

NONVIOLENCE EXPERIENCES

in society



Working Group on
Christian Nonviolence
Christianity and Justice Research Center



Centre d'estudis
Cristianisme i Justícia

"Move Nonviolence" is an educational commitment to initiate a process of personal transformation before the conflicts we face in our times, creating nonviolent strategies that free up situations that are at an impasse. This tool consists of a series of videos accompanied by the corresponding educational units so that the teaching guides have the material and direction for their work. The dynamics of this document are classified into sections and their topics in accordance with their appearance in the video. In some sections we suggest suitable options for each end-user profile. This proposal is intended for groups who can be accompanied by someone with a capacity for in-depth reflection on each subject.

Acquire all the material

www.movenonviolence.net

Each unit plan incorporates a series of associated material accessible from the project website: www.movenonviolence.net. The material of this specific unit is found in: <https://movenonviolence.net/U10>.



You don't need to be a superhero to practice nonviolence!

Nonviolence is usually presented as a mission of major superheroes who bring together crowds in the international sphere. But very often we don't pay attention to the quantity or quality of anonymous testimonials, our neighbours, who continue to practice acts of nonviolence every day.

■ CHILDREN

Are superheroes the only ones who can change the world and do extraordinary things? We recommend you read this comic, *Amanda's Journey*, which you'll find at this link and in different languages, [01: Amanda's Journey](#). Are the characters that Amanda meets superheroes or normal people? What do they do that is so extraordinary? Learn more about the details of each historic case.



■ YOUTH

Lluís Maria Xirinacs, a nonviolent politician, priest and philosopher, described five phases in the path to solving a conflict:

1. Cooperation With The Adversary for justice and for dialogue.
2. Denunciation of the Injustice. This takes bravery!
3. Non-Cooperation with the Injustice. Strikes, objections and similar actions

4. Civil Disobedience. Breaking a law that you believe is unjust.
5. Creating Alternatives. Parallel structures that can transform matters.

Find out about the case of Sasi and his act of nonviolence:

[02 A Disabled Man Who Carved A Road](#)

Try to find out which of Xirinacs' phases he explored. Apply the sequence of phases to other daily nonviolent actions that you know of. How would you decide when each phase has reached its limit and it is time to move onto the next one? Is it possible to go back to previous phases depending on how the conflict evolves?

■ ADULTS

All nonviolent actions must be sustainable, no matter how minor they may be. For this reason, we must bear in mind what we consider to be the three basic feet of action:

- **Economy** → Is it worth fighting for this?
- **Safety** → Can I assume the risks and consequences?
- **Potential** → What skills or abilities do I/we have to carry it out?

Take the same example of Sasi that we have suggested for the youth group and think of different cases of daily conflicts where one or more of the three basic feet have failed. Analyse the case



1

At work: fight for rights



Persisting in honesty leads to better relationships.

■ CHILDREN

Watch the film *Charlie and the Chocolate Factory* (2005). Work as a group to discuss the change in the owner, Mr. Wonka, at the end of the film: how does his interests change? What attitude does Charlie display throughout the film, that makes Mr. Wonka focus more on people than production? Have you experienced the fact that if we are always honest really difficult situations will change in the end? Share them.

■ YOUTH

Discuss this passage from the book *Unto This Last* by John Ruskin, a philosopher who greatly influenced Gandhi, and who in 1860 wrote in the economics essay *The roots of honour*, the following words:¹ “The soldier’s profession is to defend [a nation]. The pastor’s, to teach it. The physician’s, to keep it in health. The lawyer’s, to enforce justice in it. The Merchant’s, to provide for it. And the duty of all these men is, on due occasion, to die for it. [...] The merchant—what is his “due occasion” of death? It is the main question for the merchant, as for all of us. For, truly, the man who does not know when to die, does not know how to live”. Gandhi read it this way: “Ruskin emphasises the merchant’s responsibility for the wellbeing of his employees. [...] And as the captain of

