

## **Nonviolence and marketing**

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### **ABSTRACT**

Global violence takes the lives of more than 1.4 million people annually (WHO Violence and Injury Prevention, 2014). Surprisingly, estimates for the cost of violence in the United States of America reach 3.3% of the gross domestic product, that is, guns and violence cost every American \$564 in 2010 (WHO Violence and Injury Prevention, 2004; Brown, 2013). Marketing activity, particularly in the media, often gets blamed for contributing to violence, teaching people to be aggressive, and making society more accepting of violence. In fact, marketing and the media have become primary educators, on par with or even overtaking education by family, peers, and schools. Is violence learned from various marketing activity as well as the media/television? If so, could peace be taught and learned instead? The purpose of this paper is to describe peace, violence and its causes, and nonviolence in terms of its effects and consequences on individuals and society as a whole. The question of whether or not marketing and the media promote violence is examined as well as the champions of nonviolence, methods and examples of nonviolent action, and nonviolent communication. Finally, the marketing of nonviolence to increase peace and happiness is discussed. It is possible on all levels to say "no" to violence and "yes" to nonviolence and even peace!

Keywords: Nonviolence, marketing, peace, media

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## INTRODUCTION

“At the center of non-violence stands the principle of love.”  
(Martin Luther King, Jr.)

Marketing activity particularly in the media often gets blamed for contributing to violence and teaching people to be aggressive. For example, products such as video games and war or wrestling toys typically exhibit and reinforce fighting behavior that may make individuals more prone to act violently and injure themselves or others. In addition, various media and television programs may depict fighting or killing that in turn ends up making society more accepting of violence. Has violence become more publicized or more graphically depicted? It appears that violence on television and in the movies is a lot more graphic in detail than ever before, for example, *Walking Dead*, *Sons of Anarchy*, and *Game of Thrones* as well as Sunday Night Football (Variety, 2013, 26).

Is violence learned from various marketing activity and the media/television? If so, could violence possibly be unlearned? Could peace be taught and learned instead? And, could humanity honestly address the question: does the use of violence really bring about peace? (McCarthy, 2005; Kashtan, 2002a; O'Connor, 2001; Engel, 2013) While the news seems to report increasing gun use in schools, schools also have responded with student ID badges, metal detectors at the doors, police in the hallway, experts, and national conferences on youth violence. Even deeper than this, could we teach our children and ourselves to actually be more peaceful, to choose something other than violence? McCarthy (2005) offers evidence that peace education is gaining ground even though various school boards and assorted bureaucrats can at times set up obstacles. If this is the case in schools, might marketers be able to use the neutral tools of marketing and the media for societal peace education?

The purpose of this paper is to describe peace, violence and its causes, and nonviolence in terms of its effects and consequences on individuals and society as a whole. The question of whether or not marketing and the media promote violence will be examined. Thereafter, nonviolence will be presented via champions of nonviolence, methods and examples of nonviolent action, and nonviolent communication. Finally, the marketing of nonviolence to increase peace and happiness will be provided.

## LET US BEGIN WITH PEACE

“Non-violence is not a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our being.”  
(Mahatma Gandhi)

The authors define peace as a harmony wherein people are united and are encouraged to have a common sense of solidarity or connection. Peace is a state of harmony and unity that is beyond conflict and which can definitely be realized, that is, differing interests and conflicts of ideas can be overcome. Peace is not merely a static state of mental laxity and quiet but a dynamic interplay of creation and harmony, much like music resulting from the dynamic performance of a symphony orchestra. (Shinozaki, 2001)

Peace or harmony can be described in terms of four different levels (Shinozaki, 2001):

1. Personal level of peace – Harmony is the ideal state of mind reached through self-cultivation. Peace must be attained through an attitude of peace or peaceful state of being in each and every person. Peace cannot be attained merely by changing social institutions. (Niwano, 1972)
2. Social level of peace – Society is relational and has an institutional harmony. Because all things are changing and in dynamic movement, the real state of rest lies in harmony of action or peace in action.
3. Global level of peace – At this level of peace, international relations and institutions are harmonious and peaceful. A peaceful world is really dependent on the efforts of humans "...the person who wants to make this world peaceful should directly touch the suffering of the ordinary people in actual society, coming down to the level of the general public, even though his own mind may be highly enlightened." (Niwano, 1977)
4. Cosmic level of peace – At this level, peace and harmony exist between humans and nature. That is, if humans attune to the fundamental energetic harmony of the cosmos, then they may discard their egos and be attuned to a natural oneness or peacefulness.

Mattaini (2001) identified four core practices that can be useful in building peace. The first is to recognize contributions and successes. When high levels of mutual reinforcement are used, then substantially lower levels of antisocial and problem behavior are likely to occur. The second core practice is to act with respect for oneself, others, and the environment. More specifically, this means giving up "put downs" and threats, using appropriate assertiveness, using recognition and rewards, being trained in the use of empathy, using clear and unavoidable sanctions, and using consistent consequences for adherence. The third core practice for building peace is share power to build community. This traditional Pueblo philosophy begins with the assumption that everyone has something valuable to contribute to the collective. As such, everyone's collective contributions are needed to produce optimal outcomes within social systems. The fourth practice is to make peace. Rather than focusing on getting rid of what is not wanted, the focus is on what we do want. That is, instead of focusing on conflict resolution, reducing violence, and anger management, maybe a more positive focus could be on healing relationships, restorative justice, recognition, respect, and peace...or, even more boldly, happiness itself.

With regard to marketing, these practices of peace could manifest themselves in terms of target markets and the marketing mix variables. For example, ads that are multi-culturally insensitive to various target groups could be viewed as lacking in a peaceful orientation and may even be interpreted as threatening. Also, achieving grace, simplicity, harmony, and safety in a product design or purpose may itself be a kind of peace. Hence, one aspect of marketing's manifestation of peace may include product or product-line decisions wherein ways are found to include peace and elements of peace in the product concept, design, and communicated story. Another aspect of peace in marketing could be the creation of products friendly to the environment or ads that stress the importance of qualities such as community, for example, "we're all in it together."

