

Psychology Of Non Violence And Aggression

This book addresses positive peace. In his introduction, Arun Gandhi, fifth grandson of Mahatma Gandhi, asks, "For generations human beings have strived to attain peace, but with little or no success. Why is peace so illusive?" Twelve philosophers and educators suggest creatively and pragmatically that peace education has a large part of play in meeting the challenge.

The first of two volumes, this book examines Gandhis contribution to an understanding of the scientific and evolutionary basis of the psychology of nonviolence, through the lens of contemporary researches on human cognition, empathy, morality and self-control. While, psychological science has focused on those participants that delivered electric shocks in Professor Stanley Milgrams famous experiments, these books begin from the premise that we have neglected to fully explore why the other participants walked away. Building on emergent research in the psychology of self control and wisdom, the authors illustrate what Gandhis life and work offers to our understanding of these subjects who disobeyed and defied Milgram. The authors analyze Gandhis actions and philosophy, as well as original interviews with his contemporaries, to elaborate a modern scientific psychology of nonviolence from the principles he enunciated and which were followed so successfully in his Satyagrahas. Gandhi, they argue, was a practical psychologist from whom we can derive a science of nonviolence which, as Volume 2 will illustrate, can be applied to almost every subfield of psychology, but particularly to those addressing the most urgent issues of the 21st century. This book is the result of four decades of collaborative work between the authors. It marks a unique contribution to studies of both Gandhi and the current trends in psychological research that will appeal in particular to scholars of social change, peace studies and peace psychology, and, serve as an exemplar in teaching one of modern psychologys hitherto neglected perspectives. V.K. Kool is Emeritus Professor of Psychology, SUNY Polytechnic Institute, USA. Author of seven books, including *The Psychology of Nonviolence and Aggression* (2008) and recipient of three Fulbright awards, Kool was member of the Editorial Board of APAs Peace Division journal, *Peace and Conflict*, for seven years. Rita Agrawal is Director and Professor at the Faculty of Management and Technology, Harish Chandra Post Graduate College, India. She is the author of five books, including *Stress in Life and at Work* (2001), and *Psychology of Technology* (2016 with Kool), and has been the recipient of both national and international awards.

Paddock has referred to societies as "anti-violent" that inhibit the expression of aggression. In his book *Violence and Aggression*, KE. Moyer has made a brief but interesting comparison of several violent and nonviolent cultures. Whereas studies of violence have ranged from genetic, cultural to Situation effects, and have been pursued through empirical and nonempirical methods over the past several decades, nonviolence did not become a favorite area of study among social scientists. Although it is impossible to make a complete list of the various reasons for the lack of interest among social scientists on this subject, it is generally believed that a lack of understanding of the concept and a failure to either develop or apply adequate methods are to blame. Therefore we are not surprised that nonviolence has remained, by and large, a favorite topic among religious thinkers and leaders only. A good example of how people have difficulty understanding the concept of nonviolence came to me when I delivered a lecture to a group of political science students several years ago. I experienced similar problems when I spoke to the history and political science professors. Subsequent dialogues with faculty members in other disciplines convinced me that our perspectives on nonviolence were not commonly clear to all of us. Of course, most of us did agree on one thing--that is, there is a distinct difference separating Eastern from Western views of nonviolence.