a ship is bound to be the last man to leave his ship in case of wreck and to share his last crust with the sailors in case of famine, so the manufacturer, in any commercial crisis, is bound to take the suffering of it with his men, and even to take more of it for himself than he allows his men to feel; as a father would in a famine, shipwreck or battle sacrifice himself for his son. Just as the captain of a ship must be the last to abandon the ship in case of a disaster, the business owner, who in any case of crisis or angst, must assume responsibility for the suffering of his workers, and must even bear a greater burden himself than the burden he passes onto his workers; like a father, amid starvation, a shipwreck or a battle, would sacrifice himself for his son”. Why is the goal of a company usually the profit, when it ought to be everyone’s wellbeing? Generate a realistic debate on how to transform the world of work.

■ ADULTS

Read this piece of news about Iceland’s women protest on the gender pay gap. Their nonviolent actions on their jobs consisted of leaving their workplace at the time they were supposed to have completed the paid hours, according to the salaries received.

[03 Iceland Women](#)

Work together to make a short documentary video with images and an explanation that sum up the labour-related battles of this group. Post the video on the Internet to inspire other groups with all you’ve learned.

1. RUSKIN, J. (2007). [Unto This Last](#). United States: FQ Classics, p. 38.

At work: non-cooperation with injustice



Do not let the wheel of injustice transform me into one of its cogs.

When, we are asked at work to violate the most fundamental human rights, we must ask ourselves the following question: (1) How serious is the injustice or pain that it will cause? (2) If I choose not to cooperate, will the consequences destroy the situation or cause so much pain to third parties (family, etc.) that resistance will compensate enduring until the right time?

On Monday, 20th May 2019 the dockworkers of the port at Genoa (Italy) decided not to cooperate with the constant deaths that Saudi Arabia was inflicting in Yemen, and they refused to load electrical generators onto a ship full of Saudi weapons. The boycott received great media coverage to raise awareness of the ongoing cooperation of our governments with wars.

■ CHILDREN AND YOUTH

Have the participants form three groups. One will play the role of the government of an invented country, and will be marked with a special sign or insignia. Another group will be an important national radio station (they can have a microphone, a musical tune to begin and a speaker). The third group is made up of the people of the country, who have transistor radios to listen to the radio. Scene 1: the government decides to advertise to convince the people that they live well in this country. Have the group write down on a piece of paper the message that they want to disseminate, and have them send it to the radio, where they will

take turns broadcasting it while adding a touch of spontaneity. The people act as though they were listening from home, in the street, while at work, etc and each person invents his or her role. Scene 2: the government wants to promote science and education and explains how it will do so. Scene 3: the government of the country decides to attack another country, and asks everyone to manufacture weapons. Regardless of what the groups do, the game is frozen after the scene. Next, ask the citizens the following question: would you obey an order to kill? Ask the radio group this question: would you broadcast a request asking people to manufacture weapons and kill families? Finally, ask the government group the following question: would you decide to respect the people's dignity or would you do whatever you wanted to do? This will give you a chance to find out how each person felt and what they have learned.

■ ADULTS

Read more information on the action of the Italian dockworkers in this news article:

[04 Italian Unions](#)

Work together to find information on some act undertaken near your home town, where the people disobeyed a work order because of ethical principles. In groups of three, discuss the similarities and differences between the two examples, and try to draw conclusions or criteria from them, to ultimately share with the rest of the group.

3

Within the family: the inheritance



Releasing the “effects” that tie me to possessions, money, ... will enable me to become free enough to give up my rights, if necessary, because I will have considered that family is a greater good.

The nonviolent person has weaknesses but is aware that the dignity and basic rights of all human beings are the most fundamental things. In this framework, distributing an inheritance can often divide families. How must people act from a place of non-violence? There are no magical recipes, although there is a clear horizon. Are the basic human needs of all the members of the family covered? If not, it is important to fight (using nonviolent communication or direct action, if necessary) to demand the minimums of the most vulnerable person. If, on the other hand, everyone has the minimum resources they need to live and we are disputing more property, the non-violent person will make peace the most important absolute, beyond his/her own benefit, and will begin within himself/herself a process of generosity and an ability to give up what he/she would be entitled to by law. This is a painful and difficult process, as it requires bravery and tenacity to open the heart. This apparently senseless generosity will free the person from the slavery of lawsuits, aware that the greatest good (a decent life and the family union) is the priority.

