

AHIMSA CENTER

NONVIOLENCE IN THOUGHT AND ACTION

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2015-2016

NEWSLETTER

FROM THE DIRECTOR

GREETINGS to the seekers and supporters of ahimsa!

In this issue of the Newsletter, I wish to draw your attention to Giving and Forgiving.



Giving and forgiving are matters of the heart. The more magnanimity we evolve in our hearts, the easier it is for us to give and forgive. The more we give and forgive, the more enriched our lives become, widening our circles to include not only those who we give, but also those who we forgive.

Giving includes not just charitable gifts or material objects, or donating food and clothing. It is giving when we give of ourselves, our time, our service, our knowledge, even our organs; expanding our love and friendship in the spirit of advancing our humanity. Giving need not be a response of pity or sympathy, of helping the "poor" or the "needy." It can be an exercise in building empathy and gratitude, opening our hearts, supporting a cause—a journey toward self-fulfillment and joy.

Forgiving and seeking forgiveness, though related to giving, is a much more challenging task than giving. It requires giving of one's ego so as to accept and embrace those we think have harmed us in some way. It is an exercise in utmost humility that enables us to seek forgiveness of any intended or unintended mistakes in any form. It is a process not based on forgetting the wrong or the harm done, but rather on remembering it so as to learn from it to not repeat it. Like giving, forgiveness too is ultimately good for the self.

Is there an art or science of giving and forgiving? Can we learn to cultivate giving and forgiving? What are the benefits of giving and forgiving?

For a nuanced understanding that addresses such questions and related issues, I invite you all to join us for Ahimsa Center's seventh biannual conference, named after Darbari S. Seth Foundation. The conference will be held on our campus November 18-20, 2016, featuring world class scholars and experts who will share their perspectives on giving and forgiving based on their research, experience, and expertise.

On behalf of the Center, I wish to thank all our sponsors for their kind and continued support, our members for their engagement with the Center, the contributors for sharing their ideas, the guest editor, Dr. Danita Dodson, for her enthusiastic and creative assistance in putting the newsletter together, and the readers for their sustained interest.

Finally, I want to welcome the Darbari S. Seth Foundation to the Ahimsa Sponsors Family.

***Tara Sethia** is a professor of history. As the Director of the Center, she coordinates the interdisciplinary Minor in Nonviolence Studies, directs the K-12 Institutes on nonviolence, organizes the biannual conferences, and advises the Ahimsa Student Club. Her most recent books include *Gandhi: Pioneer of Nonviolent Social Change* (Pearson, 2012) and a co-ed. *The Living Gandhi* (Penguin, 2013). Recently she delivered the 2015 Mahavir Nirvan lecture entitled "Nonviolence: An Educational Imperative" at the Florida International University. She was also invited to speak at the Anuvrata International Conference, Delhi, and at the Indian Institute of Technology, Ahmedabad, India.*

The Darbari S. Seth Foundation Joins the Ahimsa Family

The Darbari Seth Foundation (DSF) was established in June 1994 in Plant City, Florida, to recognize an eminent business leader of then-contemporary India. Mr. D.S. Seth was the Chairman of some of India's largest corporations. He brought an international perspective and great foresight into the industrialization of the country after it gained freedom.

The Foundation focuses on fostering greater understanding among people of different nations, through the promotion of a global exchange of technological, educational, and cultural ideas with a goal to create world citizens.

Ahimsa Center has named its upcoming 2016 conference on nonviolence after the DSF in recognition of its generous gift to the Center.

*The meaning of life is to find your gift.
The purpose of life is to give it away.*

—William Shakespeare

Ahimsa for Our Plate and the Planet

Gene Baur will deliver the 2016 Ahimsa Public Lecture, named after **Girish and Datta Shah**.

Mr. Baur is the co-founder and president of the Farm Sanctuary--America's leading farm animal protection organization. *TIME* magazine has hailed him as "the conscience of the food movement." Details of the event:

http://www.cpp.edu/~ahimsacenter/lecture/lecture_4-23-16.shtml

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Sponsorship Opportunities

Several sponsorship opportunities are available, including opportunities for naming a public lecture, a conference, and the Ahimsa Center. 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 contact the Director (909) 869-3868 or email tsethia@cpp.edu.



Executive Editor: **Tara Sethia**
Guest Editor: **Danita Dodson**

CENTER HOSTS CONFERENCE
ON
CARE, COMPASSION, AND MINDFULNESS



In November 2014 the Center hosted its sixth biannual conference on nonviolence, which brought a wide-range of scholars and practitioners who shared their research, insights and experience on care, compassion and mindfulness. Featured speakers included James Doty, an eminent neurosurgeon from Stanford School of Medicine and founding director of the Center for Compassion and Altruistic Research at Stanford; Nipun Mehta, founder of Servicespace.org; Jenny

Phillips, producer of the documentary *The Dhamma Brothers*; Michael Tobias, global ecologist, filmmaker and historian of consciousness; Alan Wallace, scholar and practitioner of meditation and president, Santa Barbara Institute of Consciousness Studies; Gianfranco Zaccai, Chairman and President, Design Continuum, Boston. In addition, nearly two dozen speakers and panelists were drawn from a variety of disciplines and professions, including workshops on meditation and insightful presentations by several ahimsa fellows on approaches to caring, compassion, and mindfulness in K-12 education. The audience of nearly 200 people included students, faculty, and members of the larger community. The conference was named after Ahimsa Center sponsors, **Bipin and Rekha Shah** (in the picture above).

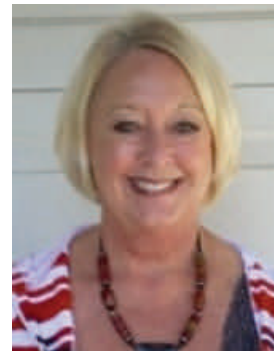
A SITAR CONCERT BY SRINIVAS REDDY

In Fall of 2014, the Center hosted a sitar concert featuring **Srinivas Reddy**, who demonstrated the connection between music and compassion. Reddy, a young scholar of South Asia and professor at IIT-Ahmedabad (India), is a professional concert sitarist who has three albums to his credit and a number of publications. He was accompanied by Hemant Ekbote on *tabla*.



PUBLIC EVENT WITH NANCY CLARK AND LINDA BIEHL

In the summer of 2015, the Center hosted its annual public event *Nelson Mandela, Reconciliation and Post-Apartheid South Africa*, featuring **Nancy Clark**, a scholar of South Africa and the Jane DeGrummond Professor of History at Louisiana State University; and **Linda Biehl**, founder of Amy Biehl Foundation in South Africa and an exemplar of forgiveness and reconciliation.



