

Mercy International Association, Mercy Global Action

Mercy Emerging Leaders Fellowship 2022 – 2023



**Nonviolent Practice as Love, Honoring Dignity and Interconnectedness of
Each and All**

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Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

Personal Identity Statement:

My lens is as a white, cisgender, able-bodied, fully employed, divorced and remarried woman and mother from the global north (more specifically the United States), who is privileged economically and educationally and experiences holistic safety in a stable nation state; freedom of movement; a supportive family and social system; trust in and support from government, community leaders, and first responders; and abundant, accessible nature and green space, which I am able to freely enjoy.



Land Acknowledgment:

The land I dwell upon is the ancestral Mánu Yí ʔsuwá land of the river people, known also as the Catawba, along with the Waxhaw and the Sugaree. I acknowledge and give thanks for all Indigenous peoples of this land and pay my respect to their elders.

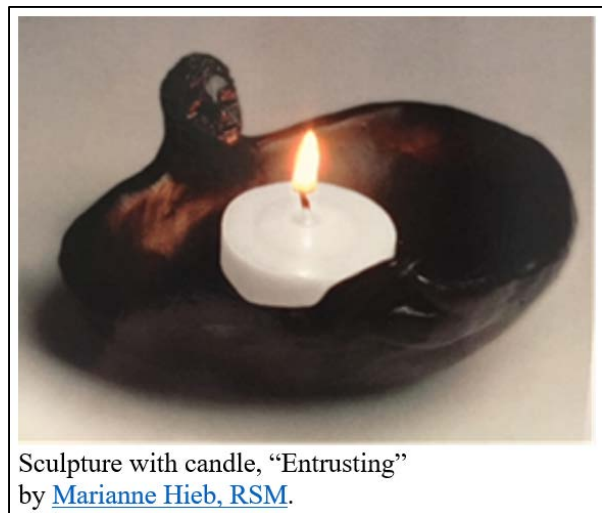
Accessibility:

Resources, references, and links listed may not be accessible in all languages or by persons with disabilities depending on the source itself or browser function the reader uses to view it.

Abstract Summary:

Nonviolence has an innate, amplifying power to beneficially influence personal and communal lives. This reference paper aims to demystify “nonviolence” with options for accessible, manageable steps in personal practice and advocacy. It begins by exploring definitions and context of violence and nonviolence to provide a common background. With that foundation, it provides potential reasons to strive for nonviolent practice.

Building on that premise, it shares evidence and several stories on ways nonviolence inspires hope in big and small personal and communal successes. It then suggests resources in navigating and finding workable solutions within nonviolent practice. Finally, it offers potential actions and advocacy one can engage in to enhance the healing reach of nonviolence along with a list of resources. The goal is to inspire, support, and encourage readers in growing hope and capacity for living out love, honoring dignity and interconnectedness in ways that align with the readers’ authenticity.



Sculpture with candle, “Entrusting”
by [Marianne Hieb, RSM](#).

Acknowledgements

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To my husband, who shows me Mettā every day in countless ways and influences me, over time, in being more Mettā. And to my daughter, who inspires and shares in my most brilliant moments and illuminates all my growth steps. To all whom I consider family – Thank you for your acceptance, love, time, energy, and encouragement, and for lighting my way onward.

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Table of Contents

	Page #
<u>1. Introduction</u>	5
a. And what is violence?	6
b. Where does violence come from?	7
c. What is the outcome of violence?	7
d. What is nonviolence?	8
e. Where does nonviolence come from?	10
f. What is the outcome of nonviolence?	11
<u>2. Why Nonviolence?</u>	12
a. Personal reasons	12
b. Successful outcomes	12
c. Builds a healthy, sustainable cycle of well-being	13
d. Spiritual alignment	13
<u>3. Nonviolent Practice and Hope</u>	14
a. Nonviolent communication	14
b. A constructive, transformative power	15
c. Focus on solutions	16
d. Resist injustice without reproducing it; remain rooted in love	18
e. Strengthening a connection of presence	19
<u>4. Mending</u>	21
a. Open awareness	21
b. Explore spirituality	23
c. Connect	24
d. Adapt from evidence and reimagine solutions	25
e. Create space	28
<u>5. Actions</u>	30
a. Connection	30
b. Advocacy	31
<u>6. Conclusion</u>	33

Resources for Nonviolent Practice

Reference List

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

1. Introduction - Why a call for openness and honoring the dignity and interconnectedness of each and all? We all desperately need it.

ii There are many forms of violence. Armed conflict in Sudan is inflamed.ⁱⁱⁱ Today, a war in Ukraine rages on after more than a year. The violence does not end with the battlefield but stretches across the communities and world in food shortages,^{iv} displacement of persons^v and personal and communal trauma and grief.^{vi vii}

And there are shadow battles that wage insidious war of gender based violence^{viii}, physical^{ix} and digital^x, and opioids.^{xi xii} Violence is an urgent public health concern in the United States.^{xiii}



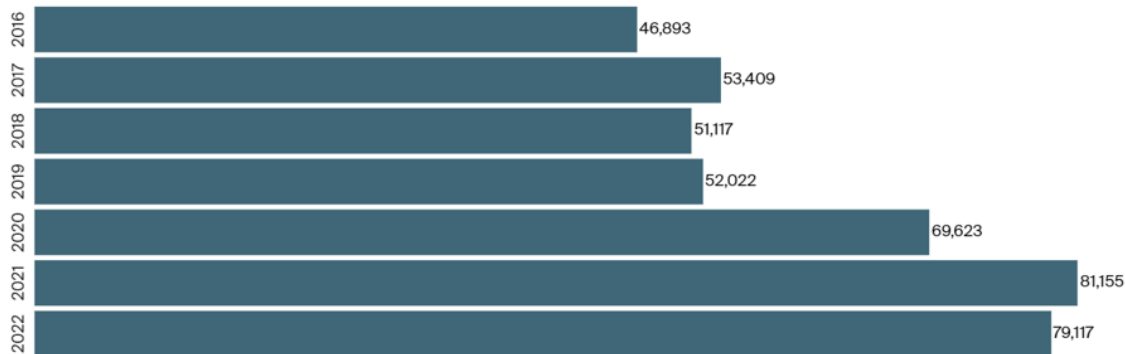
Femicides in Latin America and Caribbean

4,473 women were victims of gender-related killings in 2021 in the region.

12 women killed every day in gender-related attacks in the region.

During the first nine months of 2022, estimated overdose deaths declined from the same period in 2021 but were still 50 percent higher than pre-pandemic levels.

Total number of overdose deaths between January to September (nine-month period), by year



[Download data](#)

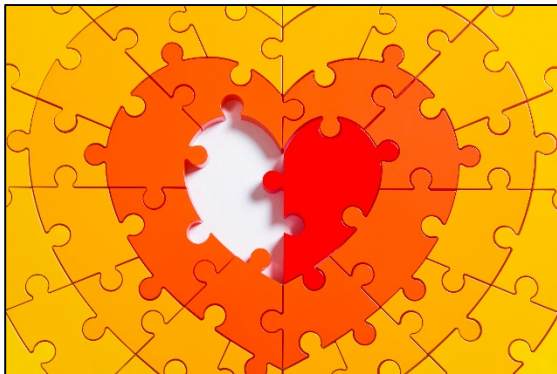
Data: Jan. – Sept., 2016 thru 2021 final totals: CDC WONDER; Estimated Jan.– Sept. 2022 totals: Calculations based on National Vital Statistics System Provisional Drug Overdose Death Counts, CDC WONDER (see Methods).

Source: Jesse C. Baumgartner and David C. Radley, "Overdose Deaths Declined but Remained Near Record Levels During the First Nine Months of 2022 as States Cope with Synthetic Opioids," *To the Point* (blog), Commonwealth Fund, Mar. 13, 2023. <https://doi.org/10.26099/b912-4124>

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

Furthermore, a 2022 study by the International Labour Organization (ILO) and the Walk Free Foundation, in partnership with the International Organization for Migration (IOM) found that at “any given time in 2021, approximately 27.6 million people were in forced labor. Of these, ‘17.3 million are exploited in the private sector, 6.3 million in forced commercial sexual exploitation, and 3.9 million in forced labour imposed by state.’”^{xiv}

Violence is horrific and tragic in these mega proportions. These forms of violence, and consumerist^{xv} and individualistic^{xvi} cultures are impeding environmental sustainability. Drugs are literally in our water and ecosystems.^{xvii} And forms of violence are interrelated and intersectional. In October 2022, “Reem Alsalem, UN Special Rapporteur on violence against women and girls described climate change as ‘the most consequential threat multiplier for women and girls, with far-reaching impacts on new and existing forms of gendered inequities.’ She maintained that the ‘cumulative and gendered consequences’ of climate change and environmental degradation ‘breach all aspects’ of their rights.”^{xviii}



Wounds and trauma abound in open scars and hidden hearts. We barely have to glance, breathe, listen, or feel to find evidence of violence.