In volume 1 of *Gandhi and the Psychology of Nonviolence* the authors advanced a scientific psychology of nonviolence, derived from principles enunciated by Gandhi and supported by current state-of-the-art research in psychology. In this second volume the authors demonstrate its potential contribution across a wide range of applied psychology fields. As we enter the era of the Anthropocene, they argue, it is imperative to make use of Gandhi's legacy through our evolving noospheric consciousness to address the urgent problems of the 21st century. The authors examine Gandhi's contributions in the context of both established areas such as the psychology of religion, educational, community and organizational psychology and newer fields including environmental psychology and the psychology of technology. They provide a nuanced analysis which engages with both the latest research and the practical implications for initiatives like the Intergovernmental Panel on Climate Change and the UN's Sustainable Development Goals. The book concludes with an overview of Gandhi's contribution to modern psychology, which encompasses the history, development, and current impetus behind emerging work in the field as a whole. It marks an exciting contribution to studies of both Gandhi and psychology that will also provide unique insights for scholars of applied psychology, education, environmental and development studies. V. K. Kool is Emeritus Professor of Psychology, SUNY Polytechnic Institute, USA. Author of seven books, including *The Psychology of Nonviolence and Aggression* (2008) and recipient of three Fulbright awards, Kool was member of the Editorial Board of APA's Peace Division journal, *Peace and Conflict*, for seven years. Rita Agrawal is Director and Professor at the Faculty of Management and Technology, Harish Chandra Post Graduate College, India. She is the author of five books, including *Stress in Life and at Work* (2001), and *Psychology of Technology* (2016 with Kool), and has been the recipient of both national and international awards. .

The use of nonviolent action is on the rise. From the Occupy Movement to the Arab Spring and mass protests on the streets of Brazil, activists across the world are increasingly using unarmed tactics to challenge oppressive, corrupt and unjust systems. But what exactly do we mean by nonviolence? How is it deployed and to what effect? Do nonviolent campaigns with political motivations differ from those driven by primarily economic concerns? What are the limits and opportunities for activists engaging in nonviolent action

today? Is the growing number of nonviolence protests indicative of a new type of twenty-first century struggle or is it simply a passing trend? *Understanding Nonviolence: Contours and Contexts* is the first book to offer a comprehensive introduction to nonviolence in theory and practice. Combining insightful analysis of key theoretical debates with fresh perspectives on contemporary and historical case studies, it explores the varied approaches, aims, and trajectories of nonviolent campaigns from Gandhi to the present day. With cutting-edge contributions from leading scholars and practitioners in the field, this accessible and lively book will be essential reading for activists, students and teachers of contentious politics, international security, and peace and conflict studies.

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

The twenty-first century began with the terrorist attacks of September 11, 2001. Much has been written and debated on the relationship between faith and violence, with acts of terror at the forefront. However, the twentieth century also gave rise to many successful nonviolent protest movements. *Nonviolence in the World's Religions* introduces the reader to the complex relationship between religion and nonviolence. Each of the essays delves into the contemporary and historical expressions of the world's major religious traditions in relation to nonviolence. Contributors explore the literary and theological foundations of a tradition's justification of nonviolence; the ways that nonviolence has come to expression in its beliefs, symbols, rituals, and other practices; and the evidence of nonviolence in its historic and present responses to conflict and warfare. The meanings of both religion and nonviolence are explored through engagement with nonviolence in Hindu, Buddhist, Chinese, Sikh, Jewish, Christian, Islamic, Jain, and Pacific Island religious traditions. This is the ideal introduction to the relationship between religion and violence for undergraduate students, as well as for those in related fields, such as religious studies, peace and conflict studies, area studies, sociology, political science, and history.

This book probes the complex interweaving, across time and cultures, of violence and non-violence from the perspective of the present. One of the first of its kind, it offers a comprehensive examination of the interpenetration of violence and non-violence as much in human nature as in human institutions with reference to different continents, cultures and religions over centuries. It points to the present paradox that even as violence of unprecedented lethality threatens the very survival of humankind, non-violence increasingly appears as an unlikely feasible alternative. The essays presented here cover a wide cultural-temporal spectrum - from Vedic sacrifice, early Jewish-Christian polemics, the Crusades, and medieval Japan to contemporary times. They explore aspects of the violence-non-violence dialectic in a coherent frame of analysis across themes such as war, jihad, death, salvation, religious and philosophical traditions including Buddhism, Christianity, Judaism, Hinduism, Islam, mysticism, monism, and Neoplatonism, texts such as Ramayana, Mahabharata and Quran, as well as issues faced by Dalits and ethical imperatives for clinical trials, among others. Offering thematic width and analytical depth to the treatment of the subject, the contributors bring their disciplinary expertise and cultural insights, ranging from the historical to sociological, theological, philosophical and metaphysical, as well as their sensitive erudition to deepening an understanding of a grave issue. The book will be useful to scholars and researchers of history, peace and conflict studies, political science, political thought and cultural studies, as well as those working on issues of violence and non-violence.