■ CHILDREN AND YOUTH

We propose two possible options, depending on the type of group:

1. Watch this video: [05 Pub Fosterhjem: A Child Has Nothing to Eat at School](#). What should a class be like for the children in this story? What minimum do they feel they must guarantee together? If necessary, explain the concept of inheritance, using objects and mime to present it (testament, the death of the parents, the meeting of the descendants before a notary...). Why is it that people become divided so easily in many families? How can we help our families to grow to prevent this from happening? Can handing out unequal amounts to the group randomly (by picking little papers out of a hat) help to prevent future disputes? With the youths, also offer them the introduction to this chapter. To finish, have them close their eyes for a bit while the monitor tells the story of a case of a divided family because of an inheritance where each person imagines that he/she is affected. Give them some time to experience the feelings that arise. Then propose the question: Would we be capable of giving up our rights to keep everyone together?
2. Have the participants do a role play in two phases. Phase 1: Have the participants form groups of five people. Two of them will be parents, and the other three will be their children. Each of the parents is given some attractive possessions (art, food, etc.). It is important for them to be less objects than children, or at least to ensure that the objects are of unequal values. Next,

the two parents must sign two different personal final testaments: on one, they will write: "Upon my death, I,..., want my possessions to be distributed among my children as follows:...", having the person specify his/her desired distribution, and another final testament: "Upon my death, I,..., ask my children to cordially divide my property equally amongst themselves". Next, have the group flip a coin to decide which testament will be applied. The two parents then die (they disappear from the scene). If the prevailing testament is the first will described above, all the possessions are distributed just as set out in the signed testament. Everyone then looks at the result and allows their feelings to sink in. If the prevailing testament is the second, the distribution is left up to the discretion of the three "children" (selling the properties despite the sentimental value and dividing up the profits, for example?). 2) In Phase two, have the participants form groups of eight people: two of them are the parents, three are children and three will be the partners of each of the respective children. Repeat the process. In the end, allow the couples to discuss it, next, let the children discuss it and finally have the parents discuss it: How did everyone feel? Did this process create tension? How would you divide unequal properties among different descendants to prevent conflicts from arising? If there is a conflict, is it more difficult for the partners who married into the family to reach an agreed solution to reconcile the differences? From a

perspective of nonviolence, what do you think the parents' attitude should be? And what about the sons/daughters' attitude should take?

■ ADULTS

Read this real testimonial of a woman who lived far away from her mother and sister. Next, share other inheritance conflicts that you know of. What stands in the way of our reaching the last step? Does it all depend on who is right or on what is right? How do we work on the strategy of forgiveness within ourselves?

When my mother died, my sister was already resistant to divide the property evenly. Even though I had collaborated economically and travelled to care for our mother, she wanted to keep it all. I hired a lawyer who spent two years talking with her lawyer, but it didn't work. Until one day while recalling and pondering a passage from the Bible, I decided to write her and apologise to her for anything I "might have done" to her inadvertently. That solved the conflict, enabled us to come back together and made for better, more flowing interaction between us. Moreover, my nephew (her son) needed help and I was able to assist him in doing his paper work. So, to solve the conflict, I opted for forgiveness as a strategy. I think we need to look more closely at our relationships. Things aren't always so simple.



4

As a family: reconciling



When you trust again in the goodness of someone who hurts you, you bring out the best in that person.

takes an original initiative to recover his/her relationship with another sibling by showing his/her love and giving up his/her pride.