And what is violence? “It is any physical, emotional, verbal, institutional, structural or systemic behavior, attitude, policy or condition that dominates, dehumanizes, diminishes, disrespects, or destroys ourselves, our fellow beings, or our world.”^{xix} As Marshall Rosenberg said, “While we may not consider the way we talk to be ‘violent,’ words often lead to hurt and pain, whether for others or ourselves.”^{xx} Examples of harmful communication include racial bias and microaggressions, ignoring, blaming, not listening, criticizing, being defensive, or judging what is “good/bad” or “right/wrong” with people and their thoughts, words, or feelings.

While someone may be fortunate enough to not see the staggering forms of violence mentioned above, no one is immune as one impacted or complicit in violence. It happens in subtle or small means and in actions through to planetary proportions. It happens in thoughts, words, and physical actions. Violence is harm as defined by the one experiencing the harm.

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

A stern tone can deflate a child’s spirit and sense of safety or worth. An unintentional redirect to oneself can have the impact of invalidating the person who had been speaking. Words, tone, or body language of derision, contempt, or disgust can break down a relationship and dignity of those involved.^{xxi}

Where does violence come from?

To that question there are no doubt countless spiritual beliefs, texts, and philosophies in response. Additionally, the scientific community conducts research which yields insight into a complex matter with many causes,^{xxii} including strong emotions such as fear, pain, frustration, and anger especially with provocation or when positive feelings about others are lacking.^{xxiii}



I am not a theologian or a scientist, so I offer here what my own human experience leads me to in response. Simply, it comes from within and is transformed from within and without. In a beautiful reflection on the cosmos, Sister of Mercy Mary Bilderback remarks, “If we only knew, if we only felt, if we could only see — as God sees — both up close and far away. All of it good, alive and busy becoming whole” and “What's at the heart of every violent act if not the squandering of our critical human attention on narrow and narrower concerns?”^{xxiv} This speaks to the understandable struggle with living nonviolently that someone who has been born out of and has lived only in violence may have. That someone’s “narrow” concern is survival. The reflection also encapsulates the violence effected when I am too inside my own hurt or anger or fear to be the open hand and heart of love for someone or for the earth.

What is the outcome of violence? Harm, disconnection, and ultimately, death. This may sound dramatic, but we know that effects of violence are compounded.^{xxv} Racism and sexism are violent and place marginalized groups where degradation of the earth and subsequent climate change impact them disproportionately. We know that the more Adverse Childhood Experiences someone has, the more likely they are to experience physical and mental health conditions. These affect a person throughout their lifetime and lead to intergenerational trauma. In the United States, women and marginalized racial and ethnic groups are at a greater risk for experiencing four Adverse Childhood Experiences, the number associated with significantly increased risk for most of the leading causes of death for adults.^{xxvi} UN Secretary-General Antonio Guterres perhaps said it best at a news briefing in

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

February 2021, “For too long, we have been waging a senseless and suicidal war on nature.”^{xxvii} Violence against nature is against all life.^{xxviii} Violence in all forms causes harm without and perpetuates it within oneself. It is the antithesis of health and healing. It is the nemesis of restoration and reparation. It is an overshadow on the hope of another way, of love and peace.



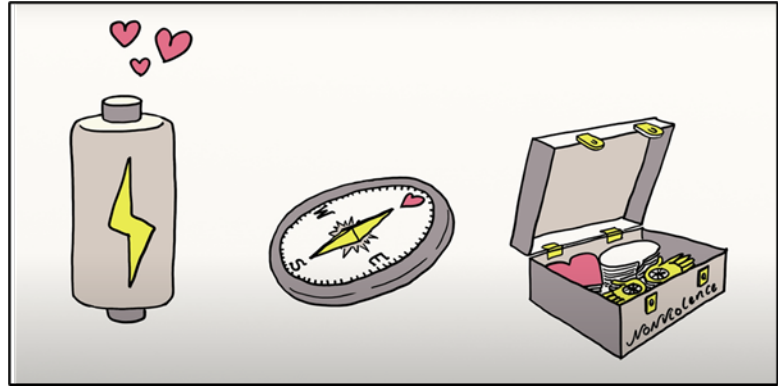
“PEACE IS... A collage of ideas.”^{xxix} This statement is beautiful in its sense of community and inclusiveness. Peace is pieced and blended together. One piece that reinforces the ability of all to fit and stay together is nonviolence. This is not only an idea but an active way of being in community with all that is, all living beings and all of Creation. This frames the following exploration of what nonviolence is and could be.

What is nonviolence? In contrast to the harm caused by violence, nonviolence “means avoiding injury to anything on earth in thought, word or deed,” as Gandhi once wrote. Yet doing no harm is not where nonviolence ends. That, if achieved, is only a beginning, as nonviolence is “a force for transformation, justice, and the well-being of all that is neither violent nor passive. It is a powerful method for challenging and overcoming violence without using violence; for creatively transforming and resolving conflict; and for fostering just and peaceful alternatives. People around the world are using active nonviolence in grassroots nonviolent movements to build more democratic societies, to champion human rights, to challenge racism and sexism, to struggle for economic justice, and to safeguard the planet.”^{xxx}



Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

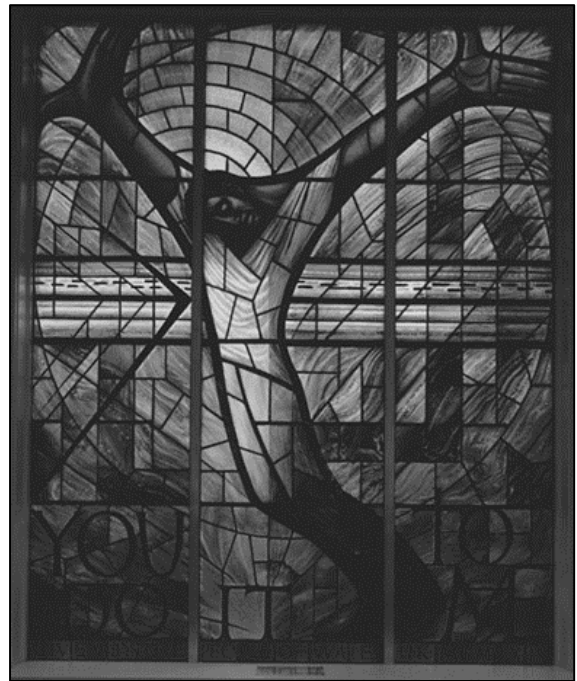
In a Pax Christi International video, *Retreat on Gospel Nonviolence: Breaking Barriers, Binding Wounds, Healing Nations*, several insights and ideas shine light on what nonviolence means in and for personal and communal life, advocacy, and healing.^{xxxix} Nonviolence:



- Is “a spirituality,” “a way of life,” “a universal ethic,” “a method for social change,” and “The way God calls us to live;”
- Is a life-giving way of relating to all Creation (Leaño);
- Promotes inherent dignity, even of one’s enemies (Talla);
- Aims to liberate the oppressor and the oppressed (Nario-Galace);
- Is not easy (Giacaman Murra);
- Is a journey of self-discovery, an endowment of nature, and the fulfillment of our human nature (Nagler);
- Is repair in “a way of operating in the present that also pays attention to what has happened in the past with also a vision for the future” (Nahar);
- Is two hands^{xxxii} – “one stopping oppression and one opening to forgiveness and reconciliation;”
- “a love-centered way of thinking, speaking, and acting that leads to personal, cultural, and societal transformation.” (King)

The Metta Center for Nonviolence provides further explanation for nonviolence as:^{xxxiii}

- “love in action;”
- “a force for realizing greater security, justice, and social unity;”
- “more than putting another person in power. It’s about awakening a different kind of power in people,” as Dr. Michael Nagler stated;
- “Truth-force or Love-force.”^{xxxiv}

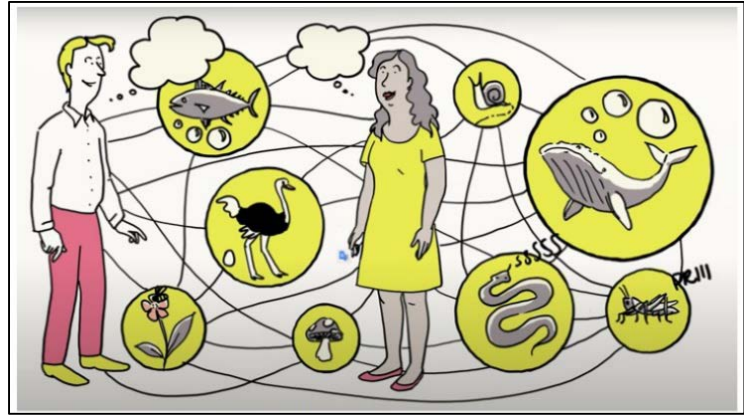


Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

Throughout this exploration, when referring to a nonviolent practice, it means all those definitions and is summarized by a practice of boundless love, honoring dignity and interconnectedness for each and all.

