, both as part of a cultural group and as an individual, as the individual choice is the one that matters in the end.

Economic *swaraj* (freedom) is one of the goals for our future. I was particularly touched by Vibha Gupta's presentation, not only for her charming personality, but for sharing an eye-opening reality with us. Personally, coming from a developing country, I deeply identified with her ideas on supporting small communities that need simple yet effective solutions in order to gain economic freedom. It was empowering to see how women are given the chance to improve their lives, supported by a social and environmental conscience. One of the examples was teaching the community how to cultivate crops with natural pesticides and other sustainable agricultural techniques. I realized that is imperative to change our current economy, and to shift to a sustainable economy, an economy of peace. Another fascinating concept was that of the "Gift Economy", which has motivated me to be more generous with my time, with service, and those "random acts of kindness" that have the potential to bring joy to other peoples' lives.

Sunday, the final day of the conference, was a unique opportunity to meet some iconic figures in the development of a culture of nonviolence. Rajmohan Gandhi portrayed the everyday humanity of Mohandas Gandhi, his great character, and some of the key moments that sparked transformation. I identified deeply with his words, and they inspired me to value those moments that can cause transformation in my life.

Bernard LaFayette was fascinating and entertaining. His testimony of transformation made me realize the importance of education in creating awareness. Michael Nagler from the Metta Center talked about awareness and nonviolence through cooperation, and invited us to spread the word. Incidentally,

Continued on page 14

## El Sistema': A Culture of Peace Through Classical Music

By Louise Gandhi

In December 2008, Verdugo Young Musicians Association (VYMA) Director/Conductor, Samvel Chilingarian and Board President, Louise Gandhi visited Venezuela to learn about what is arguably the best music education program in the world: 'El Sistema' or the 'System'.

Started 32 years ago by economist and musician Jose Antonio Abreu, El Sistema is first and foremost a social intervention program to 'save' children from poverty. It provides instruments and high quality classical music instruction free of charge to over 300,000 children, most of them below poverty level. As young as 3 years old, they join a system of orchestras so successful that it is being studied and replicated throughout the world.

Poverty in Venezuela is shocking. The orchestra is a life savior for many, who otherwise would face despair, drugs and crime, a point often emphasized by Gustavo Dudamel, the most noteworthy product of El Sistema and new conductor of Los Angeles Philharmonic.

Samvel and Louise were the guests of Circe Diaz-Gamero, an El Sistema graduate now living in Los Angeles and member of VYMA's Advisory Board. Circe introduced them to children, teachers and conductors all of whom were profoundly inspiring by their contagious enthusiasm for beautiful music. The trio was most blessed to meet with Maestro Abreu, often called the 'mother Teresa of music' or the 'Gandhi of music', now an 'Ambassador of Peace' under UNESCO's program to create a culture of peace.

There are a few El Sistema-inspired programs in Miami, Baltimore and Los Angeles and Maestro Abreu has recently asked the New England Conservatory to initiate 'El Sistema/USA'. Drawing from the knowledge acquired during the Venezuela tour and inspired by this impressively moving program, VYMA plans to launch a children

orchestra modeled on El Sistema in one Pasadena elementary school in 2009.

Experiencing El Sistema up close was a life transforming experience, a strong reaffirmation of VYMA's vision that music is an empowering medium, a precious gift which should be made available to all children.

*Louise Gandhi is the Board President, Verdugo Young Musicians Association and teaches at PCC.*

### Continued from page 13 (Wang)

I found the following website, [www.architectureforhumanity.org/](http://www.architectureforhumanity.org/) that can help me apply my knowledge as a future architect to assist in designing and to create a better living environment that will improve people's quality of life. I wish that these types of activities were included in the curriculum, because they are enriching and beneficial. I enjoyed sharing this experience with my classmates, and found that it was a good way to bring us together; it encourages more cooperation, a better relationship among students, and – as a result – better students.

I had the privilege to attend the dialog session with the Prime Minister of the Tibetan Government-in-Exile, Samdhong Rimpoche. It was exciting to share some time with such an exemplar of nonviolence. Participating in the conference was a great opportunity, not only because we could meet great leaders of the nonviolence movement, but also because it was a chance to grow in knowledge and spirit. We could see the pragmatic side of this philosophy and how it can be applied to economics, education, politics, society, and in our personal lives. The conference enriched my understanding of the importance of our class; more importantly, it demonstrated the power of nonviolence.