## VIOLENCE AND ITS CAUSES

“Viewed critically, violence is the anti-thesis of human development and wisdom. Why? Because, we are told that any relationship of domination, exploitation, suppression and oppression is a violence which tends to dehumanize people. Looking more deeply, we find that our modern management organisations/institutions are run with principles and practices which are based on the values and relationships that unleash violence and dehumanize everyone in the hierarchic organizational structures that are in place for most of our production and marketing pursuits.”

(The Financial Express, 2010, 1)

Violence is the causing of injury to people or animals, or acting with the intent to cause injury, for example, domestic violence, gun violence, bullying, rape, murder, robbery, and so forth (Wikipedia - Violence, 2005). The nature of violence can be physical as well as psychological. That is, it is more than just physical force. It is the effect of any dominating or power structure in oppressing, restricting, imprisoning, or harassing the people who live in it. (Learn Peace, 2005; Martin, 2001) In a broad sense, violence is harming, stalking, bullying, beating, torturing, assaulting, killing, or taking the "life" of the nature in all things. For example, humans selfishly harm, contaminate, and destroy nature. Therein, human existence is arrogantly felt to be superior to that of animals, plants, the earth, and each other. That is, violence opposes the integrity of individuals (and animals) and destroys the possibility of individuals living together in peace and freedom, simply and typically because individuals have different concepts of what is the truth and they act on these diverse ideas with diverse and sometimes conflicting actions (Terchek, 2001).

Lessons from nature and the reality of living can teach us the way to coexist with other living beings. However, humans often fail to see nature's example, controlling and oppressing other living beings, acting in violence and aggression against them, and killing them. To top it off, human beings often are violent inadvertently even while thinking that they are trying to live harmoniously or that they are trying to help others. (Shinozaki, 2001) Very basically, human beings live their lives because of the sacrifice of other living beings and humans. With this understanding, human beings can be grateful and even give up their own hidden agendas that often harm others.

Gandhi has been instrumental in terms of actuating and disseminating the philosophy of nonviolence. He believed that if one put his personal welfare first, he was committing violence to another because it was almost at the expense of another. In accordance, if someone accumulated personal wealth it meant that he or she was depriving another of needed goods and services. Gandhi believed in the principles of non-possession and trusteeship. He was concerned about a world that allowed some people to have significantly more than they needed when others did not have their basic needs met. (Firestone, 2001)

While a philosophy of nonviolence has shaped many social change movements, coercion and violence underpin many aspects of society. That is, the use of threat, coercion, and violence protects the interests of dominant groups within society. More specifically, the military, public force, corrective services, and courts of law are sanctioned by society to enforce compliance. In addition, economic structures and unequal distribution of resources are often discriminatory and exploitive, protecting the interests of only the dominant groups. (Stuart, 2004)

It should be noted that the "twentieth century was the bloodiest in history. Some one hundred million people were killed in war and, at any given time in the past few decades, perhaps two dozen wars were being waged around the world. Weapons of mass destruction were invented, built, deployed and further refined. There have been repeated cases of genocide." (Martin, 2001, 625)

In a welcome turn of events, Chenoweth (2013) notes that data has shown that nonviolent campaigns were twice as likely to succeed as violent ones over the last century. As noted by Christian theologian Walter Wind, "In 1989, thirteen nations comprising 1,695,000,000 people experienced nonviolent revolutions that succeeded beyond anyone's wildest expectations...If we add all the countries touched by major nonviolent actions in our century (the Philippines, South Africa...the independence movement in India...) the figure reaches 3,337,400,000, a staggering 65% of humanity! All this in the teeth of the assertion, endlessly repeated, that nonviolence doesn't work in the 'real' world." (Ives, 2001, 1) And, why has there been a reduction in violence? Maybe it is because people need to trade with each other or have commerce, more pointedly, individuals like survival and monetary gain much more than war. Or, maybe as a species we are getting smarter and using our reasoning abilities more. Or, maybe humanity is evolving and becoming more aware or conscious of its choices and consequences. (de Wolf, 2012)

Evidence exists that violent acts are influenced by biological, psychological, and sociological factors. For example, biological factors may include genetics, neuropathology, brain infections and other medical illnesses, cognitive deficits, neurotransmitter function, trace minerals, mind-altering substances, mental illness, impulsivity, changes in structure or function of the brain due to trauma, and endocrinological factors. (Johnson, 1996)

Evidence also shows that violence has some gender-specific aspects. That is, the single largest gender difference in women's and men's public opinion is in the use of force. Women as a whole consistently and from the start of modern polling, have been far more likely than men to express negative emotions about violence in all its abstract and present forms. Nearly all women's advocacy groups employ exclusively nonviolent methods. (Costain, 2000)

Interestingly, the psychologist James W. Prescott studied the causes of violence from an anthropological sense and found that violence is associated with lack of mother-child bonding, repressed sexuality, and punishment of children. It also has been suggested that violence is a phenomenon of the last 5-10 thousand years, and was not present in pre-domestication and early post-domestication human societies. (Wikipedia - Violence, 2005)

On a social level, conflicts in perception can easily escalate to violence when a ferocity of feelings is built up through intense and clever propaganda or programming. This is amplified when arms are available and people believe in war or violence as the most efficient way of settling disputes. Some individuals and societies are attracted to violence because of the appeal of conspiratorial action, martyrdom, and eternal glory. (Varma, 2005)

Violence typically does not occur without a warning or some gestation. Conflicts originate from differences in perception, such as, likes or dislikes, truth or justice, and rights or interests. The mind decides the means by which one asserts one's perception. That is, conflicts and resulting violence originate in the minds of human beings. There is a progression of violence which leads from (1) perception of differences to intolerance, (2) to the desire to eliminate what one cannot tolerate, (3) to engage in conflict to get rid of what one cannot tolerate, (4) to use any means including violence to achieve victory in the conflict, and (5) to

create a psychosis that justifies conflict as inevitable and necessary for the defense of a "sacred" victory. (Varma, 2005)

It is important to note, however, that if violent conflict occurs or escalates as a step-by-step process, then it follows that changes in events or attitudes or thought at any step could forestall the violence. This intervention must decelerate feelings and promote the introspection of (Varma, 2005):

1. How the difference affects oneself.
2. Whether escalation will bring a solution.
3. What the cost of the escalation will be in the short- and long-term.
4. Whether there is a position that safeguards the rights or interests of both.
5. Whether one can explore and locate such a position, using dialog to review the facts, methods, and conclusions.
6. Whether such a position can be found through mediation or arbitration.
7. Whether the nonviolent means of truth, love, and awareness can result in a peaceful resolution of the conflict. Or, can a new balance of forces be created that supports the different positions and the nonviolent reconciliation of differing views or interests.