Where does it come from?

Everything flows from who we are and our way of being, individually and together, with all of Creation. Just as violence comes from within, “Nonviolence begins inside of each one of us, and is the greatest power of our human nature. Individuals can affect



positive change with or without large groups. Everyone has a role to play.”^{xxxv} Every person can harness this power. It is love. It is the unifying spirit of the universe.

Nonviolence can be profoundly spiritual for someone of any belief, and therefore for those honoring or following the life of Jesus. In a Notre Dame Lecture on March 24, 2023, Marie Dennis, Senior Director for the Catholic Nonviolence Initiative, stated, “Jesus proclaimed a new, nonviolent way of life that was rooted in radical inclusion, the beloved community, mercy and the unconditional love of God,” and she also noted that nonviolence is “a way of thinking that so often characterizes the worldview of Indigenous people.” She went on to explain more deeply that “The nonviolence moving to the center of Catholic teaching on war and peace is a more accurate, expanded, evidence-based and comprehensive approach to nonviolence capable of mobilizing a wide spectrum of tools for change, from nonviolent diplomacy to trauma-informed healing, restorative justice to nonviolent civilian protection and civil resistance to nonviolent communication. And it is a nonviolence that energetically promotes just peace, the new story, the beloved community, the New Creation.”^{xxxvi}

This nonviolence that Dr. Dennis describes is indeed love in action, as radical inclusion and unconditional love. Acknowledging and honoring the inherent dignity of every person and being is a foundational and empowering support for one to be able to think, feel, and be love for oneself and the beloved community. When we can see and sense deeply that each and every being holds inherent dignity and worth, is precious and irreplaceable, and that our survival, liberation, and thriving is tied to the honoring of each being, then we give our utmost love and

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

attention. We care. We protect. We make sure that all are safe and secure.^{xxxvii} In the words of Catherine McAuley, we give our “full attention by listening, hearing, validating and responding to concerns and what they have been through.”^{xxxviii}

Nonviolence as boundless love and honoring the inherent dignity and interconnectedness of all comes from many sources. It comes from God. It comes from the Great Spirit. It comes from the wisdom and lived experience of Indigenous people. It comes from the struggle and suffering of all those before us who have upheld a way of love in the most devastating and violent of circumstances. It comes from hope. It comes from within. It comes from one’s deep awareness of connection among all life and Creation. It comes from intention, choice, and effort. It comes from peace and joy.

What is the outcome of nonviolence? Love and honoring the inherent humanity, dignity, worth and needs of each human being is a foundation and practice that can inform and transform policy for social, economic, and environmental justice. In essence, it demonstrates deep listening and responding to unmet needs in a nonviolent, healthy, and cooperative way to ensure all needs are met. It is diplomacy, advocacy, and negotiation at their ethical finest.

One outcome of a nonviolent approach grounded in dignity-based and human rights-based policy^{xxxix} is the United Nations 2030 Agenda for Sustainable Development, which was adopted by all United Nations Member States in 2015, and “provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. They recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth – all while tackling climate change and working to preserve our oceans and forests.”^{xl} With love and dignity guiding all parties working toward these goals, the impact and outcomes could be global and far-reaching.



I find a statement from Sarah Nahar to be a beautiful expression of this practice. She said, it is “how a human confrontation could lead toward transformation, taking a risk to speak to anyone and everyone about the hope that is within you.”^{xli} Outcomes, whether policy related or interpersonal, may not always be achieved. Hope, however, is a driving force and transformational outcome.^{xlii}

“Hope, in this deep and powerful sense, is not the same as joy that things are going well, or willingness to invest in enterprises that are obviously headed for early success, but rather an ability to work for something because it is good, not just because it stands a chance to succeed. [...] Hope is not the same thing as optimism. It is not the conviction that something will turn out well, but the certainty that something makes sense, regardless of how it turns out.” ~ Victor Havel

2. Why Nonviolence? – What makes it a hopeful path?

An individual, family, community, nation, or the global community may find several reasons to strive for nonviolent practice. Among them could be:

- “Violence is not the cure for our broken world,” observed Pope Francis, and nonviolence is “key to the survival of life on earth and to the healing of our planet;”^{xliii}
- Using violence “is not only less humane, but it's less effective than using methods that connect people with people, that rebuild;”^{xliv} (Elworthy)
- In the aggregate, nonviolent civil resistance is far more effective at producing change, especially long-term lasting change;^{xlv} It is empirically twice as effective as armed struggle in achieving major political goals;^{xlvi}
- “Nonviolent Communication shows us a way of being honest without any criticism, insults, or put-downs, and without any intellectual diagnosis implying wrongness,” stated Marshall B. Rosenberg;^{xlvii}
- Alignment with chosen spirituality.
- Deep awareness and resonance of unity and balance it brings with all life.

When considering large community and national nonviolent campaigns, they are by far more effective than violent ones. The data is conclusive. “Between 1900-2006, nonviolent campaigns worldwide were twice as likely to succeed outright as violent insurgencies. And there’s more. This trend has been increasing over time, so that in the last 50 years, nonviolent campaigns are becoming increasingly successful and common, whereas violent insurgencies are becoming increasingly rare and unsuccessful. This is true even in those extremely brutal, authoritarian conditions.”^{xlviii}

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

It is not only large community and political movements that benefit from this practice. Individuals in everyday interpersonal interactions and experiences benefit from applying similar principles and practices. Evidence-based de-escalation training programs include guidance such as keeping one's own verbal communication and body language intentional and expressing calm, attentiveness, and empathy. This includes active listening and being mindful of tone, rate, and volume of speech and ensuring responses that validate the person's feelings and dignity. This works to build a connection and a space for cooperation among individuals. While outcomes cannot be guaranteed, these de-escalation tips are grounded in love and honoring dignity, have been effective, and offer the best hope for a more peaceful outcome and relationship well-being.^{xlix}



Feeling good about oneself and others makes a person less likely to harm and more likely to help others. When we feel validated, listened to, and safe, our brains are less likely to process situations in a way that leads to violence. When one feels love, and that one's dignity is intact and honored, it follows that one will feel good, safe and not as likely to seek violence in attempting to meet one's unmet needs.

Finally, as noted earlier, there is often a spiritual alignment in practicing nonviolence. The Sisters of Mercy mission includes the practice of nonviolence and peacemaking, which has inspired me in this work. And as Father Emmanuel Katongole, Professor of Theology and Peace Studies at University of Notre Dame and Co-Founder of Bethany Land Institute in Uganda expressed, "Love is our true identity. Love is our true vocation."¹ Encompassed in the idea and action of love described here is a balance and alignment with the earth and all within it. This practice restores relationship and peace within oneself, one's community, and the earth. It may not solve every problem and as quickly as one might hope. It will help keep hope alive and movement toward unity and justice.

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness



“Active nonviolence has been used as an approach to overcoming war, injustice, and environmental destruction, resolving conflicts of all kinds, or simply leading a healthy, responsible life—or all of the above.”^{li} That is reason enough for me to try and hope – for myself, for others, and for the earth.

3. Nonviolent Practice and Hope – What does boundless love and honoring dignity look like?

The practice of love and honoring dignity manifests in countless ways and situations, big and small. “For some, nonviolence is a way of life. For all of us, it is a form of action that affirms life, speaks out against oppression, and acknowledges the value of each person” and based on experience and growing empirical evidence, “choosing active nonviolence is much more likely to produce a positive outcome, at least in the long run.”^{lii}

Nonviolent communication is a primary aspect of the practice as language is often how we relate to and interact with one another. This practice assumes that we are all compassionate by nature and share the same, basic human needs, and that all actions are a strategy to meet one or more of these needs. It is a practice grounded in deep listening, absence of judgment and criticism, and a common focus on mutual understanding of and meeting everyone’s needs. It is about creating a connection with others built on empathy and honest expression of feelings and unmet needs.^{liii} While this is a simple explanation, the practice can quickly become difficult and complicated by power dynamics, emotions, lived experience, conditioned responses and judgments, competing needs, time constraints, and other external factors and pressures. Some examples of this practice in action:

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

- Instead of “she should feel grateful,” a refocus to “how can I understand her needs better?”
- Instead of “I feel misunderstood” or “You are misunderstanding me,” “My need for respect is not being met.”
- When you are listening to someone with such presence and attention that they become more animated or trusting in their sharing.
- Instead of emotional escalation or verbal sparring, remaining calm and centered inside and committed to deep listening, respect, and mutual care.