A WORKSHOP ON PRANAYAMA

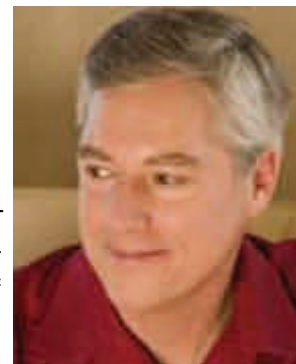
Kalpna Shah Korwar, visiting from Pune (India), led a workshop in late October of 2015 on the yogic way of breathing that pranayama is. She explained to the students how it facilitates the synchronization of mind, body, and spirit necessary for self-healing, de-stressing, and rejuvenation. The workshop included several breathing exercises along with their benefits and was followed by dialogue and lunch with the students.

A DIALOGUE ON LIVING WITH CONSEQUENCES

In early November 2015, The Center hosted **Tomaž Grušovnik** from the University of Primorska in Slovenia. He spoke about the significance and need of environmental ethics and engaged the students in a dialogue about what happens when our lifestyle ignores or disregards such ethics. He also gave a guest lecture in Dr. Tara Sethia's class on Nonviolence in the Modern World, a core course for the interdisciplinary minor in Nonviolence Studies.

Meditation Session
with
ALAN WALLACE

On November 8, 2014, the Center hosted a meditation session with **Dr. Wallace**, President of Santa Barbara Institute for Consciousness Studies. Wallace is an eminent scholar of Tibetan Buddhism. He leads meditation retreats around the world.



Ahimsa and Higher Education

Nonviolence and Social Justice: The Inextricable Links

By Andrew Moss

During the years that I taught “War and Peace in Literature” (English 235) for our Nonviolence Studies Minor, I found myself returning many times to a passage in one of our course texts, Martin Luther King’s *Stride to Freedom: The Montgomery Story*, Dr. King’s account of the momentous Montgomery bus boycott. In this particular passage, King explained how he responded to a white citizen who had been complaining that the bus boycott was creating tension and discord in what was formerly a “peaceful city.” King answered as follows: “‘Sir,’ I said, ‘you have never had real peace in Montgomery. You have a sort of negative peace in which the Negro too often accepted his state of subordination. But this is not true peace. True peace is not merely the absence of tension; it is the presence of justice. The tension we see in Montgomery today is the necessary tension that comes when the oppressed rise up and start to move forward toward a permanent, positive peace.’”

In making this statement, King referred specifically to the unjust conditions associated with racial segregation in Montgomery and the rest of the South. Yet this statement continues to resonate for me, expressing the inextricable link between nonviolence and justice, and echoing Gandhi’s assertion that “no man could be actively nonviolent and not rise against social injustice no matter where it occurred.” As such, the statement offers a valuable lens for helping to understand contemporary events and the causes underlying them.

Recently my involvement in several social justice campaigns has taken me repeatedly through Los Angeles’ Skid Row, which now comprises a vast encampment of dispossessed people. The number of people experiencing chronic homelessness in Los Angeles has reached an all-time high, growing by 55% since 2013 to over 12,500 people last year. And the condition of homelessness is by no means restricted to downtown LA. The number of people living beneath freeway underpasses near my home—and in many other places of the county—continues to grow as well, prompting city leaders last year to declare a “homeless emergency.”

Grappling with Underlying Causes

In his writings, Dr. King emphasized the importance of going beyond what he called “superficial” social analysis that “looks merely at effects, and does not grapple with underlying causes.” Certainly a deeper analysis of the homeless emergency in Los Angeles would consider the decline in spending on affordable housing (down to one-

fourth of what it was over a decade ago) as well as the soaring rents associated with gentrification in many parts of the city. It would also consider the long-term decline in wages (12%) of the poorest fifth of our population, while increased wealth and political power have continued to flow to the most advantaged. And it would look, deeper still, at the policies whose yardstick of human value resides principally in the private marketplace rather than in the fundamental well being of all people.

King’s acute analysis led him to focus increasingly, in the final years of his life, on economic and social inequality. Though he was tragically felled by an assassin’s bullet during his final campaign—an effort to organize sanitation workers in Memphis—he left a profound legacy for all humanity. His words and actions remind us that genuine peace is not rooted in military strength or weaponry but in a truly just society—and that it is the singular power and obligation of the educational enterprise to help us continue exploring this connection with ever-greater insight and wisdom.



Andrew Moss
is an emeritus professor of English. He taught for the Ahimsa Center’s Nonviolence Studies Minor from 2005-2014.

Saving Ourselves: Ahimsa and the Natural World

By Tomaž Grušovnik, Ph.D.

What Aldo Leopold, American forester and the father of modern environmental ethics, had in mind when he wrote about the “third step in ethical sequence” in his *A Sand County Almanac* was an extension of our moral responsibility to animals, plants, and even non-living entities such as watersheds, soils, and mountains. In the face of our current global political trends and economic behavior, this third step largely remains an unfulfilled vision. Nonetheless, numerous individuals and communities—as well as philosophical, cultural, and intellectual currents—now admit that acknowledging and dealing with anthropogenic natural degradation is one of our crucial responsibilities and obligations. Nonviolence studies are no exception. However, what sets nonviolence thinkers apart from representatives of other intellectual disciplines in this regard is their inherent pro-environmental outlook. From its very

beginning, ahimsā implied moral respect for all living beings. This fact is also attested historically in Pāli canon and other documents that explicitly mention kind deeds towards animals and high respect for nature from such figures as Buddha, Mahavira, and Aśoka.

The inherent, or intrinsic, environmental outlook of ahimsā can be traced back to one of its basic and perhaps most radical ideas: the early Buddhist principle of *pratīyasamutpāda*, or dependent origination. The principle conveys the picture of the world as a complex web of interrelated events, where everything is a part of the chain of causes and effects. Two aspects of this principle emerge as morally important in the environmental sense. First, there is no clear-cut boundary between humans and other living beings, and equal moral respect should be paid to all sentient living creatures. Secondly, the giving and the receiving end of a violent act are both essentially one. Thus, in violence there are no winners, only losers.