This intercession is the opportunity to prevent the precipitation of violent conflict. Very simply, individuals can say "no" to violence and can progressively de-escalate with methods such as dialogue mediation, arbitration, nonviolent direct action, passive resistance, introspection, and logical examination of the issues. (Varma, 2005) The success of these methods is fundamentally contingent on the presence of nonviolent action and, even more so, nonviolent communication.

In accordance, Elworthy (TEDxExeter Talk, 2012) addressed the question: How do I deal with a bully without becoming a thug in return? She acknowledged that bullies use violence in three ways: (1) political violence to intimidate, (2) physical violence to terrorize, and (3) mental or emotional violence to undermine. To answer her question, she then suggested six primary tools to deal with a bully:

1. Develop inner power through self-knowledge
2. Recognize and work with our fear
3. Use anger as a fuel
4. Cooperate with others
5. Have courage
6. Be committed to active nonviolence

## CONSEQUENCES OF VIOLENCE

“By the age of 18, the average child has witnessed 200,000 acts of violence, including 18,000 simulated murders, on television. It is not always easy to provide clear, consistent structure for children, but providing it often helps keep children safe and helps them grow to be responsible adults.”

(Jean Clarke)

Surprisingly, estimates of the cost of violence in the United States of America reach 3.3% of the gross domestic product (WHO Violence and Injury Prevention, 2004). That is, guns and violence cost every American \$564 in 2010 (Brown, 2013). Approximately 33,000 Americans are killed with guns each year. Approximately 54 percent of people murdered with guns in 2010

were under the age of 30. (Parsons & Johnson, 2014) Shockingly, statistics show that gunfire kills ten children a day in the United States. (Wikipedia - Violence, 2014) Global violence takes the lives of more than 1.4 million people annually (WHO Violence and Injury Prevention, 2014; Wikipedia – Violence, 2014). Just over 50% due to suicide, some 35% due to homicide, and just over 12% as a direct result of war or some other form of conflict. For example, out of every 100,000 African people, each year an estimated 60.9 die a violent death. Acts of violence definitely have associated high costs, it is no small thing. The costs can impact the individual, business or organization, or society at large. The European Agency for Safety and Health at Work (2014), UN Entity for Gender Equality and the Empowerment of Women (2014), the Centers for Disease Control and Prevention (2014), and World Health Organization Violence and Injury Prevention (2014) enumerate these consequences (Shapiro & Hassett, 2012; Act Against Violence, 2014):

Individual

- Physical harm (ranging from bruises to death)
- Stress
- Emotional trauma (anxiety, fear, sleeping problems, post-traumatic stress disorders)
- Mental illness
- Feelings of powerlessness (sometimes even leading to suicide)
- Low self-esteem
- Demotivation
- Impacts on quality of life and well-being
- Substance abuse
- Poor social functioning skills resulting in social isolation and marginalization
- Lower income
- More health issues
- Family conflict

Business or Organization

- Decreased productivity (caused by lower job satisfaction, sickness absence, or disability)
- Increased absenteeism and sickness absence
- Higher staff turnover
- Damage to the company image
- Higher insurance costs
- Need for additional safety measures
- Investigation and court costs
- Dominating bosses or superiors
- Unpleasant work environment

Society at Large

- Increased medical costs
- Reduced health prevention
- Costs due to premature retirement
- Reduced school attendance
- Feeling unsafe
- Loss of trust in people
- Physical injury or death
- Increased cost of health care

- Can fuel pandemics
- Higher child mortality
- Decreased property values
- Breaks down the fabric of neighborhoods
- Higher taxes
- Drained budgets
- Disrupted social services
- Increased hospitalizations, emergency department visits, and doctors' appointments
- Immediate and short-term to inter-generational effects
- Overall reduced or lost educational, employment, social, or political participation or opportunities
- Hindered poverty reduction efforts
- Escape into another country

## **VIOLENCE IN MARKETING AND THE MEDIA**

“Violence has always played a key role in marketing newspapers, films, television programmes and computer games. Violent imagery is now increasingly also used to advertise and market a diverse range of goods from sports apparel to cologne and perfume, computer games, cars, watches, jeans and even credit cards. The effect of this violent imagery is to make violent behavior appear normal and even acceptable rather than unusual and abhorrent. When violence is used to sell a product, it does not just sell the product; it condones violent attitudes and behavior and contributes to exaggerated fears of violence among those encouraged to see themselves as its potential victims.”  
(Weaver, 2003, 1)

Violence is very pervasive in the mass media. It often is used as a marketing tool to attract more viewers or consumers. It has been shown that exposure to media violence increases aggressive behavior sharply. This violence most negatively effects children as they tend to imitate the violence they see on television. Individuals learn by observation and they are likely to act like those they observe even without external incentives. As such, media companies are trying to market themselves or their products at the expense of ignoring business ethics. (Bayraktar, 2012)

Holland (1999) says that “violent video games, teen sploitation/slasher films, and rap and ‘shock rock’ recordings are created for and marketed to a teen audience despite rating systems that are supposed to discourage sales to minors” (10). Accordingly, the use of violence in marketing can have mixed results. In general, however, really violent content in an ad story produces a “significantly higher level of excitement, the attitude toward the story, the attitude toward the ad, and the attitude toward the advertised product compared to a non-violent version of the same ad story. This effect is particularly salient under the condition of a high level of congruence between the ad story and the advertised product.” (Soderlund & Dahlen, 2010, 1828)

In marketing, violence typically manifests as the suggestion of violence. For example, products like GI Joe, pugil sticks, and numchucks seem to be designed to promote or desensitize



people toward violence. In another vein, pricing fancy tennis shoes beyond the affordability of the likely target market may invite violent acquisition. Or, using fear appeals in various ads may invite the viewer of the commercial to anticipate potential harm coming to him/her, for example, Michelin's "baby" campaign, American Express "Don't leave home without it," or the ad campaign promoting fear of identity theft.