Something unexpected that one may encounter in oneself, or others, is that there can be a real challenge in not becoming hardened to or judgmental of the person present here, now, and their feelings, needs, or concerns when compared to the horrors that humanity inflicts on itself, especially on the most vulnerable. Yet each person, regardless of the scope of their needs and concerns, is equally deserving of love, honor, and dignity. Being deeply, mindfully present to oneself and whoever else is here, now, with love and space for all is one way of this nonviolent practice and perhaps where all other ways begin.

Nonviolent practice as a constructive, transformative power, is “unleashed when potentially destructive drives like fear or anger are converted into creative equivalents like love and compassion.”^{liv}

Leymah Gbowee is a brilliant example of this power. She received the Nobel Peace Prize in 2011 for her work in leading a women’s peace movement that brought an end to the Second Liberian Civil War in 2003 and shared the prize with fellow Liberian Ellen Johnson Sirleaf and Yemen-native Tawakkol Karman. On her way to becoming a doctor, when the war broke out, she pivoted and instead became a trauma counselor to treat former child soldiers. She mobilized an interfaith nonviolent peace movement which eventually forced the leader into exile and renewed peace talks. She “demonstrated the power of social cohesion and relationship-building in the face of political unrest and social turmoil” and continues to build and advocate for peace, women’s rights, and women’s leadership.^{lv}

Women leaders in the local collective Comunidad Tz’unun Ya’ in Guatemala are defending peace and rights in a different way. Once a month women collect mountains of garbage from majestic Lake Atitlán, a water source they depend on daily for survival, for water used in the home and for cleaning as so many lack running water at home. Lacking government intervention and protection for the water source, they have been working to keep the lake clean for years. Their nonviolent protest, education efforts through media, and collective community

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

action led to a single use product ban before the covid-19 pandemic, that they are working to reinstate and to the local government opening a new facility to properly dispose of the trash they remove from the lake.^{lvi}



Women wash their clothes in the waters of Lake Atitlán on Feb. 25. (WNV/Jeff Abbott).

These are only two stories of amazing women accomplishing beneficial community impact through nonviolent means. The constructive, transformative power is also present in everyday conversations, circumstances, and practice. Every time I am able to pause and breathe and think first before responding or reacting when I feel frustrated or when someone is not honoring my dignity, I practice it. Every time I react first in a way that is not rooted in love, dignity and interconnectedness, yet can acknowledge it and work to repair the relationship, I practice it. Every time I choose love and connection over my pride, judgment, desire to be right, or whatever I feel in the moment, I practice it.

“Nonviolence asks us [to] focus on solutions that can replace what isn’t working and restore a higher sense of purpose and dignity to all.”^{lvii}

In the United States, a wonderful example of this is how immigrant and Indigenous farm workers in California are cooperating with several community nonprofit organizations dedicated to ecological sustainability and justice for farmworkers. One training is a Spanish-language intentional-burn certification program where they are “(re-) learning skills many of their ancestors knew well. And they are putting that know-how to work healing a fire-ravaged landscape and people.” In

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

another hands-on training, they are learning and engaged in vegetation management, fire mitigation and restorative land work. These jobs and programs ensure workers are well paid, safe, self-governed, and respected for their deep wisdom and relationships with the land. Furthermore, this work is critical for restoring ecological balance and minimizing carbon emissions as “the California wildfire smoke in 2020 alone put double the greenhouse gas emissions into the atmosphere as the state’s entire emissions reductions between 2003 and 2019.” Clearly these programs are grounded in dignity for workers and the earth and focused on implementing cooperative, community solutions that are effective. The question for living nonviolent practice, as the article poses it, is “how to transition not just small groups of workers but entire industries and economies out of extractive, exploitative work and into cooperative, regenerative labor that tends to the land and to human needs?” and this community in California is providing a glimpse of how it could begin.^{lviii}



lix

Another unjust situation in the United States that is being turned around is in the prison system in Washington state. Mass incarceration is not a workable, effective solution that honors dignity of all.^{lx} In Washington, a prisoner-led program, Taking Education And Creating History (TEACH), organized by a handful of incarcerated people is doing their part to implement a solution that does honor the dignity of prisoners. Their goal is to democratize education for people with long sentences. By garnering community support and external financial backing, they were able to begin and build a program that has seen 300 incarcerated individuals become college students since 2013. While the program and its leaders have faced challenges over the years, especially during the covid pandemic, they have also experienced several successes. TEACH provides a positive, healthy source of community and purpose for incarcerated individuals, empowers incarcerated individuals who may later be able to rejoin society with education, tools, and resources to better meet that challenge, reduces the violence in prisons, and breaks down barriers between various racial and cultural groups.^{lxi}

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

“We resist injustice without reproducing it. We obstruct hatred and violence with a firmness rooted in love.”^{lxii}

The people of Ukraine are almost unbelievable in the courageous, creative, nonviolent practice they are living daily while faced with epic injustice, violence, and displacement. They have bravely reached out to Russian troops to humanize the enemy and appeal to their sense of morality, even protecting defectors, and creatively changed street signs and flooded streets to impede Russian troop movements.^{lxiii lxiv}

Marie Dennis most succinctly and powerfully described their efforts and resulting successes: “even in Ukraine, unarmed civilian resistance has: 1) hindered institutionalization of the Russian occupation; 2) protected many civilians; 3) undermined the Russian narrative; 4) built community resilience; 5) strengthened local governance,



[“World - Peace!”](#).

and 6) built social cohesion. Farmers refused to sell grain to Russian soldiers; fire departments refused to work under a Russian mandate; resisters protected local administration officials and school directors; created an alternative government; and engaged Russian civil society with anti-war messaging. The potential role of well-organized, strategic, nonviolent action should not be underestimated either during war or during the post war transition. Hopefully, Ukraine will help the world learn important lessons about how nonviolent strategies might work – even in desperate situations. Strategic nonviolence and peace building are very effective partners.”^{lxv}

In the best of times, parenting or teaching children is a model for how to respond to any person’s behaviors that may be ineffective or unhealthy with a firmness rooted in love. Evidence-based recommendations for parenting and educating support non-punitive methods for “discipline.” Punishment harms the relationship between the parent or teacher (and school system) and the child, and a healthy relationship in either a family or educational setting is key for a functioning community, development, and learning environment. One social services nonprofit, the Holistic Life Foundation, based in Baltimore, Maryland (USA) has taken this truth to heart

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

and has provided a Mindful Moment Room program in Patterson High School, a secondary school in Baltimore. The program allows teachers and administrators to refer students and for students to refer themselves with permission. Though each session is individually customized, it generally includes five minutes of targeted discussion with active listening, 15 minutes of mindfulness practice, and providing techniques that students can use to better manage themselves and resolve conflicts in a peaceful manner. This school has a diverse student population from a variety of backgrounds with many countries and languages represented. Many students are refugees or undocumented minors. In the first year of implementing the Mindful Moment Room^{lxvi} at Patterson High School, suspensions and verbal and physical altercations all decreased by more than half. In the elementary school where it was implemented, there was not a single suspension in the first four years of the program's implementation.^{lxvii} This approach does not ignore the ineffective, unhealthy, violent, or disruptive behavior of a student. It responds from a root of love to the root of the behavior while honoring the student's dignity. Moreover, it has been proven to be effective.



Strengthening a connection of presence is a practice of love in action that honors dignity. Being present with each other – with our families, our friends, our community members (especially those with whom we disagree), and the earth, our Common Home, has never been more needed. The above examples are nonviolent programs and community actions that address specific issues. While these types of nonviolent practices are vital for positively impacting communities and effecting change regarding those issues, it is no less crucial for each of us to be present and to share in community. This year, a new advisory from the U.S. Surgeon General, Dr. Vivek Murthy, reported that there is an epidemic of loneliness in the United States and lacking connection can increase the risk for premature death. Dr. Murthy shared, "In the last few decades, we've just lived through a dramatic pace of change. We move more, we change jobs more often, we are living with technology that has profoundly changed how we interact with each other and how we talk to each other." The steps recommended in the report to address the loneliness epidemic include not only strengthening social structures that support

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

more connection of presence, but also pro-connection public policies like accessible public transportation and parental leave, reforming digital environments, and creating a culture of connection. There are real everyday health impacts beyond an increasing risk of premature death. Emotional and social disconnection can increase depression, anxiety, body inflammation, and impact how one sees the community and its members.^{lxviii} A nonviolent practice opens a person up to be present and to connect even if there are obstacles or risks.