What is Violent Communication? If "violent" means acting in ways that result in hurt or harm, then much of how we communicate—judging others, bullying, having racial bias, blaming, finger pointing, discriminating, speaking without listening, criticizing others or ourselves, name-calling, reacting when angry, using political rhetoric, being defensive or judging who's "good/bad" or what's "right/wrong" with people—could indeed be called "violent communication." What is Nonviolent Communication? Nonviolent Communication is the integration of four things: • Consciousness: a set of principles that support living a life of compassion, collaboration, courage, and authenticity • Language: understanding how words contribute to connection or distance • Communication: knowing how to ask for what we want, how to hear others even in disagreement, and how to move toward solutions that work for all • Means of influence: sharing "power with others" rather than using "power over others" Nonviolent Communication serves our desire to do three things: • Increase our ability to live with choice, meaning, and connection • Connect empathically with self and others to have more satisfying relationships • Sharing of resources so everyone is able to benefit

The use of violence within relationships, families or communities is a major public health issue across the world. As such, it will continue to require global, strategic and preventative measures across educational, social care and criminal justice systems. This book draws on the author's gritty practice experience, social work values, knowledge and research to provide detailed guidance on how to best respond directly to those who carry out this common violence. Eight face-to-face conversations between a social worker and the person using violence are depicted and used to present the necessary elements for a dialogue which continually seeks to promote non-violence. These conversations pick up on some key messages from the successful Northern Ireland Peace Process and are firmly rooted in social work practice. They will also contribute to the difficult risk decisions that always need to be taken when violence is being used. The reader is offered choice and discretion as to how these conversations can be used by social workers, from short opportunity-led interactions to a lengthier, more structured interventions - promoting non-violence. Offering a positive response to the challenge of 'common' violence in a clear and accessible manner, this book should be considered essential reading for students, researchers and practitioners. The author's royalties will be donated to a third world charity project working with victims of domestic violence.

Covering the nonviolence traditions in all the major religions as well as the contributions of religious traditions to major nonviolent practices, this book addresses theories of nonviolence, considers each religion individually, and highlights what discrete religious perspectives have in common. • Explores all major world religions in the context of nonviolence in great detail • Serves as academic material to supplement a lesson plan or as general interest reading for nonacademic audiences • Highlights the history of each religion and its standing today • Addresses the subject from the perspective of an author with a background in peace and conflict studies, psychology, and sociology

Interest in pacifism—an idea with a long history in philosophical thought and in several religious traditions—is growing. The Routledge Handbook of Pacifism and Nonviolence is the first comprehensive reference designed to introduce newcomers and researchers to the many varieties of pacifism and nonviolence, to their history and philosophy, and to pacifism's most serious critiques. The volume offers 32 brand new chapters from the world's leading experts across a diverse range of fields, who together provide a broad discussion of pacifism and nonviolence in connection with virtue ethics, capital punishment, animal ethics, ecology, queer theory, and feminism, among other areas. This Handbook is divided into four sections: (1) Historical and Tradition-Specific Considerations, (2) Conceptual and Moral Considerations, (3) Social and Political Considerations, and (4) Applications. It concludes with an Afterword by James Lawson, one of the icons of the nonviolent American Civil Rights movement. The text will be invaluable to scholars and students, as well as to activists and general readers interested in peace, nonviolence, and critical perspectives on war and violence.