Early Buddhism emphasized this idea with its notion of unwholesome mental factors, or *akusala cetasika*, which accompany all violent frames of mind and lead us astray from the straight path of virtue. In the modern world, the truth of this ancient wisdom lets itself be acknowledged through contemplation of some of the most horrific psychological phenomena: through “shell-shock” and PTSD of war veterans, who suffer tremendously even though they were “the winners,” or through slaughterhouse workers’ traumas, who experience severe emotional and cognitive dysfunctionality by causing harm to farm animals. In fact, it does not take much imagination to see each one of us as suffering mentally from the consequences of anthropogenic pollution.

Taking into account this second aspect of the *pratīyasamutpāda* in the context of the environmental debate, one can say that ahimsā offers an insight into often neglected part of our ecological efforts, demanding a transformation of our subjectivity. This is something Arne Naess, Norwegian philosopher and the founder of Deep Ecology, who was also a follower of Gandhi and ancient Indian wisdom, might call “deepening of our Selves.” One of the main ideas behind this movement is the thought of mutual salvation of living beings: by enlarging our Selves, we do not only help others but also ourselves. Thus, saving the planet means saving our-Selves. What modern ecology shows us today in materialistic framework, ahimsā told us more than two millennia ago in spiritual context.

Tomaž Grušovnik
teaches at the Institute for Philosophical Studies, Science and Research Centre, University of Primorska, Koper, Slovenia.



Gandhi and King for Our Times

By Nicole Perkins

As I learned about Gandhi and King in a class about Nonviolence in the Modern World, I truly felt as though these men described so vividly what is happening in our world today.



Both acknowledged the incredible human progress in terms of science, technology, and material wealth, while reminding us how we have degraded ourselves in terms of morals and ethics. In Gandhi's assessment this reality was rooted in modern industrial civilization, which created insatiable greed among developed countries for markets worldwide and, in turn, led to conquest and colonization. This power over others led to oppression, injustice, prejudice, and maltreatment of those on the receiving end. It also deprived humans of their morality and fairness. In his Nobel Peace Prize acceptance speech, Martin Luther King, Jr. pointed to the darker side of "improvements" that modern civilization has brought to us. He drew our attention to the growth not just of material poverty but, more importantly, the poverty of the spirit, which leads to a loss of our sense of selflessness, compassion, and unity with others.

To regain our sense of freedom and justice, both Gandhi and King underscored the need for cultivating self-discipline, compassion, and interdependence. According to them, we must learn to help those in need, we must treat each other kindly, and we must protect social justices. If the vast majority of people are guided by ethic of love and by the desire to serve others selflessly, our society can also attain ethical and spiritual advancement.

Although Gandhi and King lived during different periods of history, I feel that their ideas are interconnected and offer us ways for addressing our current crisis, which derives from increasing social inequality, continuing racial discrimination, and escalating violence and war. If we are to improve ourselves as humans, we cannot afford to ignore these two important figures of our history.

Nicole Perkins is a senior majoring in Chemistry/Biochemistry and expects to graduate from Cal Poly Pomona in June of 2016.

The Violence of Poverty

By Freddy Ramirez

Poverty leads to utter frustration and desperation. Although my parents never let me experience what it was like to be poor, as I grew older, I realized how much my family had struggled. In the process they did some immoral things that I shall not mention. To this day, I don't know exactly how we managed to get by. It is, therefore, no surprise why Mohandas K. Gandhi, Martin Luther King Jr., and Cesar Chavez all saw a close connection between poverty and violence. To create a culture of nonviolence and peace, they were convinced that poverty must be eradicated.

Gandhi's constructive work was aimed at the uplift of the impoverished peasants and the so called "untouchables," who Gandhi called *Harijans* (children of God). He tirelessly worked to liberate them from the social shackles of both poverty and the caste system. Through his constructive work—including one of his weekly papers, *Harijan*—he was able to generate empathy among Indians, inspiring them, especially the wealthy, to become trustees of society by using their surplus wealth for the welfare of the poor.

For King, poverty was also a major issue. In his Nobel Lecture, he underscored that human beings must overcome the "poverty of the spirit" in order to fix the economic and social gap between the "haves" and the "have nots." King argued that there are enough resources to end starvation. He regarded it the moral obligation of the rich to help poor and the responsibility of rich nations to help poor nations struggling to survive. King believed that if the poor flourished so will the rich, and vice versa.

Chavez also believed that it was through upward mobility that the poor would be able to succeed. This is why he placed such a high emphasis on the development of the public school system. He lamented that schools serving the poor were underfunded while too much money was invested in the prisons that incarcerated primarily the poor. Convinced that if the money would be invested in the school system, Chavez asserted that the poor would be able to succeed in life and to avoid jail.

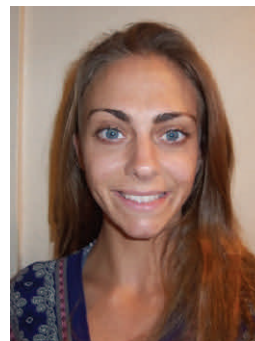


Poverty has been the gasoline that fuels violence. If we can use our education to bridge the economic gap among human beings, nonviolence and peace will become more attainable realities.

Freddy Ramirez is a senior with a major in Architecture. He expects to graduate from Cal Poly Pomona in the 2018.

King's Pilgrimage to Nonviolence: Lessons in Learning

By Pamela Jordan



Social injustice has constantly posed a major challenge to humans from antiquity to the present. It was the quest for seeking solutions to social injustice that prompted Martin Luther King Jr. to embark on a journey of critical learning, leading him to nonviolence. When

King became aware of such injustices as racial discrimination, poverty, and the violence of the state, he sought to address them by drawing upon the wisdom of various philosophers, historians, and political theorists.

From Henry David Thoreau, King learned about civil disobedience as a method to resist an unjust system. King's study of Walter Rauschenbusch convinced him that apathy to social issues is not conducive to the proper functioning of a society and its well-being. As a critical reader and thinker, King read philosophers such as Plato, Aristotle, Hobbes, and Locke, often questioning their premises or conclusions. He found Karl Marx's idea of a classless society free of social injustice to be a desirable goal. However, the means that Marx advocated to arrive at this goal did not resonate with King, who was unconvinced by the idea of using violent revolutionary tactics to put an end to class conflict. King was also shaken and somewhat disenchanted by the wisdom of Fredrich Nietzsche, who rejected the role of truth and morality but promoted the human "will to power," thereby undermining the role of ethics for attaining just ends.