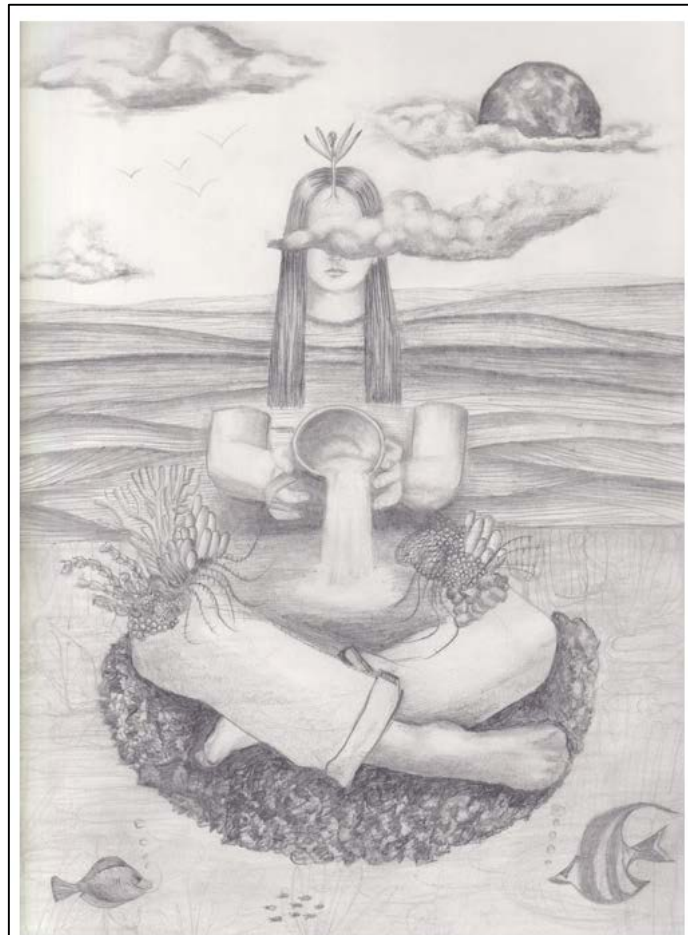
One example of this presence is a nonprofit, Border Compassion, which facilitated an interfaith group of women religious and their friends who then visited and brought a Mother's Day celebration to migrants at a shelter in Mexicali, México.^{lxix} This group knows something about the connection of presence. They brought necessities, music, games, gifts, and dancing to the mothers and children there. They offered a pause of celebration in an arduous physical and emotional process and a time to feel joy and safety. It was a time of being present with the individuals and hearing their stories, not only serving their physical needs. Being present honors dignity. As Sr. Suzanne Jabro, a Sister of St. Joseph of Carondelet said, "'This is growing awareness, saying 'come and see.' And when they do, it ignites the spirit within them."^{lxx}

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

In my experience with whoever is in front of me, being present looks like giving my full attention and care, not looking at my phone, not thinking about my task list, and opening all my listening senses to honor this person, here, now, in this moment. It is an ongoing challenge, especially as it varies depending on what the person needs to feel honored and connected.

In these examples, nonviolent practice looks and feels like:^{lxxi}

- Mindful presence
- Self-awareness
- Awareness of others
- Listening
- Compassion
- Empathy
- Understanding
- Openness
- Respect
- Dignity
- Courage
- Initiative
- Community
- Sustained Action
- Transformation
- Resistance
- Solutions
- Connection
- Love
- Hope



“Reed” by *Anastasia Freeman*

4. Mending – What can help?

Here, mending means a little bit of brainstorming, problem solving, and strategy. It means looking at potential obstacles and preparing for the way through, a proactive and preventative mitigation and repair. Where to begin?

Open awareness. Starting a new sport, like riding horses, may seem not the wisest thing in one’s 40s. What a delightful surprise that it has been life-giving in many ways. The best benefit may be that to attempt learning the sport, one starts at the

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

beginning. Other forms of exercise may help strengthen the body or help one's cardio endurance, but no other movement is like riding a horse while maintaining proper technique and balance for the rider and the horse, nor is any other intellectual activity similar to the mental focus and discipline required for learning to ride. The gift that starting something completely from nothing in mind and body is that it is a practice, from the very start. There is no perfection. The only preconceived notion (that it looks so easy in the movies) is cured in the first lesson. There is an innate vulnerability, humility, forced mindfulness, and partnership when working with or riding a horse. It requires fewer requests and more listening, building awareness and connection, being and exuding calm, and feeling and demonstrating mutual respect in order to build trust, to build a relationship. And a close, strong, healthy relationship, whether with a horse, friend, family member, or community member, can best withstand the ups and downs of a practice.

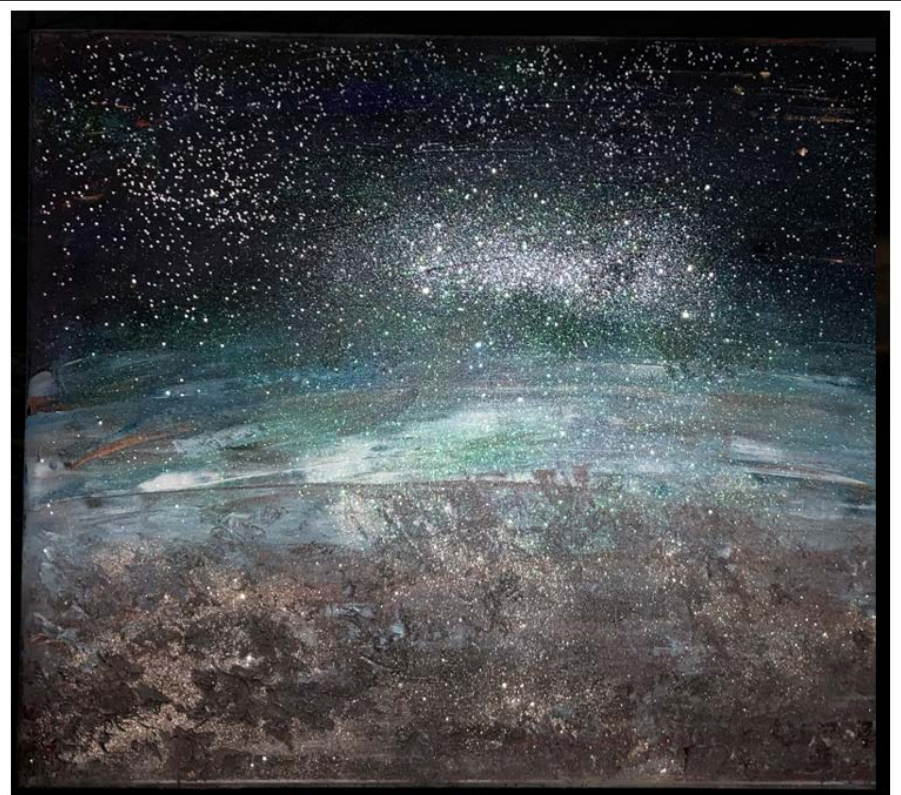
Mary Wollstonecraft Shelley wrote, "The beginning is always today."^{lxxii} I would alter it slightly to, "The beginning is always now." In the practice of living love, honoring dignity and interconnectedness of each and all, to keep starting from the beginning with hope ... maybe this can help to stave off paralysis from overwhelm and fear of failure or mistakes. Feelings and failure are simply part of the human experience, of life and growth. Perhaps it can help to maintain a sustained practice while working through obstacles, including ones of our own making for which the practice requires making amends and repair.

A lack of self-awareness and perfection over inner fear and anger can be one obstacle. The emotions are valid and need attending. Fear only grows fat on the energy it is fed. While anger is dangerous like fuel if sprayed indiscriminately outside an engine, it can be powerful when used within the engine as a tool. It is only one's compassion and action that one can control, not the outcomes.^{lxxiii} Pride, hurt, and pain, among other emotions, experience, and conditioning can also be obstructive to a nonviolent practice. And as the late Sister of Mercy, Mary Sullivan, expounded, we "do not yet love all human persons on this Earth as widely and thoroughly as God asks. Our personal ignorance, indifference, preferences, and actions are too often self-absorbed and self-constraining. We too easily construct excuses for the limits we place on our mercying."^{lxxiv} It is a practice, a becoming, an ongoing transformation, not an achievement, and as Pope Francis said, "Living, speaking, and acting without violence is not surrendering, losing or giving up anything, but aspiring to everything."^{lxxv} Starting at the beginning is starting with any change needed inside oneself to open up a personal practice or communal movement of love and honoring dignity. Practice does not make perfect. Practice makes progress.