I would have loved to attend all the workshops on Sunday; unfortunately, given the limited time and other logistic issues, it was not possible, and my class could only participate in one workshop.

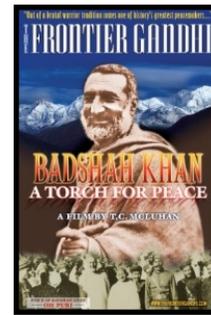
However, I left the conference knowing it had been great experience and

with a stronger world view based on kindness, compassion, and love. For all that, I thank Dr. Sethia for a hugely commendable effort that has given us a chance to grow, both as students and as individuals.

*Stephanie Wang graduated in Urban Planning from Cal Poly Pomona*

### UPCOMING EVENT

Frontier Gandhi: Documentary Screening and Dialogue with the Director: October 3, 2010



This award-winning documentary tells the epic story of a remarkable Muslim peacemaker born into the Pashtun warrior society of the North-West Frontier Province of what is now Pakistan.

In partnership with Mahatma Gandhi, Khan led a nonviolent resistance movement against the British colonial rule in the first half of the 20th century. Badshah Khan, nominated twice for the Nobel Peace Prize, raised a 100,000 strong nonviolent army of men, women, and youngsters drawn from the various traditions of Afghanistan and India—Muslims as well as Hindus, Christians, Parsees, Sikhs, and Buddhists—who came together in the cause of peace, justice, and human dignity for all. He spent nearly 35 years in solitary confinement for his efforts to humanize humanity. His heroic life offers a profound message of hope for these increasingly troubled times.

The documentary is a result of director and producer, Teri C. McLuhans persistent efforts

over more than two decades. McLuhan is an international award-winning filmmaker and a bestselling author of five books.

For details visit :

[www.csupomona.edu/ahimsacenter/](http://www.csupomona.edu/ahimsacenter/)



## NAMED ANNUAL LECTURERS 2008 - 2010

**JENNY PHILLIPS** delivered the 2010 Ahimsa Center Public Lecture named after Center's founding sponsor, Jeff Smith. Her talk, "East Meets West in the Deep South: The Stories of Prisoners in Search of Peace and Redemption," was followed by the documentary, *Dhamma Brothers*.



Dr. Phillips is a cultural anthropologist, writer, and psychiatric nurse. Her specialties include crisis intervention, family therapy, behavioral medicine, and hypnotherapy. She is producer and director of *Dhamma Brothers*, a documentary about human potential and transformation as it closely follows the stories of prison inmates at Donaldson Correction

Facility, the first maximum security prison in North America to hold an extended Vipassana meditation retreat lasting ten days. For more information, visit: <http://www.dhammabrothers.com/>



University honors Jeff Smith (center). From the Left: Dean Richardson, President Ortiz, Jenny Phillips, Tara and Nirmal Sethia

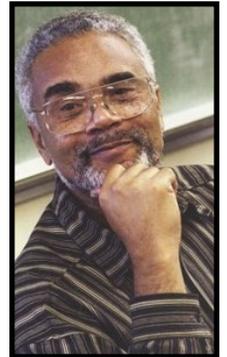


Ahimsa Center Founding Sponsors, Romesh and Kathy Wadhvani

**CLAYBORNE CARSON** delivered the 2009 Ahimsa Center Lecture named after Center's founding sponsors, Kathy and Romesh Wadhvani. Carson spoke about "King's Journey to Gandhian Nonviolence."

Dr. Carson is a Professor of History, and Director of Martin Luther King, Jr., Research and Education Institute, Stanford University. He is the author of many books and recipient of many awards and honors. Carson served as senior advisor for a fourteen-part, award-winning, public television series on the civil rights movement entitled "Eyes on the Prize" and co-edited the *Eyes on the Prize Civil Rights Reader* (1991).

<http://mlk-kpp01.stanford.edu/index.php/clayborne-carson/article/>



**SONYA RHIE QUINTANILLA** delivered the 2008 Ahimsa Center Lecture named after Center's founding sponsors, Ramila and Jayesh Shah. She gave an illustrated lecture on "Nonviolence and the Art of India."