Nonviolence is emerging as a topic of great interest in activist, academic and community settings. In particular, nonviolence is being recognized as a necessary component of constructive and sustainable social change. This book considers nonviolence in relationship to specific social, political, ecological and spiritual issues. Through case studies and examinations of social resistance, gender, the arts, and education, it provides specialists and non-specialists with a solid introduction to the importance and relevance of nonviolence in various contexts. *Advancing Nonviolence and Social Transformation* is organized into five sections. The first section is a set of essays on various historical and contemporary perspectives on nonviolence. The second section consists of essays on philosophical and theoretical explorations of the topic. The third and fourth sections expand the scope of nonviolence into the areas of thought and action, including Indigenous resistance, student protests, human trafficking, intimate partner violence and ecological issues. The final section takes nonviolence into the study of wonder, music, education and hope. The book will be useful to anyone working in the theories and practices of social change.

In Indian mythological texts like the Mahabharata and Ramayana, there are recurrent tales about gleaners. The practice of "gleaning" in India had more to do with the house-less forest life than with residential village or urban life or with gathering residual post-harvest grains from cultivated fields. Gleaning can be seen a metaphor for the Mahabharata poets' art: an art that could have included their manner of gleaning what they made the leftovers (what they found useful) from many preexistent texts into Vyasa's "entire thought"—including oral texts and possibly written ones, such as philosophical debates and stories. This book explores the notion of non-violence in the epic Mahabharata. In examining gleaning as an ecological and spiritual philosophy nurtured as much by hospitality codes as by eating practices, the author analyses the merits and limitations of the 9th century Kashmiri aesthete Anandavardhana that the dominant aesthetic sentiment or rasa of the Mahabharata is shanta (peace). Mahatma Gandhi's non-violent reading of the Mahabharata via the Bhagavad Gita are also studied. This book by one of the leaders in Mahabharata studies is of interest to scholars of South Asian Literary Studies, Religious Studies as well as Peace Studies, South Asian Anthropology and History.

This unique volume seeks both to historicize and to deconstruct the pervasive, almost ritualistic, association of Africa with forms of terrorism as well as extreme violence, the latter bordering on and including genocide. Africa is tendentiously associated with violence in the popular and academic imagination alike. Written by leading authorities in postcolonial studies and African history, as well as highly promising emergent scholars, this book highlights political, social and cultural processes in Africa which incite violence or which facilitate its negotiation or negation through non-violent social practice. The chapters cover diverse historical periods ranging from fourteenth century Ethiopia and early twentieth century Cameroon, to contemporary analyses set in Kenya, Tanzania, Nigeria, Cameroon, the Ivory Coast and South Africa. It makes a crucial contribution to a revitalized understanding of the social and historical coordinates of violence - or its absence - in African settings. *Violence and Non-Violence in Africa* will be of interest to students and scholars of African history and anthropology, colonialism and post-colonialism, political science and Africanist cultural studies.

Violence and Nonviolence: an Introduction critiques five dominant societal views about violence and nonviolence. Using evidence from scientific studies as well as anecdotal evidence and news reports, esteemed scholar and editor Barry L. Gan shows students that these widely adopted and violent views are largely mistaken, and require a fundamental rethinking and adjustment. By synthesizing new research with old philosophies, Gan introduces students to an alternative paradigm of nonviolence through which we can begin to build a more peaceful world.

Develops a coherent theory of nonviolent political action in the context of Western political theory. Ian Atack identifies the contribution of nonviolence to political theory through connecting central characteristics of nonviolent action to fundamental debates about the role of power and violence in politics. This in turn provides a platform for going beyond historical and strategic accounts of nonviolence to a deeper understanding of its transformative potential. From Mahatma Gandhi and Martin Luther King to toppled communist regimes in Eastern Europe and pro-democracy movements in Serbia, Georgia and Ukraine, nonviolent action has played a significant role in achieving social and political change in the last century. The Arab Spring revolutions, particularly those in Tunisia and Egypt, and the Occupy movement in the US and UK demonstrate that nonviolence continues to be a vital feature of many campaigns for democracy, human rights and social justice.