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

Explore spirituality. Find your God or Spirit. Maybe the God of a specific religion, or the Great Spirit, or Mother Earth, or the cosmic life force of the universe inside you, or maybe it is no spirituality. Whoever, whatever it is, it can inform, inspire, and shore up a nonviolent practice.^{lxxvi}

Sister Joan Chittister, a Benedictine Sister of Erie, Pennsylvania (USA) gives what is quite possibly my favorite exploration of faith, science, and God. In her talk, she describes a God who gives life and asks living beings to use it well. Further, she implores that God is a “God of ongoing Creation, not a God of past rules.” One who shares responsibility with the human race, a responsibility to the



“For Jessie 2017” by [Athena Abood Brown](#)

ongoing creation of life. One who encourages: Don’t stop growing; Don’t close your mind; Don’t stop your soul now. And she recommends, “find this God that is the starlight of your life and follow that God to the rest of your life.”^{lxxvii}

An extension of this may be to find your community of spirituality, perhaps like-minded individuals or maybe a more traditional faith community in a place of worship. Maggie Paxon gave the most succinct and helpful guidance related to finding a church community. In remembering her visit to the church in a French town of Le Chambon that was part of a World War II rescue operation with the French resistance and still welcomes refugees into its arms, she said if you feel like “you’re in a church that says ‘Aimez-vous les uns les autres,’ ‘love one another,’ as the church in Le Chambon says, that’s the best church to be in. No matter what your religion, go to that one.”^{lxxviii lxxix}

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

A God of love and ongoing creation and a support community grounded in loving one another can be powerful partners in interpersonal and communal practice.

Connect with others.

Cooperating with those who are local, closest to whatever issue to which the nonviolent practice is responding, reaps the most durable outcomes.^{lxxx} In fact, for the following four key elements of successful nonviolent campaigns, connection is vital.

- Sustained participation of a large and diverse participation (3.5% of the population)
 - The movement needs to disrupt or shift cooperation of key groups such as security forces and societal pillars that support the status quo
 - Varied methods
 - Under repression, campaign does not become chaos or begin using violence.^{lxxxi}
- Erica Chenoweth's research shows that successful nonviolent campaigns are four times larger, more inclusive, representative, and accessible, and twice as successful as violent ones.^{lxxxii} Those aspects require efforts toward connection.



Inscribed above the door to the temple in Le Chambon is the phrase "Love one another." Photo by: Lea Lane

To increase chances for connection, see no stranger. Instead, we can see ourselves in that person, who we might be if starting from a different point or vantage, and see a living being with inherent dignity, see Creation, and see a friend. Maggie Paxon shares this wisdom about connection. When she reflects on the people of Le Chambon who welcome refugees from all over the world, she observes, "When they would see a stranger, they wouldn't see an identity. They don't see a religion. They don't see a race or a country. They see a person. I came to see that as a kind of alchemy, an ability to go from seeing someone as a stranger to seeing that

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

stranger as a friend. [...] They live the belief in the essential oneness of humanity. They practice it, and they know how to do it.”^{lxxxiii lxxxiv}

We can connect with a person, everywhere we encounter someone. One can always start with the person here, now. We can build capacity for embracing opportunities to connect. For me, this means maybe starting by not having headphones in for just 15 minutes of a flight or trip to the store or a walk in the park; To leave expectations (and maybe even my phone) behind. Maybe a quick chat with a stranger will not add a fully engaged participant to a justice issue, but it builds positive connection. Maybe my friendly hello and talk about the weather or plants in the park is the only social bond the stranger will feel. Maybe I will be the only one who truly listens to them. Data shows it’s the quality of connection (not the number of followers on social media) that helps to stave off the loneliness which compounds issues. The practice of love and honoring dignity leads to quality connections that feel safe, healthy, and supportive.



Whether in an organized nonviolent campaign or welcoming a refugee into one’s town or a neighbor into their residence next door, connection is personal and unique to the individuals involved. Connection needs presence, trust, care, and respect. For peaceful movements and interpersonal relationships, connection is crucial.

Adapt from evidence and reimagine solutions. This world, particularly digital technology, has evolved at exponential rates compared to the human brain and human society.^{lxxxv} Data, evidence, and knowledge are constantly changing and expanding. From personal practice to a large, national nonviolent movement, learning and adapting to new facts and proven successes is key to obtaining desired outcomes.

For nonviolent movements, recent data and research shows that youth and women participation help movements succeed. Even when movements do not achieve full government change, youth participation still improves a country’s quality of democracy over time when combined with efforts to form cross coalitions. Youth shine in adapting to new knowledge and innovating new and varied methods of

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

nonviolent resistance, which are key elements for success. They also drive digital engagement and engagement across societal and political lines. While youth participation is beneficial to a movement, young protesters are at disproportionate risk, are often denied agency in movement leadership and strategy, and receive few direct benefits after the campaign succeeds.



Additionally, LGBTQ+ participation is strongly associated with youth participation but like youth in general, LGBTQ+ groups do not experience improvement to material wellbeing after movement success.^{lxxxvi} Including youth and LGBTQ+ voices is vital as they are valuable, vibrant community members, and movements must take care to ensure that these groups are empowered, and their concerns are addressed within and after the movement.^{lxxxvii}



Earlier studies suggest that women are effective nonviolent activists as they are often not supportive of violence and government and security forces can be more reluctant to use violence against women due to deep cultural norms, meaning that women can serve as a moral shield that may prevent a violent breakdown during protests.

Additionally, recent research shows that when a movement maintains

nonviolent discipline, women participation is associated with campaign success and less violence overall and can help cultivate “an image of success that ultimately self-actualizes.”^{lxxxviii}

In Louisiana (USA), an example of women participation in a movement is [Taproot Earth](#) whose founder, Colette Pichon Battle, “brings climate change to the community level, especially with women at the heart of neighborhoods and households.” She found that “a lot of the moral fabric and the moral movement of a family and of a community is done through the women. She and her staff used a meeting format called the People’s Movement Assembly, which involved Black, Latina, and Asian American women learning about each other’s lives and agreeing to reach a vision together.” We know climate disasters affect women

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

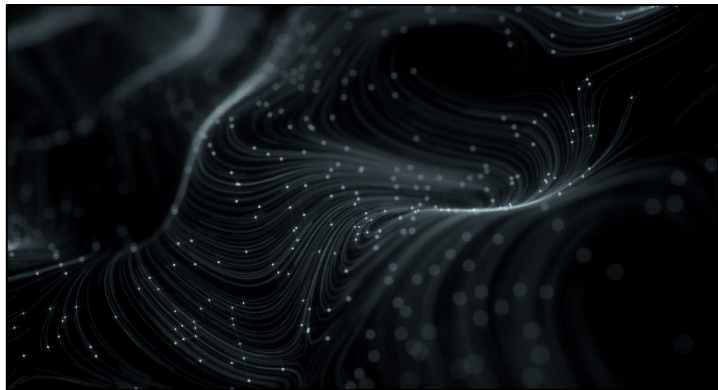
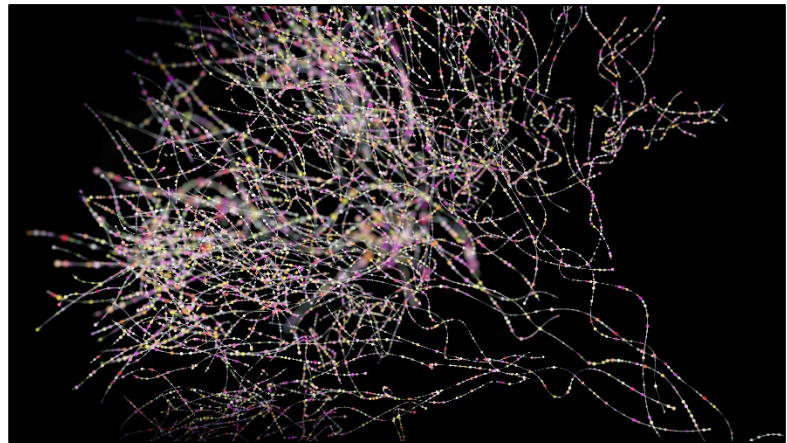
disproportionately, and the women in Colette’s community are bound by their nonviolent fight for survival and for our Common Home. Theirs is a grass roots activism planning for the impacts of climate change now and into the future.^{lxxxix}

While perhaps not yet an organized nonviolent movement, there is definitely a move toward supporting more humane treatment of those affected by the opioid crisis in the United States. Even the problem sometimes can lend itself to reimagining the solution. While opioid pollution of water systems is still a concern, more fine-tuned monitoring of drug levels in wastewater is also leading to a more proactive understanding of and preventative community responses to the opioid crisis.^{xc}

For a personal practice of nonviolence, there are countless ways to be creative in how to live a nonviolent practice of love, honoring dignity, and interconnectedness.