Sometimes in family relations we can find ourselves in somewhat blocked situations where the blame may or may not be shared. At those times, we are dominated by pride, resentment, apathy, distrust and convenience. The resulting situation is like a small cold war that is also based on ancestral schemes of defence and aggression. It's a rupture that threatens a history of love and causes pain. Even if we could find an explanation in evolutionary terms, we as human beings don't want to see ourselves reduced to stereotypical ancestral responses. We don't want to live conditioned by violence or cold war. As humans, we want a better world and we want to exercise the freedom to design a different world in terms of our interaction. Nonviolence sets out to draw on imaginative, unilateral initiatives to drop a bomb of affection, forgiveness, empathy and memory on those blockades in family relationships to obtain full reconciliation.

■ CHILDREN

As a group, have the participants read the explanation of the story of the Straight brothers in the "Youth and adults" section. Would you feel okay if you were at odds with a family member and barely spoke to each other? How can you get out of a situation like that? Have the children draw up a brief script or improvise, to act out a scene -possibly involving other people- where one sibling

■ YOUTH AND ADULTS

Work as a group to consider the following question: if there is a falling-out of a certain magnitude within a family, with silence, distancing, resentment, mutual grievances, what sorts of attitudes and imaginative initiatives could one side develop unilaterally?

Next, take the example of the case of Alvin Straight, an elderly man from the United States who received news that his brother, with whom he was not speaking, was gravely ill. Alvin, whose vision problems precluded him from having a driving license, drove a small lawnmower 400 km just to visit his brother. Only a major personal sacrifice, demonstrating his love, could break his brother's pride and open the door to reconciliation. For those six weeks, which were full of challenges, Alvin gradually let go of his own pride and rancour. His incredibly generous gesture was a typical nonviolent action that managed to break down the wall that separated him from his brother. This story was brought to the screen by David Lynch with the film *The Straight Story* (1999). Watch the film and see if you can reformulate your previous answers.

As a family: raising kids



Voluntarily burdening oneself with pain as an attempt to change the other.

Watch the video of this educational unit together, paying close attention to the example of Arun Gandhi. In the face of major challenges during the formative years, such as the lie, this sort of cordial nonviolent pressure can serve to underscore the importance of the undesirable act, without having to respond with a measure of anger or harshness. The capacity for change can be extraordinary, even if you can't do something like this every day.

■ CHILDREN

Tell the children this story from the life of Arun Gandhi, which he himself tells as follows: [06 Arun Gandhi](#)

Also, have them watch the first four minutes of this talk by Arun Gandhi: [07 Nonviolence or Nonexistence](#). In this case, Arun Gandhi describes the way his grandfather, who played an important role in his upbringing, taught him a lesson when he was 12 years old and had thrown away a pencil in hopes of getting a new one. His grandfather did not make him suffer, although he did give him a nonviolent lesson about lying and the violence inherent in misusing nature's resources or the resources that poorer people need. The common denominator of the two stories is the nonviolent teaching about the importance of certain things.

1) Do you understand the importance of the lie or of misusing what the world needs, or do you feel they are "unimportant things"?

2) What would move you more? An argument, a scolding or something like what Arun Gandhi's father did, walking home on foot in order to think?

3) How would you teach a child of your own not to lie without resorting to violence?

■ YOUTH AND ADULTS

Together, read about this episode of the life of Arun Gandhi, which he himself tells: [06 Arun Gandhi](#)

Working in small groups, think about the following points:

1) In what educational/upbringing situations could you apply this form of nonviolent pressure, which consists of voluntarily burdening oneself with pain or suffering?

2) What cordial and specific actions do you think a person could undertake in these cases?

3) It is important to distinguish between educational cordial nonviolence and the severity of silence or the excess of suffering that mean subjecting a person to psychological anguish. Could you distinguish between different cases with specific examples or establish a clear set of differentiating criteria?

4) Relate this to experiences from your own childhood or the childhood of others that you have seen or witnessed as parents.

5) Finally, bring all the groups together and have them share and debate their main ideas and findings with the others.

6

As a family: conflict within the couple



An inexplicable act of harm requires an inexplicable, act of goodness, which is forgiveness, which also implies the decision to love and a commitment.