It was King's reading of Mohandas K. Gandhi that ultimately led him to the end of his pilgrimage—to the principle and practice of nonviolence for resisting social injustice. While the Christian ethic of love was deeply ingrained in King, the idea of using this love as a source of power to transform a society became a reality for him only after he understood Gandhi's tenet and tactic of *satyagraha*, or the soul force. King became convinced that *satyagraha* was both a moral and a practical way of seeking social justice. He also learned that *satyagraha* can be pursued only after self-purification, which ensured the reliance on just means for achieving just ends.

The lesson from King's choice of nonviolence as a path to social injustice is to seek solutions to problems we encounter and to critically assess their appropriateness before we act upon them.

Pamela Jordan is a junior with a major in Psychology and minor in Nonviolence Studies at Cal Poly Pomona.

Ahimsa and K-12 Education

A Personal Journey to Swaraj

By Allyson Bachta



It wasn't long ago that I found myself victoriously holding up an old tin of lip balm. I may have also twirled in my bathroom during this discovery. It was the turning point in a four-month-long fast that I began shortly after

returning home from my *Journeys to Nonviolence* experience at the Ahimsa Center.

The idea for the fast came from conversations with Danita Dodson, this issue's editor and one of my three wonderful roommates during this experience. We had many insightful conversations about how some of our happiest memories had stemmed from living in simplicity. Having arrived at Cal Poly Pomona stressed, worn-out, and physically ill, my simple dorm room provided the monastic environment I so desperately needed. This program allowed me to pause my hectic life for two weeks, recuperate, and create a new game plan for living more mindfully.

I was very drawn to the concept of *swaraj*. In describing "self-rule," Gandhi states that "one drowning man will never save another." I was metaphorically drowning in stress and no longer felt impactful. This was demoralizing because I felt that I could not clearly see solutions to problems that I had initially been confident in solving. Christians use the acronym WWJD to remind themselves to use a Christ-like focus in approaching life's dilemmas. My Ahimsa experience taught me that I needed to also include WWGD as a way to achieve personal *swaraj*.

One day Danita and I were marveling at Gandhi's use of the fast. I joked that I would be horrible at fasting because I am always hungry! Though I have been invited to participate in fasts, I could never do so because I felt I would miss the point while complaining. But I have always been very curious about the concept. Danita and I began brainstorming the type of fast that would lead us to *swaraj*. We discussed our shopping habits and the culture of consumerism which esteems the idea that "more is better" and devalues the concept of "enough." We have enough; in fact, we have an overabundance, and we fail to meditate on blessings when we shop to fulfill a need. Danita and I pledged to do a fast from September 1st to December 26th. Our shared goal was to refrain from buying any clothing or cosmetics unless they replaced worn-out or used-up items. We coined it "The Need versus Want" challenge and invited Ahimsa friends to join us.

The first month of the fast was fairly easy. Before I realized it, October had ended, and I hadn't been tempted. I had stuck to the rules and noticed small changes in myself. Shopping soon lost its appeal. But my first big moment of weakness came when I found myself staring at a pair of beautiful boots that my old self would have scooped up in a hot minute. I sent Danita a message: "I really want a new pair of boots, but I don't need a new pair of boots." She quickly replied, "It's boot weather, but, child, we shall be wearing last season's!" As soon as I walked away from temptation, I saw a sign with Gandhi's famous words: "Be the change you wish to see in the world." I took it as a good omen.

As silly as it sounds, finding that old tin of lip balm was the turning point in my fast. Until then, it had been a fun game, a type of self-denial to prove that I wouldn't cave to temptation. The rediscovered lip balm reminded me that I always have enough, I am never without, and I do not need. I only want. It was then that I took a more intentional approach to the fast than I had previously. I began purging with the purpose of giving to others, and I observed very closely where my energy was travelling.

On Black Friday, I saw a news story about shoppers assaulting others for savings. Disgusted, I renewed my commitment to a simpler life. Instead of participating in the madness, I used the day at home to find as many items as possible that I could donate. Remembering that a colleague had set up—literally across from my classroom—a clothing and grocery room for needy students, I filled suitcases with clothes, shoes, and canned goods. As I viewed each item from the receiver's perspective, I also began to ask new questions: How many sweatshirts do I need? Does this item make me happy?

This fast has changed my life, connecting me with the gratitude of giving *and* receiving. Counting my blessings, I am continuously reminded of gifts I can easily give to others. And I have become more aware of others' gifts to me. Recently I became the Assistant Principal of an elementary school. I texted my good news to Danita and joked about breaking the fast to buy new administrator clothes. Soon afterward, I was surprised when a close friend at work cleaned out her closet and brought me suitable clothes for my new job. It was then I saw the full-circle pattern of giving and receiving that has taken place in my life in the last four months. My heart now overflows with gratitude and love.

Allyson Bachta, a 2015 Ahimsa Fellow, is an Assistant Principal at Bates Elementary School in Salem, MA. She is passionate about creating culturally-proficient schools that are welcoming and inclusive communities for students, families, & staff.

Finding Swaraj through Mindfulness

By Adam Dennis

Every period I teach begins the same way: I greet students at the door as they arrive, they settle in, and I turn off the lights and say, "Okay, everyone, let's press pause on life." What started as an experiment has become a near-mandate from my students: start class with mindfulness meditation. We began with one minute. After a few weeks, my students asked for more. *10 minutes? 15 minutes? The whole period?*

By now researchers have abundantly demonstrated the myriad of positive effects that meditation has on the brain, confirming what meditators have long said, based on their own anecdotal evidence. However, even five years ago, I couldn't use the word "meditation" in the classroom. Then, something interesting happened: students' anxiety levels, their stress and self-harm, the high number of ADD/ADHD diagnoses became too significant to ignore. In many American public schools, students are pushed with hours of academic work and extra-curricular activities without being given survival strategies to navigate the demands. If we want to inculcate the value of *swaraj* in our young people, we must help them do more than show mastery on a standardized exam. They must also learn how to reach self-awareness and find calm amidst the tempests of life.

I keep it as simple as possible when we meditate in class. I guide students to check in with their breath and then to watch their thoughts. No matter what, they can always come back to their breath. I started with one minute. I modeled it and showed a short "Meditation 101" video. We advanced to two minutes. Now my students come into class and say, "I've been waiting all day for this."

We can do a great service to ourselves and our students by giving even 1-2 minutes of grounded silence. We can help them become aware of the mental stories that entrap them, and we can help them let go. We can give them the tools to begin learning both self-control and self-awareness. *Swaraj* is within reach.



Adam Dennis is an English teacher at Lake Oswego High School in Oregon. He is a 2015 Ahimsa Fellow.