An additional concern for marketers is whether or not violent content in the popular media such as television, video games, and music influences violence. This is a widely debated question. Violence does make many appearances in television and video games. In fact, violence in these media has led to censorship in extreme cases and regulation in others, for example, television companies rate every program for violence and the Entertainment Software Rating Board rates video games. The TV Parental Guidelines are located at <http://www.tvguidelines.org/ratings.htm>. Film ratings are available at <http://www.mpa.org/film-ratings/>. The ratings for video games and apps can be seen at [http://www.esrb.org/ratings/ratings\\_guide.jsp](http://www.esrb.org/ratings/ratings_guide.jsp). Music CDs are rated with the Parental Advisory Label: [http://www.riaa.com/toolsforparents.php?content\\_selector=parental\\_advisory](http://www.riaa.com/toolsforparents.php?content_selector=parental_advisory). ("Violence," 2005; Cantor, 2003; Grier, 2001)

Perlus, Wang, and Iannotti (2014) examined trends in bullying, bullying victimization, physical fighting, and weapon carrying in U.S. adolescents from 1998-2010. In general, bullying and bullying victimization declined significantly. However, 7.5% of students reported bullying someone else and 10.2% reported being victimized in 2010. Boys led with greater declines. Physical fighting also declined, but weapon carrying increased. These decreases can be attributed to an increased awareness of the need for anti-bullying programs, for example, 48 states have passed requirements that policies be adopted regarding bullying. It seems that school-based prevention programs that develop social skills, provide disciplinary consequences and behavior management programs, and provide parent-training programs can be effective in reducing adolescent violence. But, the fact still remains that TV and the media often model very violent behaviors to our adolescents.

Vandewater, Lee, and Shim (2005) found that family conflict is positively related to total electronic media use, probably because children use media to escape family conflict regardless of violent or nonviolent content. Also, Proman (2004) noted the continued substantiation of the hypothesis that violent media products lead to violence among children. For example, it has been shown that violent content in video games has an especially strong link to violence, hardening children to unethical acts (Proman, 2004; Wikipedia - Violence, 2005). Hughes and Hasbrouck (1996) found that television violence contributes to children's level of aggressiveness and subsequent violence and criminality. Felson (1996) concluded that exposure to TV violence probably does have a small effect on violent behavior for some viewers, possibly because the media directs the viewer's attention to novel forms of behavior that they otherwise would not consider. Overall, Murray (2003) has suggested that the past 50 years of research demonstrates that we are all impacted by the violence on television and in other media. He has shown that there are three main classes of affects: aggression, desensitization, and fear. He argues that as a society we must come to terms with the effects of media violence and develop ways to mitigate the influences of media mayhem.

Capella, Hill, Rapp, and Kees (2010) examined the impact of portrayals of violence and abuse to women. They looked at the influence of sexualized violence in ads on rape myth and traditional consumer behavior variables. They found that sexualized violence appeals may impact consumer behavior variables, but have little value for marketing success. They suggested

that marketers offer socially appropriate role models encouraging healthy behaviors as this increases positive responses to the offering.

In terms of movies, it is interesting to note that violence does not seem to be scaring off movie goers. For example, in its first weekend, *Boyz n the Hood* grossed \$10 million dollars. However, gang-related shootings killed two moviegoers and injured at least 34 others. The violence was similar to what happened when *New Jack City* opened. While some theaters pulled the movies, all-in-all, the studios were able to actually boost bookings. (Miller, 1991)

Even though television violence has exploded in the last decade, most of television remains nonviolent and promotes goodness, rather than savagery. As noted by Rosenberg (1990, 1),

"It's traditional to seek a scapegoat for society's problems rather than searching for the actual causes. But we can't blame TV-a mere 50-year-old infant-for making the world unsafe and ungentle. It wasn't TV that motivated God-fearing citizens to turn out in droves for public hangings in days gone by. It wasn't TV that motivated settlers to drive American Indians from their homelands in the 19th Century. It wasn't 'The Untouchables' or 'Hunter' that inspired the Nazis to slaughter their 13 million victims. Did TV create apartheid, Stalin, Idi Amin, Papa Doc, the Khmer Rouge or even Saddam Hussein?"

However, the fact that the majority of TV programming is positive may be changing. Consider the *Walking Dead* wherein a package of ads runs around \$326,000, an increase of 25-63% over the previous year. The *Walking Dead*'s fourth season delivered an average of 13.3 million live or same-day episodes as well as 8.6 million episodes in the coveted age range of 18-49 years. In addition, big advertisers such as Proctor & Gamble, Microsoft, Hyundai, and Farmers Insurance are not only advertising on this show, they have made their commercials more relevant and specific to the show's viewers and content. (Steinberg, 2014)

Concern over violent video games teeters between two sides: (1) violent video games may be a contributing factor to violent behavior in children with parents being responsible for monitoring their children's video game behavior and (2) the creation of video games (violent or not) is protected under the First Amendment. "Ultimately, it appears that the video-game industry can flourish only as long as it supplies the public with what it wants. Video games, violent or otherwise, would not be created and sold if there was no demand for them." (Anders, 1999, 273) So, gamers' own desires are supporting the increase in violent games.

In terms of music, many people are concerned with listening to songs containing violent lyrics. For example, consider Tool, "Jerk-Off" (1992), "Someone told me once that there's a right and wrong. Punishment was cure for those who dare cross the line. But it must not be true for jerk-offs just like you. And maybe it's just bullshit. I should play God and shoot you myself." Or, consider "All I Had" by the Astronauts, "I do this for my mom, I do this for my son / I do it with this rap or I do it with a gun / I sell a little crack just to eat a little lunch" (Johnson, 2014). Martin and Collins (2002) found that violence is evident in a significant proportion of music videos, and that particular products are associated with displays of people-focused and object-focused violence. Anderson, Carnagey, and Eubanks (2003) examined the effects of songs with violent lyrics on aggressive thoughts and hostile feelings. They found that college students who heard a violent song felt more hostile than those who heard a similar but nonviolent song. Their research supports the hypothesis that exposure to violent media is causally related to the subsequent expression of aggressive thoughts, perceptions, and behavior in both short- and long-term frames.