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

This edited volume highlights how individuals, communities and nations are addressing a history of protracted violence in the transition to peace. This path is not linear or straightforward. The volume integrates research from peace processes and practices spanning over 20 countries. Four thematic areas unite these contributions: formal transitional justice mechanisms, social movements and collective action, community-driven processes, and future-oriented initiatives focused on children and youth. Across these chapters, the volume offers critical insight, new methods, conceptual models, and valuable cross-cultural research. The chapters in this volume balance locally-situated realities of peace, as well as cross-cutting similarities across contexts. This book will be of particular interest to those working for peace on the frontlines, as well as global policymakers aiming to learn from other cases. Academics in the fields of psychology, sociology, education, peace studies, communication, community development, youth studies, and behavioral economics may be particularly interested in this volume.

Violence and Nonviolence: Pathways to Understanding is the first book to provide an integrative, systematic approach to the study of violence and nonviolence in one volume. Eminent scholar and award-winning author Gregg Barak examines virtually all forms of violence—from verbal abuse to genocide—and treats all of these expressions of violence as interpersonal, institutional, and structural occurrences. In the context of recovery and nonviolence, Barak addresses peace and conflict studies, legal rights, social justice, and various nonviolent movements. Employing an interdisciplinary framework, Barak emphasizes the importance of culture, media, sexuality, gender, and social structure in developing a comprehensive theory of these two separate, but inseparable phenomena.

Leading scientists and science writers reflect on the life-changing, perspective-changing, new science of human goodness. In these pages you will hear from Steven Pinker, who asks, “Why is there peace?”; Robert Sapolsky, who examines violence among primates; Paul Ekman, who talks with the Dalai Lama about global compassion; Daniel Goleman, who proposes “constructive anger”; and many others. Led by renowned psychologist Dacher Keltner, the Greater Good Science Center, based at the University of California in Berkeley, has been at the forefront of the positive psychology movement, making discoveries about how and why people do good. Four times a year the center publishes its findings with essays on forgiveness, moral inspiration, and everyday ethics in *Greater Good* magazine. The best of these writings are collected here for the first time. A collection of personal stories and empirical research, *The Compassionate Instinct* will make you think not only about what it means to be happy and fulfilled but also about what it means to lead an ethical and compassionate life.

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

The Psychology of Nonviolence explores in a psychological perspective the meaning of nonviolence, particularly its philosophy, strategy, and implications. This book reports scientific evidence often based on experiments performed in accordance with the rules of experiments as the subject matter permits. Organized into eight chapters, this book begins with an explanation of the concepts of violence and nonviolence. Subsequent chapters explain the cognitive dynamics, as well as the power of nonviolence and information. The nonviolent protest, moral and practical bases of noncooperation, forms of noncooperation, and reconciliation are discussed. This text also shows the means and ends in nonviolence, including confronting some criticisms, preventive nonviolence and noncooperation in foreign policy, and peace. This book represents an instance of the explicit injection of values into social science.

Non-violent resistance (NVR) is an approach for parents and other caregivers that helps to increase presence and overcome impulsive and dangerous behaviors, while reducing conflict and escalation. The practical, evidence-based advice accompanies a detailed list of all the new applications of NVR and an overview of the supporting literature. A step-by-step presentation of the treatment is laid out alongside a useful model on escalation and its prevention. The approach achieves high parent engagement and cooperation, with over twenty controlled studies showing that NVR effectively reduces parental helplessness, parental impulsiveness, parent-child conflicts, and family discord.

This unique treatise expands on the philosophy of technology to argue for a psychology of technology based on the complex relationships between psychology, biology and technology, especially in the light of our relationships with our digital devices, our online lives, and our human experience. Drawing from disciplines ranging from philosophy and evolution to cognition and neuroscience, it examines myriad aspects of the brain's creative development: the cognitive, sensory, and motor processes that enable technological progress and its resulting efficiencies and deficiencies along with our discomforts and pleasures. These experiences are key to behavioral and affective processes in technology, manifest in such diverse phenomena as multitasking, the shift in tech design from ergonomics to hedonomics, and the many types of online problem behaviors. Through these rich pages, readers can understand more deeply the history and future of human adjustment and adaptation in an environment intertwined with technology—and, with the ascendancy of video games and virtual reality, new conceptions of the human self. Among the topics covered: Could we have remained a tech-devoid society? Technology, ergonomics and the non-executive functions of our body. New directions in brain-computer interface. From avatars and agents to virtual reality technology. On measuring affective responses to objects. Psychology, technology, ethics, and culture. A timely lens on a field that will grow in importance as it shapes our existence, *Psychology of Technology* will be read and discussed by not only psychologists, social scientists, and behavioral scientists, but also by technology designers and developers and those in biotechnology.