Couples can be confronted with conflicts: having occasional moments of pain is different from constant dynamics of ongoing pain, which are far more serious. We need to forgive because we have memory. Forgiveness is freeing. Unlike reconciliation, it is a process that depends only on ourselves, individually. Forgiving is an intense act of giving; giving more than what would be logical, and it reaches its height when I stop defining myself in terms of the pain I have received (I forgive myself) to look at myself in terms of my humanity, which also stops reducing the other to the pain they have inflicted on me (I forgive the other), while in my mind defining him/her in terms of his/her humanity, beyond his/her undesirable act. Hence, we will hate the bad action, but not the person. Forgiveness means allowing ourselves to be better than the amount of pain we have caused or suffering we have endured, and there are four phases of forgiveness: (A) recognising, discerning and facing the pain received; (B) working on dignity, both our own and that of the other person, opening up hope to changes; (C) a consciousness of forgiveness or a growing conviction of the need for a different relationship that defines us without this pain; and (D) forgiveness in itself, which in some way becomes explicit and aims to achieve deep peace.

■ CHILDREN

Watch this video and then discuss it:

[08 Momentos - Nuno Rocha](#)

How do you understand it? What was the aim behind so many preparations? Was this gesture of forgiveness the response to the fact that the father had begun to behave differently, or was it "just because" and unexplainable? Have the group share their experiences of forgiveness and find common points with the video. Underscore the feeling of release for the person who forgives

■ YOUTH AND ADULTS

Begin with a nice-looking vase in your hands, and invent its origin, its artist, its symbolism and decide on its value... One member of the group—who has been previously chosen—will get up when he/she hears a key word (i.e., "history") and will brusquely throw the vase to the ground. You wait a few moments in silence before the broken vase. Then, ask them: "what question should I ask now?". Guide the group to the question "why?", and get them to answer. The conclusion will be that breaking something that we love—a relationship with someone we love—is unexplainable and very often, we cannot find a good reason why. Next, invite the participants to act: how do we go on with life? If they try to rebuild the vase and submit it repaired, we will never be satisfied. Guide them into understanding that very often, for couples, the pain caused can be irreversible. Write down the four phases of forgiveness on a blackboard: inexplicable pain can only be cured by an inexplicable act of goodness, forgiveness. As a group, come up with ways for the guide person (victim of the offense) to move forward through each phase of forgiveness. Open a debate about the complex issues.

7

Between cultures: xenophobia and aporophobia



Showing generosity and vulnerability touches the other person's heart.

Sometimes we see other people under the prism of their ethnicity. As it seems, we don't have an ethnicity, or maybe we feel it is superior. Their culture is also labelled, as though our own culture were the good one, the one that counts. Sometimes there are people who make excuses for themselves based on their social class: "I'm not racist, look at how I accept the ones of my social class". And the fact is that the poor are also rejected and blamed, something that philosopher Adela Cortina refers to as aporophobia. There is nothing more cruel and unfair than xenophobia and aporophobia.

Adama, a young 18-year-old man from Mali, orphan of a father, fled to Europe to help his younger brothers and sisters, when, crossing the desert, two men tried to hold him up: "I don't have anything, I haven't eaten in days, all I can give you is my friendship", he said. The men were moved, they gave him food and water and they even gave him a machete. On his long and arduous journey, he was cordially taken in several times by people who didn't pay attention to either his ethnicity or his poverty. The young man's goodwill, generosity, transparency opened their hearts.

■ CHILDREN

Using dice or cards, different children are randomly chosen to play different roles: the poor person, the ones who are ethnically marginalised, and the ones who are both

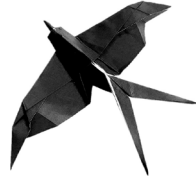
poor and ethnically marginalised: there will be 3 marginalised kids in all and the rest of the children will be the marginalisers. They play a game that everyone knows. Those who are assigned double marginalisation do not play and are cast aside, those who are marginalised have a previously assigned handicap in keeping with the game (for example, they have less pieces or they lose turns or they are in some way limited in terms of their movement). When the game is over, everyone sits down together to think about how they felt during the game and how it relates to reality. First, they are told that discrimination is very real in the world and that because of this, it is vital to change the rules of society. The thought process is divided into two phases. First one group and then another, beginning with the marginalised children, the participants express how they felt while playing the game, suggest a solution and reach a conclusion: that the rules must be changed. Next, everyone is asked to really internalise their roles as though they were real: the marginalised kids are asked to use a nonviolent attitude to try to touch the hearts of the marginalisers, by appealing to their humanity and vulnerability, and the marginalisers are asked to respond.