In terms of public policy, two main issues have been important: (1) do the television/film, music recording, and video game industries promote products with parental warnings or age restriction in venues where children make up a substantial percentage of the audience and (2) are these advertisements intended to attract children and teenagers? (Grier, 2001) The FTC has recommended three things that all of the industries should do: (1) establish guidelines for advertising, (2) increase compliance at the retail level because retailers make their own decisions, and (3) increase parental understanding of the label (Holland, 2000). These industries seem to be making improvements slowly and they clearly emphasize self-regulation (Goldstein, 2001; Holland, 2001; Grier, 2001).

However, it remains that industries thrive only as long as they supply the public with what it wants. For example, even Archie of comic book fame gets shot in a modern-day issue. Do not despair though, it is supposedly to protect diversity and democracy. Trying to understand violence and the public's fascination with it, Marshall Rosenberg is the foremost expert in and founder of the Center for Nonviolent Communication. He is dedicated to understanding what motivates people toward violence and why some, even in dire circumstances, are moved toward compassion and peaceful resolution instead. He has studied and compared religions and the life stories of peacemakers like Gandhi and Dr. Martin Luther King, Jr. In the process, he is convinced that the secret to peacemaking lies in the assumptions, images, attitudes, and approaches people use when communicating. (Sauer, 2004)

With regard to marketing and the media, he notes that the media have become the primary educator, even taking over for the family, peers, the elders, the church, and the schools. He states that he has seen rapid deterioration in TV programming, particularly with reality shows. He is working hard to get radically different programming. For example, he states, "I might show how I work in Rwanda with families involved in killing. I would bring together the person who did the killing and the family of the person killed, and you see in the beginning the hatred, the tension. But within an hour there is a radical transformation. If we could show this on television, it would give people a different view of what human beings are like – and it would be far more entertaining." (Sauer, 2004, E1)

## WHAT IS NONVIOLENCE?

"I would not look upon anger as something foreign to me that I have to fight...I have to deal with my anger with care, with love, with tenderness, with nonviolence."

(Thich Nhat Hanh, *Being Peace*, 2005)

Nonviolence can offer a framework to create a more peaceful, just society in which the notions of coercion and control are challenged. Nonviolence embodies a commitment to and passion for justice. That is, it is an action-oriented philosophy about creating social change that brings about a more just and peaceful society. (Stuart, 2004) At its most concrete level, nonviolence means abstaining from the use of physical force to achieve an aim (Learn Peace, 2005). At its most abstract level, Gandhi used the term nonviolence to refer to our natural state of compassion when violence has subsided from the heart. For example, while our words may not be violent, they often lead to hurt and pain for others and ourselves. (Rosenberg, 2003a) As such, nonviolence is the "personal practice of being harmless to self and others under every condition" (Wikipedia - Nonviolence, 2014). Or, as noted from a Buddhist point-of-view,

nonviolence “arises from the conversion of a negative drive, such as anger or fear, into constructive action. It can be cultivated systematically, and in this sense we could say that nonviolence is the science of appealing to the human need for integration.” (Metta Center for Nonviolence, 2014, 1; BBC Ethics Guide, 2014)

Dr. Martin Luther King, Jr., defined nonviolence as “a courageous confrontation of evil by the power of love” (King, 1958, 80). He explained that the culture of peace and non-violence requires a commitment to peace-building, mediation, conflict prevention and resolution, peace education, education for non-violence, tolerance, acceptance, mutual respect, intercultural and interfaith dialogue, and reconciliation (King, 1958). As noted by Dr. King, the philosophy and practice of nonviolence has six basic elements (ACT UP, 2005):

1. Nonviolence is resistance to evil and oppression. It is a human way to fight.
2. It does not seek to defeat or humiliate the opponent, but to win his/her friendship and understanding.
3. The nonviolent method is an attack on the forces of evil rather than against persons doing the evil. It seeks to defeat the evil and not the persons doing the evil and injustice.
4. It is the willingness to accept suffering without retaliation.
5. A nonviolent resister avoids both external physical and internal spiritual violence – not only refuses to shoot, but also to hate, an opponent. The ethic of real love is at the center of nonviolence.
6. The believer in nonviolence has a deep faith in the future and the forces in the universe are seen to be on the side of justice.

Nonviolent action campaigns and politics often go hand-in-hand, for example, challenging abuses by authorities, demanding social reforms, and protesting militarism and discrimination. In recent years, the number of these nonviolent movements has increased, as has their success in advancing human rights and reforming repressive regimes. Nonviolence has become a deliberate tool for social change, moving out of solely being a religious or ethical tool into being an institutional method of struggle.

Nonviolence also has become a guiding framework for personal life and work as well as social and political life. Stuart (2004) has identified ten principles of nonviolence that can be applied to one’s life:

1. Nonviolence is a way of life and not just a tactic to use in difficult situations. As such, individuals need to live life overall in a way that impacts wider levels of society in nonviolent ways. More succinctly, be committed to nonviolence in all you do.
2. Violence "of the fist, tongue, and heart" is rejected as a means of control and resolving disputes.
3. There is an active commitment and action-oriented philosophy to create a more just and peaceful society.
4. Peaceful and just strategies need to be used to bring about a peaceful and just world. That is, the means are consistent with the ends.
5. To avoid coercion and force, power-with rather than power-over is used. Power is seen to arise out of relationship and is not a characteristic owned by individuals.
6. Human beings are respected and seen as active, local and global agents capable of transforming themselves and their communities. As noted by Dr. Martin Luther King, Jr. in 1958, nonviolence "is directed against forces of evil rather than against

- persons who happen to be doing the evil. It is evil that the nonviolent resister seeks to defeat, not the persons victimized by evil." (Stuart, 2004, 102)
7. Love is the basis for action such that unjust systems are opposed while the perpetrators of the system are loved.
  8. A commitment to truth and openness continues to be fundamental to principled nonviolence.
  9. Many advocates of nonviolence value spiritual beliefs and qualities and have been motivated by spiritual beliefs.
  10. There is a willingness to suffer voluntarily so that positive change may occur and involuntary suffering might end.