Ahimsa and Self-Acceptance

By Jeffrey Ellis-Lee

On my journey towards self-acceptance, I have questioned, agonized, worried, and dealt with shame, guilt, fear and confusion. I grew up in a traditional, Southern, Christian family and internalized the homophobia I heard every day. I brought this baggage with me to New York and into its classrooms. Afraid of what would happen when students or parents found out who I really was, I remained hidden, even from myself. Slowly, I came to believe that I must show up as the proud person I now am. I must interrupt my understanding of self and be a brave educator.

This journey has led me to discover the life and works of Gandhi, King, and Mandela. My classrooms have been Cape Town, South Africa; New Delhi, India; and Pomona, California. Each step of my voyage has been guided by *ahimsa*, whether I have known it or not. While reading *The Buddha and The Terrorist* at the 2015 Ahimsa Summer Institute, I had a moment of complete clarity, and I cried a silent tear. I realized that I, too, needed to take courage and break the cycle of self-violence. Through my experiences at the Ahimsa Institute, I have learned to apply the concept of

It wasn't until I had been teaching for twenty years that I came to realize a sense of myself. This is my true ahimsa.

nonviolence to my thoughts of self. Today, I am moving past the critical destructive language of violence and towards a language of love and self-acceptance.

While I always knew that violence was more than actions, I did not accept that I could be violent to myself through thoughts. Fear is violence. Thinking ill of myself is violence. These are powerful realizations in self-acceptance, but I didn't know who I wanted to be. Even if I did, I wasn't sure if I could move past that old voice in my head. I knew who I *didn't* want to be: self-critical, self-conscious, and always focused on what I had to hide. I wanted to learn how to get out of my own way. It wasn't until I had been teaching for twenty years that I came to realize a sense of myself. This is my true ahimsa.

I am now on a long journey of self-acceptance through which I am realizing that teaching and being gay are compatible, just as being a male and a teacher are. This journey is leading me to examine the words I use to describe myself to others as well as to myself. Over many years, I have met countless students and their families, and not once have any of them spoken negatively about me. Only I have spoken self-demeaning words. Today, I sit in front of twenty-five seniors with a picture of my husband and me on the Smart Board. I have decided to normalize my life, to share with these

students who I am so that I can move past the violence and towards my personal ahimsa.

I am learning about integral awareness, absorbing information on all levels—mind, body, and spirit. Not resisting, not expecting, not judging, but accepting the reality.



Jeffrey Ellis-Lee, a 2015 Ahimsa Fellow, teaches U.S. and World History in New York City. He is also involved in the Advanced Placement Advocates Program, which promotes access and opportunity for all students.

In Search of Love: An Ahimsaka's Journey

By Rosie O'Hara

How would you answer the following questions? How do you define love? How do you show love? For the last five months, I have diligently sought answers to these questions as I traversed the backcountry of California's Sierra Nevada, the heights of Guatemalan volcanoes, the colonial cities of Nicaragua, and the breathtaking coast of Costa Rica. With my camera in hand, currently I sit at an Argentine family's New Year celebration in lively Buenos Aires, again ready to capture another new interview and to connect further with others through love.

Like others, I found myself participating in the 2015 Ahimsa Institute at the recommendation of an Ahimsaka. We had met a year prior when my theme of love began. (Every year since I turned thirty, I have chosen a distinct theme to contemplate with intentionality for the entire year.) This past summer my theme came full circle on the Cal Poly Pomona campus—learning about Gandhi, Mandela, love, compassion, swaraj, sarvodaya, and swadeshi. It was here that I was inspired to extend the theme of love for an additional year. I then contemplated two questions: "What will my intentional work be around love?" and "How will I integrate purpose into my sabbatical?" Upon sharing this idea with another Ahimsaka, the Love Project began to germinate.

Love is friendship set to music.

—Joseph Campbell

Officially named "In Search of Love: A Cross-Cultural Understanding," my year-long project is primarily a video venture whose initial phase involves interviews. At the Ahimsa Institute we learned about love and compassion as powerful tools for nonviolence. Thus, as I travel for a total of nine months across the diverse landscapes of Central and South America, I hope not only to learn more about love personally, but I also aspire to increase the awareness of love in those I encounter by asking them the three questions above. This project creates a greater purpose for my travels.

Upon the completion of my physical journey, my vision is to use the audiovisual and written responses I have procured to further invite others to think about love. My plans include the creation of a video—an abridged compilation of the interviews—that will essentially summarize the project by combining responses into a collection of faces, images, and writing. Nearly seventy responses in five languages, representing fifteen countries, have already been collected. Moreover, a future website will provide a wider space for others to view the collection of interviews, and it will also offer an ongoing forum for a global audience to participate in the project.

In Satish Kumar's *The Buddha and the Terrorist*, the Buddha tells Angulimala, "Like a tree grows from a seed, the power of love grows from the self." Perhaps my project will cultivate this seed in the lives of others and will continue to nourish love within myself. May love radiate in our lives, and may a greater awareness of love's power fill our world. If you are interested in participating in the Love Project, please email me at loveproject365@gmail.com.



Rosie O'Hara, a 2015 Ahimsa Fellow, is a teacher at Creative Science School in Portland, Oregon. On sabbatical for the 2015-2016 academic year, she is presently traveling through Central and South America with the intent of learning Spanish, connecting with others in her journey, and creating the Love Project.

K-12 Section continued on page 10

Ahimsa and Community

Journey into the Self: My Reflections on Meditation

By Madhu Baid



It was a beautiful California morning. As usual, the daily churning and grinding had begun, and I was back in the rat race. My desk was filled with incoming and outgoing mail. Finally, after checking the emails and sending the messages, I took a deep sigh of relief because I had some time

off before my system returned to the cross-country run. I began surfing the internet and came across a site called www.universalclass.com.

This website featured some very interesting courses, and I was tempted to take a dozen of them but settled down for a course on Meditation, especially since I've always been interested in this ancient practice. The instructor was Dunn Easton, and the course included such topics as the definition of meditation, its history, benefits, uses, different techniques, and ways to practice it in real life.

I learned that meditation is a practice by which a person achieves a deeper sense of awareness, wisdom, introspection, and relaxation. The course helped me to arrive at a new outlook on life and to know how to fulfill it. I learned about *Vipassana* and *Samadhi* meditations. Before this class, I had some prior knowledge and experience of *Preksha* meditation. However, after taking the class, I realized that all these methods of meditations are aimed at a common goal: seeing the self—that is, exploring one's inner consciousness and experiencing the inner self (versus the external world). It was a life-changing lesson for me. I experienced a deep sense of tranquility and was drawn to a journey of self-realization.