Neuroscience and social science data and research continue to bring new

information to light about how our brains work and how we can best support and respond to each other. There is often new, ancient wisdom to learn from Indigenous peoples. Reach out personally to those of a different culture and way of life than you. "There's something about deeply understanding and learning about another culture that's transformative." Having deep relationships with someone from another country or culture increases one’s creativity.^{xc1} Being mindfully present with whoever is here, now, can also illuminate new nonviolent pathways that will meet everyone’s needs. And when in doubt, sing or dance it out. “Music can bring individuals together and promote trust, empathy, and relief from stress. When we dance and sing together, there is a sense of community, where everyone moves together with shared intentions and a mutual goal.”^{xcii}



Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

In an ever changing world from climate change, evolution of technology, shifting politics and societal structures, nonviolent movements and individual and interpersonal efforts need to remain adaptive, inclusive, nonviolent, and sustained to reach success.

Creating Space. Nonviolence practice is an intentional act to be, to become self-aware and aware and understanding of others. This can mean tending to our own well-being so that in our hearts and minds we are feeling well, safe, at peace, and able to be love for others. If one does not know this for oneself, how can one extend it to a stranger in a way that sees a friend? In my practice, one thing it means is less “should” and more “hmmm” to give space and open up for deeper, truer understanding and acceptance of myself and others. It is an effort to catch myself before acting out of assumption, judgment, or any difficult feelings I have due to unmet needs. I need to be rooted in a place of pause before beginning any nonviolence or justice work.



“Road Less Traveled” by [Athena Abood Brown](#)

Space for oneself.^{xciii} In the words of St. Francis of Assisi, “While you are proclaiming peace with your lips, be careful to have it even more fully in your heart.”^{xciv} One way is you can begin space with grace, grace, and more grace. Be fully present with yourself. Imagine the universe opening up to embrace all of you, every need, every want, every mistake, every dream. Imagine the universe filling you with boundless love. This is what nonviolent practice calls us to. It is not easy to live from this place, and it must first be internalized and lived within, to grow

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

enough inside that it cannot help being shared with others – this safe space of love and dignity. Taking good, gentle care of and with oneself begins with self-awareness and perhaps even more difficult, self-acceptance, to accept your own creation and your shared responsibility in ongoing creation. The current reality, whoever one is now, needs to be accepted unconditionally before reckoned with. It means accepting hard truths, ones we see, and ones that others see for us and are loving enough to share with us.

Before beginning any dedicated work for a personal nonviolent practice, any type of mindfulness is helpful for first being fully present in the moment. One easy, quick way is to take any amount of time to notice. Notice what you hear, see, smell, feel, sense or what is absent. In this moment, I hear at least four different types of birds, the wind, and water dripping. I feel the humidity and growing heat in the air. I see the buildings, plants, and trees, and the sky, sun, and clouds. I feel my breath and pulse. I sense the energy inside me and the energies around me. Life is full. It might seem

impossible to find space for oneself. Noticing can happen anywhere for any amount of time and in between any activities. You can explore and experiment to discover if any mindfulness practice makes sense and works for you.^{xcv}

When possible, find the spaces in between.



Space for others. Intentionality is key for noticing what space others need. It will be different for every person though the process is the same as for oneself. We can begin space with grace, grace, and more grace. We can be fully present and open up to noticing, accepting, and understanding everything about the person here, now. We can listen deeply and provide space for their feedback about anything, including ourselves. We can be kind and honest about our needs and any boundaries and give the universal love and dignity that we have learned to hold in our own hearts.

We can practice, keep practicing, be aware of and vulnerable in missteps, make amends, repair, and keep practicing.

5. Actions - Where might this lead us? Where might it lead you?

Nonviolent practice is not passive. It can be easy to become overwhelmed, and there is no prescription that fits everyone. Two categories of connection and advocacy and a few varied actions are offered for consideration. Perhaps it will only be a springboard to an idea that you discover fits you best.

Connection

Whether it's personal practice or a community nonviolent effort, connection is essential. As in Fratelli Tutti: "What is important is to create processes of encounter, processes that build a people that can accept differences. Let us arm our children with the weapons of dialogue! Let us teach them to fight the good fight of the culture of encounter!"^{xcvi}

See no stranger. To strengthen a relationship or build a new one, you can share:

1. Your presence.
2. A conversation.
3. A meal.
4. Prayer, meditation, or other spiritual practice or tradition.
5. Music – play, sing or dance together.

Join with others. To build community relationships, you can, online or in person, contact and interact with:

1. Your neighbors.
2. A civic group (for example, a parents' or school organization).
3. Charity, spiritual place, learning community, or community nonprofit organization about which you want to learn or understand more.

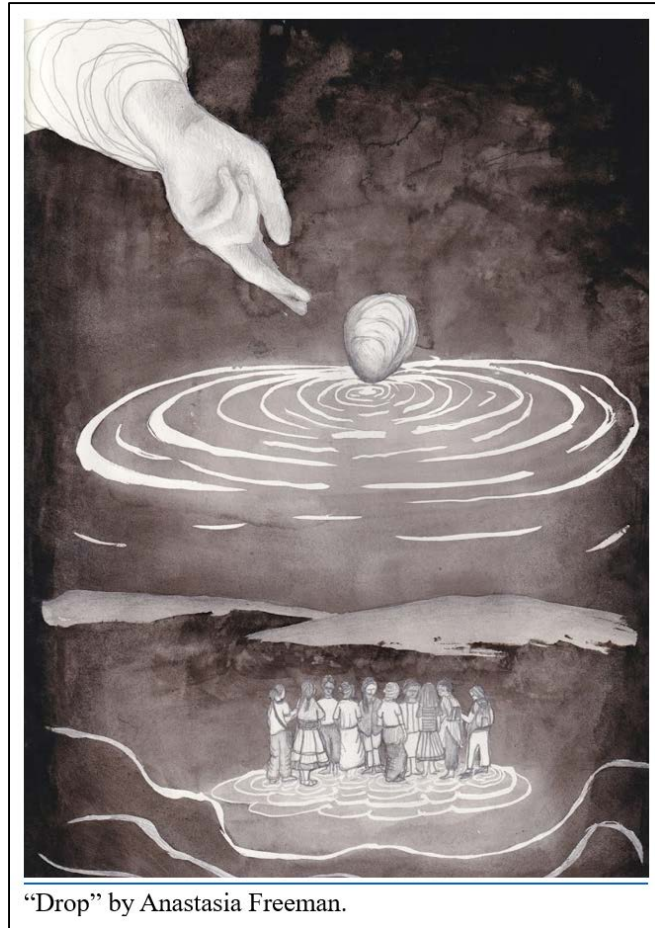
New connections. As mentioned in section four above, exploring cultures different from our own can open neural pathways. Possibilities of ways you can explore are:

1. Be open to one-on-one conversations you might not have chosen.
2. Contact and interact with a group that is new to you.
3. Listen to new and hopeful people and perspectives. It is easy with inundation of information to be overwhelmed – by how much is harmful and by how much beneficial work there is to do. Three voices that keep me open to new perspectives and instill hope and scope are:
 - a. [*Stepping Into Truth*](#) Podcast with Omkari Williams^{xcvii}

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

- b. [*What Could Possibly Go Right?*](#) Podcast with Vicki Robin^{xcviii}
 - c. [*Let's Find Common Ground*](#) Podcast with Richard Davies and Ashley Milne-Tyte^{xcix}
4. Read firsthand accounts of worlds and beliefs different from your own. This does not have to be a story about a land far away. It can be simply a different or opposite perspective on an issue for which you already have immense knowledge. A few resources that bloomed open new worlds for me are:
- a. [*When They Call You a Terrorist*](#)^c
 - b. [*Sister Outsider: Essays and Speeches*](#)^{ci}
 - c. [*Factfulness*](#)^{cii}

ciii



“Drop” by Anastasia Freeman.

Advocacy

Personal practice alone makes a difference. If one person can bring love, honoring dignity, and interconnectedness to another. That can change a life. It can save a life. Living that love is advocacy. Sections three and four above offer several ways an individual can begin and strengthen a personal practice, but some readers may be activists at heart longing for focused action. At any level – from local to global –options exist for living out a nonviolent practice in advocacy. You can:

Maximize resources by:

1. Discovering methods that align with your existing, unique talents, skills, and strengths.^{civ}
2. Choosing one or two actions or issues for your advocacy to maximize impact.

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

3. Identifying and building partnerships (with individuals, community organizations, and/or government offices) and choosing issues that best fit with your unique contributions.
4. Authenticity – To deepen influence, as able, spend time, money, effort, and skills in a way that aligns with your practice and values.

Take political action and:

1. Influence policy and legislation by contacting elected officials and/or voting, at all levels, for human rights based policies that reflect nonviolence.
2. Cooperate with nonprofit and civic organizations on an issue.
3. Run for elected office.