In addition to these guiding principles of nonviolence, typical nonviolent tactics have included strikes, boycotts, sit-ins, pickets, mass demonstrations, draft refusal, sanctions, petitions, parades, walkouts, contestation of public space, tax refusal, resignations, hunger strikes, vigils, destruction of symbols of government authority, refusal to obey official orders, and the creation of alternative institutions for recognizing political legitimacy and fostering social organization (Zunes, 2000). The art and goals of these nonviolent tactics are to place maximum pressure on the opponent, sustain and increase the commitment of both moderate and active participants, shift allies to either active participation or increased allegiance, and move neutrals to become supporters. (Miller, 2001)

With the use of these nonviolent principles and tactics, historical results have been massive with tyrants toppled, governments overthrown, occupying armies impeded, and human-rights-withholding political systems shattered. Entire societies have been transformed, suddenly or gradually, by nonviolent resistance that destroyed opponents' ability to control events. (National Council for the Social Studies, 2000) "In our violence-addicted world, where weapons of war are numberless, where minds are numbed to ever-increasing levels of violence, the call of spirit and the hopes of people still move forward, inching toward a future of less despair, more possibility, a bit of dignity." (Green, 1997, 46) As Gandhi said, "Everything you do will be insignificant, but it is very important that you do it" (Green, 1997, 46).

It is encouraging to note that nonviolent sanctions have been used far more frequently than usually supposed and are not limited by the type of regime being opposed or by place or time. Nonviolence also has played a major role in undermining the power of repressive political regimes. According to Walter Wink (Ives, 2001, 1), "In 1989, thirteen nations comprising 1,695,000,000 people experienced nonviolent revolutions that succeeded beyond anyone's wildest expectations...If we add all the countries touched by major nonviolent actions in our century (the Philippines, South Africa...the independence movement in India...) the figure reaches 3,337,400,000, a staggering 65% of humanity! All this in the teeth of the assertion, endlessly repeated, that nonviolence doesn't work in the 'real' world."

At its core, mobilizing and maintaining a popular nonviolent movement goes hand in hand with forming a civil society and sustaining democracy. Historically, nonviolent action often has been largely spontaneous. But, there also has been an expansion of the conscious use of nonviolent action. For example, nonviolence has been used extensively by various movements including labor, peace, environment, gay rights, and women. No correlation exists between the degree of violence faced by nonviolent resisters and their likelihood of success. It actually has been found that a movement degenerates when its participants use violence. (Ackerman & DuVall, 2000)

At this point in time, the good news is that nonviolence has a substantial history of success and of what has been learned. Ali (2011, 1) presents 25 lessons from the history of nonviolence:

1. “There is no proactive word for nonviolence.
2. “Nations that build military forces as deterrents will eventually use them.
3. “Practitioners of nonviolence are seen as enemies of the state.
4. “Once a state takes over religion, the religion loses its nonviolent teachings.
5. “A rebel can be defanged and co-opted by making him a saint after he is dead.
6. “Somewhere behind every war there are always a few founding lies.
7. “A propaganda machine promoting hatred always has a war waiting in the wings.
8. “People who go to war start to resemble their enemy.
9. “A conflict between a violent and nonviolent force is a moral argument. If the violent side can provoke the nonviolent side into violence, then the violent side has won.
10. “The problem lies not in the nature of man but in the nature of power.
11. “The longer the war lasts, the less popular it becomes.
12. “The state imagines it is impotent without a military because it cannot conceive of power without force.
13. “It is often not the largest but the best organized and most articulate group that prevails.
14. “All debate momentarily ends with an ‘enforced silence’ once the first shots are fired.
15. “A shooting war is not necessary to overthrow an established power but is used to consolidate the revolution itself.
16. “Violence does not resolve. It always leads to more violence.
17. “Warfare produces peace activists. A group of veterans is a likely place to find peace activists.
18. “People motivated by fear do not act well.
19. “While it is perfectly feasible to convince a people faced with brutal repression to rise up in a suicidal attack on their oppressor, it is almost impossible to convince them to meet deadly violence with nonviolent resistance.
20. “Wars do not have to be sold to the general public if they can be carried out by an all volunteer professional military.
21. “Once you start the business of killing, you just get ‘deeper and deeper,’ without limits.
22. “Violence always comes with a supposedly rational explanation – which is only dismissed as irrational if the violence fails.
23. “Violence is a virus that infects and takes over.
24. “The miracle is that despite all of society’s promotion of warfare, most soldiers find warfare to be a wrenching departure from their own moral values.
25. “The hard work of beginning a movement to end war had already been done.”

Nonviolence has many advantages over violence: (1) compared to violence, nonviolence tends to reduce suffering; (2) violence tends to unify the opponent; (3) nonviolence is more participatory including women, children, the elderly, and people with disabilities; and (4) with nonviolence the means and the desired end are compatible, not like using violence to bring peace. Even though nonviolence has some significant benefits, nonviolence typically is not supported with the same resources and commitment as violence. Governments have typically

been disinclined to support or even experiment with nonviolent action. (Martin, 2001) As noted by Marshall Rosenberg (2004), "The media can certainly contribute to a change in public awareness. But that raises the question: How to liberate the media from corporate dominance?"