She is the Curator of Asian Art at the San Diego Museum of Art. She has organized several art exhibitions, including *Domains of Wonder: Selected Masterworks of Indian Painting*, and *Rhythms of India: The Art of Nandalal Bose (1882-1966)*.

Her scholarly publications include a book-length study, *History of Early Stone Sculpture at Mathura, ca. 150BCE to 100C.E. (2007)*, and numerous articles on early Indian sculpture. She is also the author of the exhibition catalogue, *Rhythms of India: The Art of Nandalal Bose (2008)*.



From the right: Avni Shah, Ramila and Jayesh Shah, Sonya Quintanilla, and Tara Sethia

Every year the Ahimsa Center hosts a public lecture named after one of its founding sponsor. If you are interested in becoming Center's founding sponsor, please contact the director at (909) 869-3868 or [tsethia@csupomona.edu](mailto:tsethia@csupomona.edu).

# 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 institutions for them. Finally, for the benefits of the larger community, the Center organizes Conference, symposiums, lectures, dialogues, workshops, and special events focusing on a deeper understanding of

The Center is playing a pioneering role by fostering a vision in which each individual is an important player in the 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.

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## CONGRATULATIONS

### **Bipin and Rekha Shah** **Ahimsa Awards Recipients**

Ahimsa Awards are given annually to students who minor in Nonviolence Studies at Cal Poly Pomona. The Center thanks Bipin and Rekha Shah for making these awards possible. The following awards were given during 2008-2009:

#### **Support for Books**

- Melissa dela Cruz
- Jacky Ha
- Angelica Madrigal

#### **For Academic Performance**

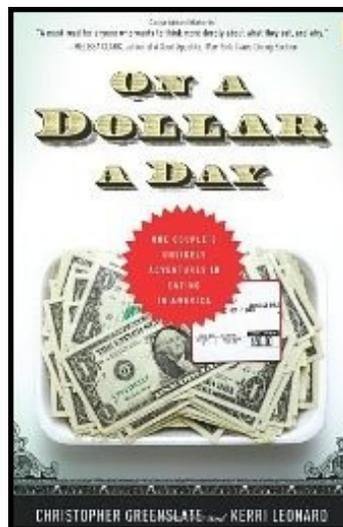
- Seema Bhakta
- Jennifer Alvarez
- Samantha DePetro-Wysuph
- Jolene Kladouris
- Shannon Nakamoto

#### **For Outstanding Capstone Project**

- Jennifer Smith

#### **Outstanding Performance in Minor**

- Jolene Kladouris



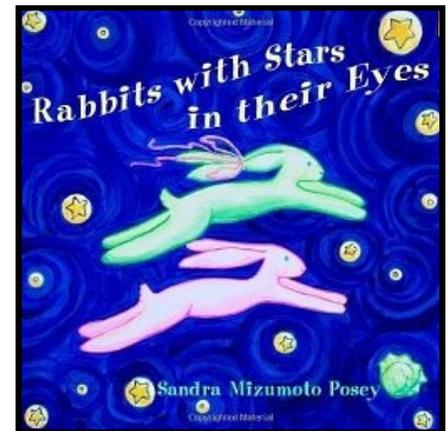
**2009**  
**Ahimsa**  
**Fellow**  
**Christopher**  
**Greenslate**  
**and Kerri**  
**Leonard,**  
**Social**  
**Justice**  
**Teachers**  
share their  
experience  
with their  
one month

long experiment with eating on one dollar a day.

The book is published by Hyperion and reviewed in many periodicals, including the Time Magazine and the New York Times. For more visit

<http://www.dollaradaybook.com/>

*Rabbits with Stars in their Eyes: A Gentle Tale about Nonviolence and Compassion.* By Sandra Mizumoto Posey.



<http://www.rabbitswithstars.com/>

She began her career as a professional storyteller in 1992, performing in museums and festivals around Southern California. She went on to earn an M.A. and Ph.D. in Folklore and Mythology from UCLA and is currently an Associate Professor at California State Polytechnic University, Find out more at [www.sandraposey.com](http://www.sandraposey.com)

## 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 Nonviolence and Sustainability in 2010, plus discounted admission to special events. For more Information, visit the center web site: [www.csupomona.edu/ahimsacenter](http://www.csupomona.edu/ahimsacenter) or call 909-869-3808, or email [tsethia@csupomona.edu](mailto:tsethia@csupomona.edu)