Lift up a nonviolent voice on social media:

1. Check your posts beforehand for alignment with your nonviolent practice.
2. Speak out against violence in a nonviolent way across media platforms.
3. Share about nonviolent practices, movements, and successes.
4. Amplify (comment, share, like, donate to, etc.) voices who are advocating nonviolent practices and policies.

Benefit educational systems and outcomes by:

1. Cooperating with parent or teacher organizations to;
 - a. Join with their efforts to transform discipline practices to evidence-based, restorative, and mindfulness methods.
 - b. Advocate for increased funding of counseling resources in schools.
 - c. Advocate for inclusion of the history and effective outcomes of nonviolent movements and the power of critical mass in a movement in educational curriculum.
2. Volunteering in a classroom and modeling nonviolent practices.
3. Writing feature stories on the benefits of nonviolent communication and practices for publication or learning material in a school, church, work or neighborhood newsletter, an online website, or even create a social media channel.^{cv}



Oil painting, "Life Gazing" by [Marianne Hieb, RSM](#).

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

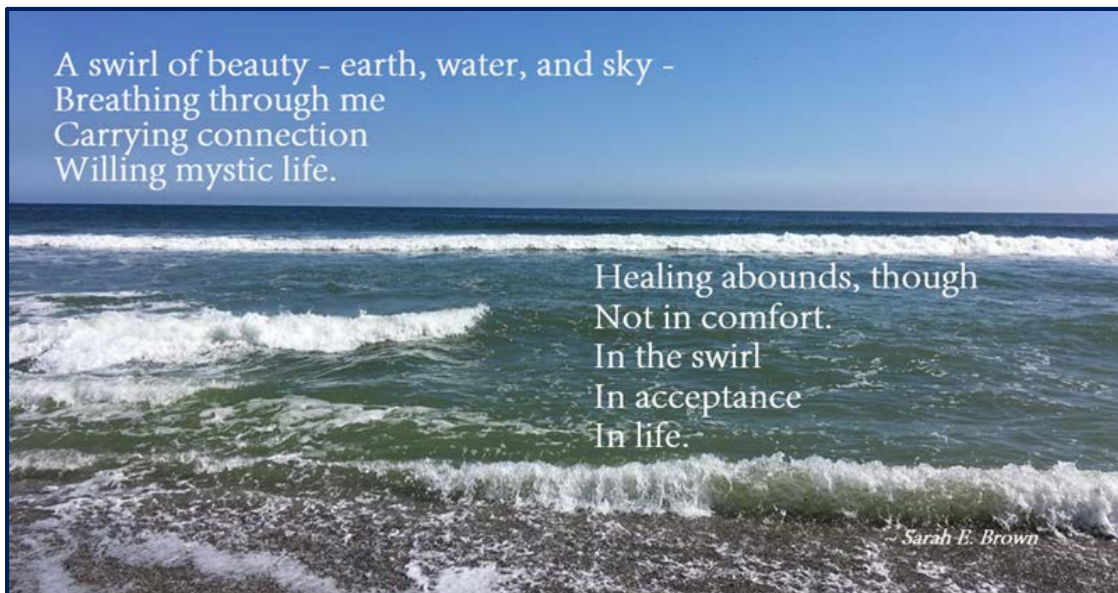
This is a mere sampling of advocacy actions to help in making love, dignity and interconnectedness a lived reality for each and all. The options are limitless and the possibilities endless for ways to create this space for oneself and others.

As Catherine McAuley, the beloved foundress of the Sisters of Mercy said, “The simplest and most practical lesson I know is to resolve to be good today-- but better tomorrow. Let us take one day only in hands at a time, merely making a resolve for tomorrow. Thus we may hope to get on – taking short careful steps, not great strides.”^{cv}

6. Conclusion

For some this may have been a long explanation for a practice and truth they already know and are living out in their personal and communal lives and advocacy. For other readers, maybe this is a first introduction to the idea, effectiveness, and hope of nonviolent practice. For all readers, I hope that this work provides new ideas or openness to a deepening, expanding practice, and resources to support the lives they lead, relationships they build, and Creation they influence.

This work was created in hope; that we will be inspired by the power of receiving and giving love and honoring dignity and interconnectedness of each and all; that these resources will support building of self-awareness and personal practice; and that each reader will be encouraged in discovering and taking a first step in specific, focused advocacy or community action which aligns with the reader’s authenticity.



Resources for Nonviolent Practice

Nonviolence Background and Foundations

[7 interlocking principles of active nonviolence](#)

[Boundless Love Project Nonviolent Action Resources](#)

[Campaign Nonviolence A Project of Pace e Bene Nonviolence Service](#)

[Catholic Nonviolence Initiative](#)

[Catholic Nonviolence Initiative Lecture Series 2022 - 2023](#)

[CDC Violence Prevention](#)

[Nonviolence International Resources](#)

[The King Center Resources](#)

Personal Practice

[A Peace of My Mind Podcast with John Noltner](#)

[Boundless Love Project Nonviolent Action Resources](#)

[“Cosmic Advent” Song by Paula Anamani, RSM](#)

[Sisters of Mercy, For Justice - Nonviolence](#)

[Free, Downloadable Guided Meditations](#)

[Key Assumptions and Intentions of Nonviolent Communication](#)

[Let’s Find Common Ground Podcast with Richard Davies and Ashley Milne-Tyte](#)

[Loving Activism: How To Joyfully, Effectively, And Sustainably Heal Society](#)

[Nonviolence: Your Inner Power by The MettaCenter for Nonviolence](#)

[Nonviolent Communication Learning Guide](#)

[Stepping Into Truth Podcast with Omkari Williams](#)

[Understanding CLARA as a De-escalation Technique](#)

[What Could Possibly Go Right? Podcast with Vicki Robin](#)

[World Environment Day: Recognizing We Are the Earth by Sister Anita Siufi](#)

Education and Parenting

[American Psychological Association – Cyberbullying Facts](#)

[Collaborative and Proactive Solutions \(CPS\) by Dr. Ross Greene](#)

[Erica Chenoweth’s Research on Nonviolence](#)

[Extensive Online Courses through United States Institute of Peace](#)

[International Center on Nonviolent Conflict](#)

[Introduction to Practicing Nonviolence with Children](#)

[Key Assumptions and Intentions of Nonviolent Communication](#)

[Lives in the Balance – Educational Podcasts](#)

[Lives in the Balance – Parents and Families](#)

[Lives in the Balance – Workshops and Trainings](#)

[NonViolent Communication by Marshal Rosenberg : Animated Book Summary](#)

[Nonviolent Communication Learning Guide](#)

[Nonviolence International Shared Resources for People and the Planet](#)

[Outright International Gender Terminology and other resources](#)

[Six Steps of Nonviolent Social Change](#)

[The King Center Classroom Resources](#)

[UNESCO Education](#)

[UN Environment Programme Making Peace with Nature](#)

Advocacy

[Albert Einstein Institution 198 Methods of Nonviolent Action](#)

[Albert Einstein Institution Self-Liberation Toolkit](#)

[Boundless Love Project Nonviolent Action Resources](#)

[Boundless Love Project – Songs](#)

[Extensive Online Courses through United States Institute of Peace](#)

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

[International Center on Nonviolent Conflict](#)

[January 2023, USAID Report - Youth and LGBTQ+ Participation In Nonviolent Action Lives in the Balance – Advocacy](#)

[Meta Peace Team Nonviolence: the Next Great Revolution](#)

[Nonviolence and Power](#)

[On the importance of who is behind the lens | Verónica G. Cárdenas | TEDxMcAllen](#)

[Pope Francis’ Infographic for a Non-Violent Culture](#)

[Rights-Based Litmus Test](#)

[UNESCO – International Day Against School Violence and Bullying](#)

[United Nations 2023 Agenda for Sustainable Development](#)

[United Nations Act Now](#)

For Health

[A Human Rights-Based Approach to Programming](#)

[American Public Health Association: Honoring Dignity in Violent Times](#)

[Children’s Rights](#)

[Gender-based violence: A closer look at the numbers](#)

[Healthcare is a Human Right](#)

[Futures Without Violence](#)

[International Bureau for Children’s Rights](#)

[IPCC Special Report on Climate Change and Land: Food Security](#)

[Justice: a key consideration in health policy and systems research ethics](#)

[National Library of Medicine: Dignity – a fundamental principle of mental health care](#)

[Save the Children: Ways to Help](#)

[Suicide: The Silence We Share by Sr. Magdalene Musau](#)

[The State of Food Security and Nutrition in the World 2021](#)

[USAID Gender-Based Violence Prevention and Response](#)

Nonviolent Practice as Love, Honoring Dignity and Interconnectedness

[UNICEF Children’s Protection](#)

[United Nations Population Fund: Gender-based violence](#)

[U.S. Department of Health and Human Services: Food Insecurity](#)

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