■ YOUTH AND ADULTS

As a warm-up exercise, read the article available at: [09 Nonviolent Self-Defense and Race](#) and share the feelings that have come up as a result. Next, do the activity described in the children's section, adapting it to a game of your choice.



In society: housing



A cascade of small gestures of disobedience brings about great change.

The right to housing is considered a basic human right and it is listed as such by the United Nations.¹ Nevertheless, it seems as though this right never existed, as philosophers like Henry Shue and Thomas Pogge point out. Simply put, people can –and do– end up living in the street.

Often, people obtain housing through a financial process based on eternally long mortgages with high and eternally applicable interest that force the homeowner to pay for the same home several times: it essentially takes from those who don't have what they need and gives to those who have far more than they need. Housing rentals also form part of an unregulated and extremely high price market. In the face of this violation of human rights, civil disobedience as a form of nonviolence constitutes a human right in defence of the right to life.

The institutional response has been weak, leading the local people of Barcelona to take action in 2009 with the Plataforma d'Afectats per la Hipoteca (PAH, Platform of Mortgage Victims), with groups throughout Spain. Similar movements have arisen in other countries. The PAH demands justice by disobeying judicial decisions and by physically and non-violently blocking evictions.

■ CHILDREN

Each participant colours in three vouchers. One is a simple house, another is a picture of food and a third one has a school, a hospital

and other basic needs. Have the entire group work together to colour two poster sheets, one of a storm and another with a character –the Hoarder– who has all sorts of possessions and power and who represents both specific people and the system. These posters will be positioned at the opposite ends of the room.

The participants then put their chairs together to form a circle (representing their “houses”), yet two chairs are given to the Hoarder, along with two vouchers of each type. One basic needs voucher is taped to each chair and all the participants then play “musical chairs”, walking around the chairs to the beat of music, until the music suddenly stops. Everyone sits down and two people are left without vouchers. The game is repeated with the food vouchers, and then with the housing vouchers. After the three rounds, each person makes a judgement: if they have received less than three vouchers and consider the one they're missing to be more essential, they can exchange them with the Hoarder, who may or may not “accept it”, depending on the result of a coin toss. Those who have no home go over to the storm.

Everyone comes together and they reflect on their experience and feelings: how can they use nonviolence to correct these injustices that infringe on the basic human right to housing?

■ YOUTH AND ADULTS

Participants carry out the activity described above having first seen the documentary [10 Sí se puede. Seven Days At PAH](#). To expand on the issue, you can find further information on realistic alternatives like Housing First.

1. We recommend this *TED Talk* as an overview of the initiative: [The Housing First Approach to Homelessness](#)



Creating an original action that changes the game rules breaks the vicious circle of violence.

Kangemi, a slum of Nairobi located just next to the well-to-do district of Mountain View, was vastly structurally precarious, wrought with poverty, unemployment, hygienic deficiencies, etc. Crossing the town to get to the highway meant having to walk through highly uncomfortable and dusty areas, and many people used to do it along the parallel-running asphalted streets of Mountain View. However, the inhabitants of Mountain View were bothered by seeing so many people of lower social classes on their streets and asked the district's entrance guards to block the residents of Kangemi from walking through Mountain View. This violation of basic rights spurred by aporophobia led to growing civil unrest, with protests in front of the blockade. At one of those protests a group of women took off their clothes in front of the guards, a symbolic gesture in that culture, representing a firm demand for dignity in the face of their being stripped of their rights, and which aimed to bring shame to those who beheld their nudity. After the social pressure, the street was finally reopened for use by the inhabitants of Kangemi.