I have started practicing meditation every day. Although one can meditate in a variety of poses and ways, including walking and sleeping, the method I like the most is to sit in a lotus pose, close my eyes gently, inhale and exhale from the nose, and concentrate on the breathing—taking in all positivity and exhaling the negativity.

I used to get angry at a drop of a hat, but with this practice my anger has gone into the hibernation mode. I am relaxed, stress-free, and energized.

Madhu Baid is a mother of three who resides in beautiful Newport Beach, CA with her husband. She is an avid reader and occasional blogger.

Pranayama: A Daily Retreat into Wellness

By Kalpana Shah Korwar

It is perhaps safe to say that when our inner and outer spaces are in synch with each other, we feel at the peak of our health and wellbeing. When the inner and the outer spaces are out of balance, the seeds of disharmony begin to sprout. This disharmony slowly and steadily grows and soon finds its way into our postures, thoughts, attitudes, perceptions, emotions, and responses. In reaction, we tend to spot-fix the problem, and we happily move on until another difficulty surfaces somewhere on a different plane. Piecemeal fixing continues until the system breaks down completely.

Is there a way to bypass these situations and to realize that every part of our being is delicately-

The moment one tunes into the breath, the awareness of self grows, the quality of air is refined, and the breath becomes subtle and still. In this stillness one is anchored in the present moment and connected with the inner self . . .

balanced, harmonized, and integrally-woven? Is it possible to sense this without outside interventions and aggressive treatments? Is there a possibility of self-repair, self-healing through connecting with our inner intelligence, which governs the functioning of our bodies?

A very handy and powerful tool that we are born with is our own breath, which has the unique property of being both involuntary and voluntary. *Prana*, the essence of our breath, is the body's core intelligence in motion, and it permeates each and every cell tissue. Its tangible expressions are both movement and stillness. The technique of tapping and awakening the prana is called *Pranayama*.

Pranayama is an exploration in breathing. It offers practices through which one can become aware of the frequency, the rhythm, and the pattern of one's own breath. According to Rishi Patanjali, by becoming aware of the frequency of our breaths—inhalations and exhalations slowly and evenly—we can energize, calm, and expand the inner space to regain the sense of wellbeing.

This breath exploration requires no

expenditure of energy, no violent movements, and no use of outside objects. The moment one tunes into the breath, the awareness of self grows, the quality of air is refined, and the breath becomes subtle and still. In this stillness one is anchored in the present moment and connected with the inner self in a space where only the breathing and the breather are present. This "witness" mode further accelerates the process of self-repair and self-healing.

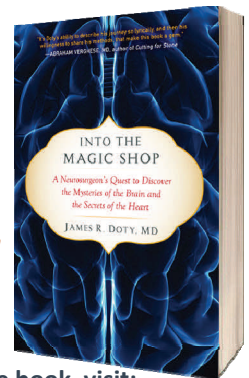
Can this awareness and "witness" attitude, which pranayama helps to develop, become a way of life? Can we make it a daily retreat into wellness?



Kalpana Shah Korwar is an architect and design consultant in Pune, India. She teaches and promotes wellness through yoga, pranayama, and meditation practices.

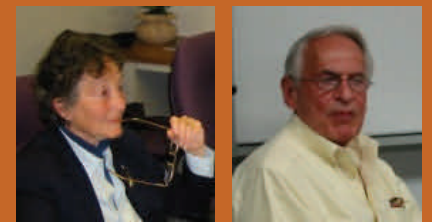
James Doty's New Book

"A neurosurgeon's quest to discover the mysteries of the brain & the secrets of the heart."



For more about the book, visit:
<http://intothemagicshop.com/>

IN MEMORIAM



With much sadness we note the passing of two world-renowned Gandhi scholars and former University of Chicago Political Scientists, Susanne Hoeber Rudolph (April 1930-Dec 2015) and Lloyd Rudolph (Nov 1927-Jan 2016). In 2014, they jointly received the *Padma Bhushan Award*—one of India's highest civilian honor. Ahimsa Center had the privilege of featuring them as keynote speakers at its 2010 conference, *Rediscovering Gandhian Wisdom*.

The Ends and the Means, The Traveler and the Path

By Ashok Korwar



So they hanged Kasab, the terrorist (the only one actually caught alive in the Mumbai atrocity). There was a debate, of course, about

whether he deserved the death penalty, or something worse. Nobody stopped to think—not about what it will do to Kasab, but what it will do to us as human beings.

Or take the recent debate on Guardian CIF about the merits, or otherwise, of Vegetarianism (what an ugly word!). The debate was entirely about the rights of animals, ecological efficiency, and so on . . . all flimsy arguments that can be turned around in an instant with yet another piece of data.

Which is all quite beside the point.

The only good reason not to kill animals for food is that one should not kill animals, period. Not out of concern for the poor animal but out of concern for ourselves. If I do something violent, it changes me. It makes me less of a human being—something inside me becomes hard and insensitive. As the Buddha pointed out long ago, the evil-doer is punished, not in the next life, but here and now. It is out of compassion for ourselves, not for the animals, that we should avoid killing them.

“The ends justify the means”—what does this maxim signify? Either it is a category mistake—ends and means are different in kind and cannot be compared—or we are merely saying that means are also ends, and some ends are more important than others, which is trivially true, or we are saying something absolutely false. I think it is the third: the means we adopt to achieve the ends will define and change us. If the means we use are evil, we become unworthy of the ends even if they are achieved. The Buddha, of course, taught us this some 2,500 years ago.

The traveler and the path are not independent of each other—the path shapes the traveler on it. Only the path of ahimsa makes us worthy to be called human beings.

Ashok Korwar is a Management consultant based in Pune, India. His passion is to help organizations and companies grow to their full potential.

Ahimsa Center Receives JAINA Award for Excellence



At the July 2015 convention of the federation of Jain Associations of North America (JAINA), the Cal Poly Pomona Ahimsa Center was recognized for excellence and for its outstanding humanitarian services.

Seen in the picture (from left) are Bipin Shah, Tara Sethia, and Prem Jain. Mr. Shah and Mr. Jain are Ahimsa sponsors and members of the Center’s advisory board.