A ray of hope for the future may be the Internet. In a strict sense, activity on the Net is nonviolent in that no one is physically hurt through e-mail or websites (even though they may report or instigate violence). However, there may be psychological violence via attempts at domination in cyberspace, for example involving monopoly, censorship, disinformation, privacy, and surveillance. Nonviolent action theory can provide cyber insights for effectively meeting oppression both on-line and off-line. Insights from cyber-nonviolence also may be used to inform nonviolent action off-line. While there is considerable interest in Net activism, a strong synergistic link with traditional nonviolent action methods needs to be developed. (Martin, 2001)

As a last addition, many books and videos have been created to support the nonviolence movement (The Institute for the Study & Practice of Nonviolence, 2014):

- *Tattoos on the Heart*, by Father Greg Boyle
- *Make the Impossible Possible*, by Bill Strickland
- *Mountains Beyond Mountains: The Quest of Dr. Paul Farmer, a Man Who Could Cure the World*, by Tracy Kidder
- *The Heart and the Fist*, by Eric Gritons
- *The New Jim Crow*, by Michelle Alexander
- *Essential Writings of Thich Nhat Hanh*
- *The Children's March*
- *The Power of Forgiveness*
- *Roads to Memphis*

## CHAMPIONS OF NONVIOLENCE

"We usually think of what hate does for the individual hated or the individuals hated or the groups hated. But it is even more tragic, it is even more ruinous and injurious to the individual who hates... You can't see straight when you hate. You can't walk straight when you hate. You can't stand upright. Your vision is distorted. There is nothing more tragic than to see an individual whose heart is filled with hate. He comes to the point that he becomes a pathological case."

(Dr. Martin Luther King, Jr., McClatchy-Tribune Business News, 2011)

The earliest mention of nonviolence or ahimsa (a Hindi word meaning non-injury) is from the Jain religion's Mahavira (599 BCE-527 BCE). The understanding is that since God is harmless, humans can more strongly connect with God if they are harmless. (Wikipedia - Nonviolence, 2014)

Likewise, Mahatma Gandhi's ahimsa is a philosophy and call to action for social and political change that rejects the use of violence while condoning nonviolent means or civil resistance. He used various nonviolent methods including: education, persuasion, mass noncooperation, civil disobedience, and nonviolent direct action. Essentially, Gandhi led a decades-long nonviolent struggle against British rule in India, which ended with India winning its independence in 1947. Gandhi focused on truth, something that is multifaceted and unable to

be seen in its entirety by any one individual; that is, all carry pieces of the truth. So, pieces of other's truth are needed to see the greater truth. Hence, it is important to have dialog, understand each other's motivations, and listen. At its core, Gandhi's nonviolence "respects the integrity and autonomy of each of the parties in a conflict and lays the basis for future settlements which enable the parties to live together peacefully and in mutual respect (Terchek, 2001, 213)." (Wikipedia - Nonviolence, 2014; Nanda, 2014; Lipsitz & Kritzer, 1975)

More recently, Martin Luther King, Jr. used Gandhi's nonviolent methods and principles in his activities to win civil rights for African Americans via a peaceful struggle against oppression. Martin Luther King, Jr.'s social revolution was based on the following: "We want all of our rights, we want them here, and we want them now." (McClatchy-Tribune Business News, 2008) Here are some key points Dr. King used throughout his life that are excerpted from his (1987) book *Stride toward Freedom: The Montgomery Circle*:

- "Nonviolence is resistance to evil and oppression. It is a human (and humane) way to fight.
- "Nonviolence does not seek to defeat or humiliate the opponent, but to win his/her friendship and understanding.
- "The nonviolent method is an attack on the forces of evil rather than against persons doing the evil. It seeks to defeat the evil and not the persons doing the evil and injustice.
- "Nonviolence means willingness to accept suffering without retaliation.
- "The nonviolent resister avoids both external physical and internal spiritual violence - not only refusing to shoot or strike, but also to hate, an opponent. The ethic of real love is at the center of nonviolence." (MindFreedom International, 2014)

Dr. King also was very spiritual/religious about his cause:

"'Love or perish.' But Jesus told us this a long time ago. And I can still hear that voice crying through the vista of time, saying, 'Love your enemies, bless them that curse you, pray for them that despitefully use you.' And there is still a voice saying to every potential Peter, 'Put up your sword.' History is replete with the bleached bones of nations, history is cluttered with the wreckage of communities that failed to follow this command. And isn't it marvelous to have a method of struggle where it is possible to stand up against an unjust system, fight it with all of your might, never accept it, and yet not stoop to violence and hatred in the process? This is what we have." (McClatchy-Tribune Business News, 2008)

Many others have added their contributions to the progression of nonviolence. Cesar Chavez used nonviolence in the 1960s to raise the treatment of California farm workers. The People Power Revolution in the Philippines is another example of nonviolence. In 1989, Czechoslovakia's Velvet Revolution used nonviolence to overthrow the Communist government. In Liberia, nonviolent campaigns by Leymah Gbowee and the Liberian women achieved peace after 14 years of civil war. President Suharto resigned due to popular pressure in Indonesia in 1998. The Quakers also are committed to nonviolence, avoiding war, and promoting positive social change for some 350 years (Machelor, 2014). Eventually winning the Nobel Peace Prize, Nelson Mandela and Desmond Tutu fought tirelessly to end apartheid in South Africa (Podger, 2007). Another Champion of Nonviolence is His Holiness the Dalai Lama. He preaches nonviolence and is concerned about what the Chinese violence inflicts on others and on the Chinese themselves. His constant themes include global responsibility, open dialog, conflict resolution, the true cause of happiness, and how to heal anger, fear, and anxiety in the individual



human heart. (Wood, 1997; The Christian Science Monitor, 1997) Very recently, five nonviolent heroes had their heroic stories told: Rabe, Abdi, Watts, WWII conscientious objectors, and Kapaun. These heroes exhibited compassion, refused to do the violent behavior, confronted violence with nonviolence, were treated very negatively and badly, were not intimidated by guns, had strength and courage in the face of violence, and had a good heart which they put to constructive work. (Koski & Jackson, 2013) Also, Kristof (2010) outlines Morrar's and his daughter's use of nonviolence to create positive change in Palestine. These are all examples of the successful use of nonviolence to dismantle the global war machine and violence. (Wikipedia - Nonviolence, 2014; Hand, 2010)

And, let us not forget The Peace Prayer of St. Francis of Assisi (Cebula, 2014):

“Lord,  
“Make me an instrument of your peace.  
“Where there is hatred, let me sow love;  
“where there is injury, pardon;  
“where there is doubt, faith.  
“Where there is despair, let me bring hope;  
“where there is darkness, light;  
“and where there is sadness, joy.  
“O Divine Master, grant that I  
“may not so much seek  
“to be consoled as to console,  
“to be understood as to understand,  
“to be loved as to love.  
“For it is in giving that we receive;  
“it is in pardoning that we are pardoned;  
“and it is in dying that we are born to eternal life.”