This book explores the concept of “socially-responsible psychology in a global age” and how it might be used to organize, integrate and bring enhanced focus a field that has the potential to contribute to solutions to the world's most pressing problems. In this volume, the editors explore the central and defining features of socially-responsible psychology, challenges that this work would face, and the mechanisms and processes by which psychological work could be synergistically integrated with the work of other disciplines. For

this purpose, the volume also examines a variety of factors currently that limit psychology in carrying out this goal.

Nonviolent Political Economy offers a set of theoretical solutions and practical guidelines to build an economy of nonviolence which implies a social state of peacefulness, involving minimal violence and minimal destruction of nature. The book provides renewed reflections on heterodox economics, ecological economics, anthropology, Buddhism, Gandhianism, disarmament, and business ethics, as well as innovative initiatives such as Blue Frontiers. It also sets out feasible solutions to rebuild countries that have suffered prolonged conflicts such as Syria, Iraq and Kurdistan. Bringing together authors from around the world, this collection includes new perspectives on the abolition of profit; disarmament; obliteration of the consumer society; expansion of collective property; Buddhist and Gandhian economies; small-scale and artisanal production, the increasing use of clean energies; a gradual reduction in the human population; political processes closer to direct and radical democracy, and anarchy. Discussing cutting-edge developments, this book provides valuable tools to build alternatives to the prevailing models of (violent) political economy. It will be of great interest to a public of critical citizens, students and researchers from a range of disciplines and backgrounds, and all those seeking to understand the fundamental concepts of nonviolent political economy.

Renée Moreau Cunningham's unique study utilizes the psychology of C. G. Jung and the spiritual teachings of Mahatma Gandhi and Martin Luther King, Jr. to explore how nonviolence works psychologically as a form of spiritual warfare, confronting and transmuting aggression. Archetypal Nonviolence uses King's iconic march from Selma to Montgomery, a demonstration which helped introduce America to nonviolent philosophy on a mass scale, as a metaphor for psychological and spiritual activism on an individual and collective level. Cunningham's work explores the core wound of racism in America on both a collective and a personal level, investigating how we hide from our own potential for evil and how the divide within ourselves can be bridged. The book demonstrates that the alchemical transmutation of aggression through a nonviolent ethos, as shown in the Selma marches, is important to understand as a beginning to something greater within the paradox of human violence and its bedfellow, nonviolence. Archetypal Nonviolence explores how we can truly transform hatred by understanding how it operates within. It will be of great interest to Jungian analysts and analytical psychologists in practice and in training, and to academics and students of Jungian and post-Jungian studies, American history, race and racism, and nonviolent movements.

Kool draws on recent research to illustrate that whilst the control of violence is a reaction to aggression, nonviolence is, by contrast, an active behaviour. The book explores a wide survey of theories and examples, spanning ideas in cognition, motivation and behaviour that will provide students with an engaging entry point to the subject.