■ CHILDREN AND YOUTH

Write up four different scripts for a play where each of the four main characters (*Arabic woman, European man, male neighbour, female neighbour*) only knows his/her part of the script and must improvise when faced with the staged situation. The other partici-

pants are viewers. The actors of the play are given five minutes to read their own script.

An Arabic woman from an apartment block used to complain that her European neighbour always threw rubbish in the staircase. The man was a very handy person but unemployed and collected bits of wood in his flat. One day when he littered the staircase again, the neighbours, who were sick and tired of his habits, held a private meeting to decide what to do to put a stop to this. They decided to meet with him and without judging him, explain to him what they saw and how they felt about it. The participants stage the play, and at the end, they suggest that the neighbour build some waste bins on each floor of the staircase, which the rest of the neighbours would collectively pay for. The man made such beautiful waste bins that when others found out about them, all the apartment buildings on the street ordered some for their buildings: the man was able to work and never littered again.

■ ADULTS

How is justice applied in the case of an offense (burglary, graffiti, etc.) in your neighbourhood or apartment building? Use the blackboard to classify different cases in two columns, according to whether they are retributive justice or restorative justice, but do not write these titles just yet. Most probably, the restorative column will be empty. Next, watch this video: [11 A New Story of Justice](#). Afterwards, take on the same cases, inventing restorative actions, in keeping with the values of restorative justice. How do you think each side will feel once this has been applied?

10

Between identities: groups in conflict



Dismantling the tension by humanising interaction.

Very often, because we don't have friendships with specific people from groups that differ from our own identity, whether culturally, politically, ethnically, in terms of our religious beliefs or sports preferences, among others, we consider them inhuman and we can even go so far as to demonise them. After India's independence, there was a war between Muslims and Hindus. When reasons are not enough, you must provoke experiences of humanisation and recognition of mutual pain. Mohandas K. Gandhi began an indefinite fast to demand a withdrawal from violence and prevent domestic hatred. One day, while lying still in weakness, a furious Hindu man came to him, demanding that he eat: he did not want to be responsible for the death of another innocent man. In fact, he felt guilty for having smashed a Muslim child's head against the wall, avenging the murder of his son. Gandhi suggested: "Find a child. A Muslim child, whose parents were killed in this fratricide that is tearing you all apart. Yes, a child this tall, like your deceased son. Adopt him and raise him as if he were your own. But make sure he is Muslim. And raise him according to his traditions. Teach him as he is: a Muslim. And make him a man of worth".

■ CHILDREN

Invite the children to look at an image in such way that: (1) they look at the details; (2) they take note of what they feel; and (3) they recall similar experiences. This exercise can be accompanied by soft background music. Show them [12 Love \(2015\)](#), a giant sculpture by the

Ukrainian artist Alexandr Milov. Next, have everyone share the three points. In their experiences (3), what is it that does not allow us to be children of light that look for each other, but rather forces us to be people made of iron? What group are we particularly bothered by? Have we spent any time with them? How can we turn this relationship around? Finally, using clay or playdough, have the children make a sculpture based on what they have learned.

■ YOUTH AND ADULTS

We propose a difficult challenge that is nonetheless possible after this educational unit. If it is too much to do individually, the participants can work in pairs. The participants ask themselves the following question: What identity do I feel aversion towards? Next, they choose someone near them who has that identity. If they do not find anyone in their surroundings, they go to find someone in a place where people of that group usually come together (a place of worship, the headquarters of their political party, the places frequented by certain groups of a given culture or sexual diversity, etc.), and with a kind spirit, they take an interest in their thoughts and feelings. There, they apply everything they have learned about nonviolent communication to maturely listen to those who do not think the way they do and they find connections between us. If possible, they establish a friendship with them or at the very least, meet up with them again on other days. Finally, they write what they felt the first day, and after a few meetings, they are invited to think about what they have learned, asking themselves the following question: Has the human aspect of this interaction changed me?

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