2015 Ahimsa Institute Participants seen above with Ahimsa Center sponsors

Congratulations to 2015 Graduates with a Minor in Nonviolence Studies

Priscilla Hernandez
Jasmin Pineda
Isis Quan

Quan was also recognized as the outstanding student by the College of Letters, Arts & Social Sciences.

Center Welcomes Ahimsa Student Club E-Board for 2015-16

Bibek Bhattarai, President
Pachet Bryant, Vice President & Treasurer
Alyssa Wong, Public Relations
Salvador Segura, Event Scheduling and Management

Become a Member of the Ahimsa Center Today!

Two-year membership includes admission to all programs and events, including Center’s Biannual Conference.

~ www.cpp.edu/ahimsacenter ~ 909-869-3868 ~ ahimsacenter@cpp.edu ~



The best way to find yourself is to lose yourself in the service of others.

—M.K. Gandhi

A Fresh Start to a New School Year

By John Ciferri

This past summer, I was fortunate to be among gifted educators as a participant in the 2015 Ahimsa Institute. While the program was a transformative experience for me personally, I was left somewhat skeptical about how it would impact others in my life in the months to follow. When I returned to school, I brainstormed ways that I might share experiences of positivity with my students and colleagues. I have had great success with three ahimsa-inspired practices.



On the first day, I opened my classes with the reading of Gandhi's "Talisman." Many of my eighth graders were inspired and started to reconsider what they viewed as important in life. The "Talisman" was a great discussion generator that firmly set the groundwork for a culture of compassion in my classroom. With each subsequent unit, we have been able to revisit Gandhi's ideas in the Talisman and to connect his globally-applicable message, specifically when relating to issues of global poverty and wealth.

Having set the stage with Gandhi, I introduced mindfulness on the second day. I explained to students that each day we would take a few minutes at the start of class and sit in silence to focus on our breathing. If they elected not to participate, that was their choice, but my only rule was to sit quietly and not disrupt the process for others. To my amazement, now after several months, nearly all of my students participate daily. On the occasion when I have skipped the mindful minutes, my students have asked me, "Are we going to get our reflection time today?" They continue to be receptive and eager to learn more about mindful practices.

In addition to bringing ahimsa to my pedagogical practices through the Talisman and mindfulness, I have also engaged these students through a study of restorative justice. This summer I was inspired when I learned about the forgiveness that Amy Biehl's parents offered the men who killed their daughter. During a unit on the apartheid era, my students watched *Long Night's Journey into Day*. Prior to closely analyzing the documentary, they compared both restorative and retributive models. At first, the majority supported the retributive model of justice; many said they could never imagine forgiving someone who had committed heinous crimes. During the documentary, I gradually noticed some changing their original perspective. Reactions were remarkable, and it was beautiful to see how students felt compassion for both the victims and the perpetrators. Witnessing this shift in

perspective validated for me the importance of presenting dual viewpoints so that students derive deeper connections on all sides of an issue. After viewing the documentary, students participated in a Socratic seminar, returning to a discussion about forgiveness. Nearly two-thirds reported they could support restorative justice. Many testified that their change of opinion derived from an admiration of the Biehl family's ability to embrace Amy's killers. One student shared that "Mrs. Biehl showed that the power of forgiveness is possible even in the face of complete darkness." This lesson is one that I will never forget.

As the weather gets colder and the winter months set in, let us remember the warmth and compassion we have experienced through our Ahimsa studies, and let us continue to spread the dialogue. How can we share the message of reconciliation? Gandhi's words remind us to begin by living ahimsa: "My life is my message."

John Ciferri, a 2015 Ahimsa Fellow, teaches 8th-grade history and peer leadership in Northern New Jersey. He emphasizes human rights issues.

"I will give you a talisman": Teaching Students to Contemplate Suffering

By Danita Dodson

Our society is bombarded with daily images of injustice, violence, and grief—often to the point that many view the news with numbness. Though it is extremely agonizing to absorb and difficult to grasp, we should never separate ourselves from the pain; through an acknowledgement of our connection to it, we are made better. My full understanding of the significance of recognizing another's suffering was fostered last summer at the Ahimsa Institute. After accepting the resplendent gift of Gandhi's Talisman, I returned home with a desire to help students recall "the face of the poorest and the weakest" as they interact with each other and the world. I found that my composition class was a beautiful place to help a group of 12th-graders confront the images of pain and voice their commitment to "be the change."

Aspiring to fashion a connection to universal experiences, I began the course with a descriptive-essay assignment about a life-changing event; by employing imagistic language, my students impacted peer-readers by recording both painful and joyful memories. They then advanced to writing extended definitions of such collective concepts as happiness, love, peace, justice, freedom, courage, kindness, tolerance, nonviolence. Gandhi's "Satyagraha" and "What is true civilisation?" were model writings for this project. Ensuing papers displayed such lucid expressions that I shared excerpts—combined with clips from the film *Human*—as a hook to the next

assignment. After a Socratic discussion of "what connects humanity," I challenged these students to perceive the tribulations that many humans suffer—to "recall" them, as Gandhi advocated—and then to bring *satyagraha* to their writing by channeling compassion: "Can you envisage their faces, fathom their pain, imagine ways that you can help? Believe in your ability to express a vision of *swaraj*." After an experiential activity with the local Highlander Center in New Market, Tennessee—a training ground for Rosa Parks, Martin Luther King, Jr., Septima Clark, and John Lewis—students wrote essays describing social justice issues and then weighed solutions to determine the most logical and effective approach to *swaraj*. When I read these polished writings, I was moved to tears, page upon page, talisman upon talisman. Soon afterward, our class was tragically impacted by the sudden death of a fellow student in a car accident. Our entire experiment became a very necessary tool for dealing with our own pain.

The semester has since ended, and these Talisman students have left my classroom. But they return now and again to say hello. Recently one of them organized a reunion activity: we met after school, on a winter evening, to assist the Lost Sheep Ministry in feeding Knoxville's homeless under the Interstate 40 Bridge. Action has become connected to real faces. As one of these students wrote, "A single choice could create or destroy thousands of possibilities. The lines of this butterfly effect run quite long, like winding highways across the world, creating fences or building bridges." When classroom walls extend into the world, we become more able to consider "if the step [we] contemplate is going to be of any use."

Perhaps there is no precise response to violence, hunger, and hatred. However, as I learned at the Ahimsa Institute, it begins with the mindful exercise of recalling the images we have seen and perceiving them as corporeal beings instead of mere statistics on a page. Gandhi encourages us to meditate upon abysmal inequities and gut-wrenching sorrow because the process can be curative. Young learners, too, often come to us in fragile conditions; by helping them to acknowledge the suffering of others, we also allow their own pain, and we show that we care about it. We become more than teachers—we become fellow sufferers. All kinds of healing can rise from such intention.