Few questions of global politics are more pressing than how to respond to widespread violence against civilians. Despite the efforts of Responsibility to Protect (R2P) proponents to draw attention away from exclusively military responses, debates on humanitarian intervention and R2P's "Third Pillar" still tend to boil down to two unsatisfying options: stand by and "do nothing" or take military action to protect civilians – essentially using violence to stop violence. Accordingly – and given disagreement and uncertainty regarding moral claims, as well as the unpredictability of military effectiveness – this book asks: how can we counter violence ethically and effectively, taking action consistent with our particular moral commitments while also nurturing difference and enacting responsibility towards multiple others? After evaluating the pragmatic and ethical failings of military action, the book proposes nonviolent intervention as a third – unarmed, on-the-ground – option for protecting civilians during humanitarian crises. In the empirical section of the book, focusing on the discursive and psychological conditions enabling violence, Wallace analyses the mechanisms by which Nonviolent Peaceforce – an international NGO engaged in nonviolent intervention/ unarmed civilian peacekeeping (UCP) – was able to protect civilians and prevent violence, even if on a limited scale, in the broader context of Sri Lanka's war/counterinsurgency in 2008. Both philosophically innovative and practically useful to those working in the field, the book contributes to a range of literatures and debates: from just war theory and poststructuralist ethics to nonviolent action and conflict transformation, and from humanitarian intervention, R2P, and civilian protection to strategic theory and discursive and psychological theories of violence.

In this ground-breaking and much-needed book, Stellan Vinthagen provides the first major systematic attempt to develop a theory of nonviolent action since Gene Sharp's seminal *The Politics of Nonviolent Action* in 1973. Employing a rich collection of historical and contemporary social movements from various parts of the world as examples - from the civil rights movement in America to anti-Apartheid protestors in South Africa to Gandhi and his followers in India - and addressing core theoretical issues concerning nonviolent action in an innovative, penetrating way, Vinthagen argues for a repertoire of nonviolence that combines resistance and construction. Contrary to earlier research, this repertoire - consisting of dialogue facilitation, normative regulation, power breaking and utopian enactment - is shown to be both multidimensional and contradictory, creating difficult contradictions within nonviolence, while simultaneously providing its creative and transformative force. An important contribution in the field, *A Theory of Nonviolent Action* is essential for anyone involved with nonviolent action who wants to think about what they are doing.

The Power of Nonviolence, written by Richard Bartlett Gregg in 1934 and revised in 1944 and 1959, is the most important and influential theory of principled or integral nonviolence published in the twentieth century. Drawing on Gandhi's ideas and practice, Gregg explains in detail how the organized power of nonviolence (power-with) exercised against violent opponents can bring about small and large transformative social change and provide an effective substitute for war. This edition includes a major introduction by political theorist, James Tully, situating the text in its contexts from 1934 to 1959, and showing its great relevance today. The text is the definitive 1959 edition with a foreword by Martin Luther King, Jr. It includes forewords from earlier editions, the chapter on class struggle and nonviolent resistance from 1934, a crucial excerpt from a 1929 preliminary study, a biography and bibliography of Gregg, and a bibliography of recent work on nonviolence.

Recent trends and events worldwide have increased public interest in nonviolence, pacifism, and peace psychology as well as professional interest across the social sciences. Nonviolence and Peace Psychology assembles multiple perspectives to create a more comprehensive and nuanced understanding of the concepts and phenomena of nonviolence than is usually seen on the subject. Through this diverse literature—spanning psychology, political science, religious studies, anthropology, and sociology—peace psychologist Dan Mayton gives readers the opportunity to view nonviolence as a body of principles, a system of pragmatics, and a strategy for social change. This important volume: Draws critical distinctions between nonviolence, pacifism, and related concepts. Classifies nonviolence in terms of its scope (intrapersonal, interpersonal, societal, global) and pacifism according to political and situational dimensions. Applies standard psychological concepts such as beliefs, motives, dispositions, and values to define nonviolent actions and behaviors. Brings sociohistorical and cross-cultural context to peace psychology. Analyzes a century's worth of nonviolent social action, from the pathbreaking work of Gandhi and King to the Courage to Refuse movement within the Israeli armed forces. Reviews methodological and measurement issues in nonviolence research, and suggests areas for future study. Although more attention is traditionally devoted to violence and aggression within the social sciences, Nonviolence and Peace Psychology reveals a robust knowledge base and a framework for peacebuilding work, granting peace psychologists, activists, and mediators new possibilities for the transformative power of nonviolence.

Presents a controversial history of violence which argues that today's world is the most peaceful time in human existence, drawing on psychological insights into intrinsic values that are causing people to condemn violence as an acceptable measure.