Danita Dodson, a 2015 Ahimsa Fellow, teaches high school English and Spanish in the lovely mountains of East Tennessee.

2015 AHIMSA FELLOWS

Journeys of Nonviolence: Gandhi and Mandela

Cal Poly Pomona, July 13-27, 2015



2015 Ahimsa Fellows in the classroom with Institute Director, Tara Sethia (from far left, front row), the Cal Poly Pomona President, Dr. Soraya M. Coley, and Facilitators Christian Bracho and Peggy Sia.

Ahimsa Summer Institute: A Transformative Experience for Teachers

By Danita Dodson (2015 Fellow)

The Center's 2015 Summer Institute brought thirty-one educators from across the U.S. to Cal Poly Pomona for an enlightening two-week experience. *Journeys of Nonviolence* focused on two champions of nonviolent action for social change, Mohandas K. Gandhi and Nelson Mandela, who devoted their lives to battling racism, oppression, violence, and poverty. Created and led by Professor of History and Ahimsa Center Director, Dr. Tara Sethia, this program introduced the teachers to the concept of *ahimsa* and assisted them in creating curriculum to bring the ethics of nonviolence to their classrooms.

Within the national and global contexts of escalating aggression, the Institute affirmed the importance of connecting pedagogy and nonviolence. Its interdisciplinary format focused upon the themes of *ahimsa* and reconciliation, providing not only notable lectures about the history of positive social change but also curriculum-development workshops with facilitators Christian Bracho and Peggy Sia. Working with expert faculty and scholars in appraising the significance of Gandhi and Mandela in their own times and also their relevance in our time, participants were exposed to readings, discussions, and documentaries that deepened their understanding of nonviolence and nonviolent social change. Based on seminar experiences, personal reflections, and close analysis of primary and secondary sources, each fellow wrote a comparative essay on a striking aspect related to Gandhi and Mandela and then developed a lesson around the content. This curriculum is available on the Ahimsa Center website: www.cpp.edu/ahimsacenter.

By the end of their exploration of Gandhi in week one, participants began to pronounce the words *swaraj*, *swadeshi*, *satyagraha*, *sarvodaya*, and to advocate their necessary applicability to their lives and their instruction. A powerful experience of that week was a careful examination of Gandhi's Talisman. In week two, working with Mandela scholar Nancy Clark, institute fellows engaged in a thorough study of the horrendous conditions under apartheid and the extraordinary movement against it. They also had the unforgettable opportunity to hear Linda Biehl share her story of love and forgiveness for the four men who killed her daughter Amy Biehl in South Africa. Presented within such a multifaceted and profound framework, Gandhi and Mandela transcended history and became palpable parts of the present.

FELLOWS AND THEIR SCHOOLS

- Mayra Aguilera, Orange County Education Arts Academy, CA
- Yulanda Au, Manuel F. Cunha Intermediate School, CA
- Allyson Bachta, Bates Elementary School, MA
- Blair Baron, Codman Academy Public Charter School, MA
- Garrett Chambers, Burlington High School, VT
- John Ciferni, Madison Junior School, NJ
- Melvin Davis, Towers High School, GA
- Adam Dennis, Lake Oswego High School, OR
- Danita Dodson, Hancock County High School, TN
- L'aurelei Durr, Aspire Triumph Technology Academy, CA
- Jeffrey Ellis-Lee, HS for Arts, Imagination, & Inquiry, NY
- Ophny Escalante, Leigh High School, CA
- Jeremiah Feather, Mary McDowell Friends School, NY
- Stephanie Fomby, Paloma Valley High School, CA
- Leon Goepfert, Laramie County District #1, WY
- Merlyne Graves, McKinley Middle School, Washington DC
- Esteban Hernandez, Los Altos High School, CA
- Samantha Hopper, Ygnacio Valley High School, CA
- Claire Lee, Wellesley Middle School, MA
- Danielle Mizuta, James B. Castle High School, HI
- Rosie O'Hara, Creative Science School, OR
- Daphne Rawlinson, West University Elementary, TX
- Dominic Redd, The Field School, Washington DC
- Anne Sahlberg, McKinleyville High School, CA
- Patricia Saucedo, Orange County Educational Arts Academy, CA
- Shaun Slusarski, St. Joseph's Preparatory School, PA
- Lorrie St. Amant, Guajome Park Academy, CA
- Keshia Stiles, Seeley Elementary School, CA
- Lisa Waldstein, Friends Academy, NY
- Teresa Yeager, Sequoia High School, CA
- Regina Zafonte, High School for Math, Science, Engineering,



My life is my message.
—M.K. Gandhi

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 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 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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www.cpp.edu/ahimsacenter

CALL FOR PROPOSALS

Darbari S. Seth Foundation Conference on Nonviolence Giving and Forgiving November 18-20 (Friday-Sunday), 2016

Ahimsa Center at Cal Poly Pomona (in suburban Los Angeles) invites paper and presentation proposals for its 7th biannual conference on nonviolence: Giving and Forgiving. This conference aims to draw upon multidisciplinary research and practice-based insights from a variety of professions to further our understanding of giving and forgiving. We invite proposals that

- illuminate the significance of giving and forgiving.
- examine the inter-connectedness and synergy of giving and forgiving.
- showcase scientific studies and/or experiments related to giving and forgiving.
- explore how we can cultivate giving and forgiving.
- examine the power of giving and forgiving.
- illustrate the role and relevance of giving in addressing social, psychological, medical, and spiritual challenges that individuals and organizations face.
- highlight the purpose of giving and forgiving in religious and secular traditions.

Papers and presentations should demonstrate how they advance theoretical understanding or inform more effective practices of any of the aspects related to the conference theme.

Submission Deadline and Support

Please submit as word attachment via email a one-page (single-space) abstract and a one-page professional profile by **April 30, 2016**. Proposals will be peer reviewed as they come in, and notification of acceptance will be made by **May 31, 2016**.

Authors of accepted submissions (one author per submission, in case of multiple authors) will receive complimentary conference registration, including all conference meals. Out of town participants will also receive accommodation for two nights.

For submission or inquiries, email to tsethia@cpp.edu.

For more information, visit: http://www.cpp.edu/~ahimsacenter/conference/conference_16_CallForProposals.shtml