Explores the links between anger, rage, violence, evil, and creativity and describes a dynamic therapeutic approach that can help channel anger and violent impulses into constructive and creative activity.

Political repression often paradoxically fuels popular movements rather than undermining resistance. When authorities respond to strategic nonviolent action with intimidation, coercion, and violence, they often undercut their own legitimacy, precipitating significant reforms or even governmental overthrow. Brutal repression of a movement is often a turning point in its history: Bloody Sunday in the March to Selma led to the passage of civil rights legislation by the US Congress, and the Amritsar Massacre in India showed the world the injustice of the British Empire's use of force in maintaining control over its colonies. Activists in a wide range of movements have engaged in nonviolent strategies of repression management that can raise the likelihood that repression will cost those who use it. The Paradox of Repression and Nonviolent Movements brings scholars and activists together to address multiple dimensions and significant cases of this phenomenon, including the relational nature of nonviolent struggle and the cultural terrain on which it takes place, the psychological costs for agents of repression, and the importance of participation, creativity, and overcoming fear, whether in the streets or online.

Why do some national movements use violent protest and others nonviolent protest? Wendy Pearlman shows that much of the answer lies inside movements themselves. Nonviolent protest requires coordination and restraint, which only a cohesive movement can provide. When, by contrast, a movement is fragmented, factional competition generates new incentives for violence and authority structures are too weak to constrain escalation. Pearlman reveals these patterns across one hundred years in the Palestinian national movement, with comparisons to South Africa and Northern Ireland. To those who ask why there is no Palestinian Gandhi, Pearlman demonstrates that nonviolence is not simply a matter of leadership. Nor is violence attributable only to religion, emotions or stark instrumentality. Instead, a movement's organizational structure mediates the strategies that it employs. By taking readers on a journey from civil disobedience to suicide bombings, this book offers fresh insight into the dynamics of conflict and mobilization.

"The issues of South Africa and the nuclear bomb and theologies of liberation have for some time spotlighted the question of violence and non-violence. The strength or weakness of Gandhian non-violence often comes up in discussions on the subject. This manuscript analyzes Gandhian non-violence. The analysis is able, thorough and—this is what I most respond to—marked both by rigorous Western-style scrutiny and a familiarity with Gandhi's philosophical and religious roots. He provides a strong theoretical basis for the instinctive reactions of many of Gandhi's non-violence, for the widespread and commonsense belief that in general non-violence is sound and beneficial but that non-violent extremism may not be. His treatment of Gandhian non-violence in the context of Indian philosophy and metaphysics is of high calibre. His approach is both fresh and successful." — Rajmohan Gandhi "Borman shows in great detail where Gandhi's thought arises from the Upanisads, The Bhagavad Gita, and a few other ancient documents. He also shows clearly where Gandhi deviates from his sources. As to argument, Borman uses a close-grained approach characteristic of analytic philosophy. Borman claims that Gandhi's principles are extreme and unsupportable, and eventually lead to contradiction. It is not an intellectual biography, and it does not deal with the development of Gandhi's thought. Rather it analyzes the logic of his position, and shows how he came to defend it from new angles in different circumstances. The text is well related to historical events, but does not pretend to history." — Robert C. Neville "The manuscript is not, and does not pretend to be, a historical analysis of Mahatma Gandhi's experience. Its notable strength lies in its unique and commendable examination of Gandhi's philosophy of non-violence, and in this particular respect it is the best study of the subject that I have read among the hundreds of books that deal with aspects of Gandhi's contribution to our understanding of non-violence." — Dennis Dalton "It is refreshing to read an author who has a basis for understanding Gandhi since so many writers fail to understand or appreciate the spiritual essentials that form the core of Gandhi's life and message. This book rings with clear, accurate, insightful understandings of Gandhi. It explores fully Gandhi's philosophy of action and brings in scriptural sources for concepts that Gandhi practiced in his everyday affairs. I think the Western reader will gain a much needed clarification of Gandhian philosophy, methods, and actions, and especially of the source of his inspiration and intentions." — Jean B. Mann

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