## METHODS AND EXAMPLES OF NONVIOLENT ACTION

“Compassion is the signature of Higher Consciousness. Non-violence is the tool to evolve into the Higher Consciousness.”  
(Amit Ray, *Nonviolence: The Transforming Power*, 2013)

More than 250 forms of nonviolent direct action have been identified, including marches, boycotts, picketing, sit-ins and prayer vigils (The King Center, 2014). Gene Sharp (1973) is the author of the book *The Politics of Nonviolent Action*. This book is the seminal 3-volume piece on the methods of nonviolence. It is practical and full of doable solutions, and it works effectively for both young and old. According to Sharp (1973, 111-113), "Nonviolent action tends to turn the opponent's violence and repression against his own power position, weakening it and at the same time strengthening the nonviolent group. Because violent action and nonviolent action possess quite different mechanisms, and induce differing forces of change in the society, the opponent's repression...can never really come to grips with the kind of power wielded by the nonviolent actionists." (Conflict Research Consortium, 1998; MetaActivism, 2012)

Sharp's 198 nonviolent methods or weapons are classified into three broad categories: nonviolent protest and persuasion, noncooperation (social, economic, and political), and

nonviolent intervention. A description with historical examples of each can be found in volume two of *The Politics of Nonviolent Action* by Gene Sharp. A listing of the 198 nonviolent solutions is located in the Appendix. As you can see, nonviolent actions generally are symbolic in nature and include items such as parades, teach-ins, vigils, fasting, refusing to pay taxes, refusal to work, a work slowdown, or blocking a road. The intent of nonviolent action is to persuade others to change their positions or attitudes and to overturn or correct the policy, law, dictator, or behavior. It can be argued that his books have been instrumental to the success of activists in a number of revolutions over the past 20 years ranging from the overthrow of Milosevic to ousting of Mubarak. Civil resistance often has been referred to as “nonviolent guerrilla warfare” and Sharp’s manual on “The Methods of Nonviolent Action” includes a list of methods that activists can use to actively disrupt a repressive regime. Technology now adds tremendous contribution to these methods as well. (Conflict Research Consortium, 1998; MetaActivism, 2012; Calabrese, (2004)

Another very strong set of methods for nonviolence is presented in the *Handbook for Nonviolent Campaigns* (2009) published by War Resisters’ International. It covers such topics as an introduction to nonviolence, gender and nonviolence, tasks and tools for organizing and facilitating trainings, nonviolent campaigns, organizing for effective nonviolent actions, exercises for working in nonviolence, and stories and strategies.

#### **NONVIOLENT COMMUNICATION: AN EFFECTIVE NONVIOLENT MEANS**

“In the village, a sage should go about  
Like a bee, which, not harming  
Flower, colour or scent,  
Flies off with the nectar.”  
(Anonymous, *The Dhammapada*)

Nonviolent communication is a way to resolve conflict through communication and achieve agreement to meet everyone's needs so that individuals can live more fully (Kukla, 2004). The objective is not to get one's way but to create the quality of connection that will allow for everybody's needs to be fulfilled with no coercion (Watson, 2002). It is practical and applicable for use in most situations from business to personal relationships (Laird, 2001). In terms of marketing and media, most businesses could benefit from improved communication. Nonviolent communication could be useful because it offers tools that make meetings more productive, improve employee morale and customer satisfaction, and prevent and resolve conflicts. (Baran, 2003) It allows full and honest expression without blame or criticism. In addition, it requires that we listen emphatically and even compassionately without hearing blame or criticism even when others express themselves in hostile ways. (Butler, 2005)

According to Rosenberg (2003b), nonviolent communication is a way of learning to "do" nonviolence, to relate with compassion. In this case, nonviolence does not mean "not violent." Rather, it refers to "a quality that a human being can develop in themselves, and which, when present, would allow them, simply by their presence, to cause a room full of raging wild dogs to fall into gentle playfulness." (Belgrave, 1998, 1) As given by Lao Tzu (in Mitchell, 1993):

"I have just three things to teach:  
Simplicity, patience, compassion.  
These three are your greatest treasures.

Simple in action and in thought, you return to the source of being.

Patient with both friends and enemies, you accord with the way things are.

Compassionate towards yourself, you reconcile all beings in the world."

At its core, nonviolent communication promotes "natural giving" – giving willingly from the heart. Communication at the level of heart allows connection in a powerful, enjoyable, and creative way. It helps individuals connect with themselves and others. For example, people in the workplace could actually feel supported, understood, strengthened, and nurtured. Work environments could be designed to promote connection between people and, hence, run on maximum available power and creativity. Building power without human connection and heart can destroy people's self-esteem and create enormous suffering, physical ill health, and mental anguish. (Belgrave, 1998)

Nonviolent communication incorporates a framework for guiding how to express oneself honestly and hear others empathically by focusing our consciousness on: observing, how and why we are each feeling as we do, what our underlying needs are, and requesting what each of us would like to have (Rosenberg, 2005). Each of these four elements in Rosenberg's basic model of nonviolent communication is described below with added elaboration (Rosenberg, 2005; Spencer, 1999; Master Facilitator Journal, 2005):

1. Observing what is actually happening in a situation without evaluation or judgment. That is, objectively listening to the messages coming from both sides of the conflict. Reading between the lines if necessary and prompting them to uncover their feelings and their needs. (For example, "I see three balls of dirty socks under the coffee table.")
2. Stating how we are feeling about this action. Rather than expressing what we think is going on, this requires expressing what is going on. That is, present moment feelings and senses express what is "real" or "true" for us now. (For example, "I feel irritated.")
3. Stating what we are needing about this action. Owning the truth in this way is respectful for all parties involved because ever-present feelings show up as merely symptoms of unmet and unconscious needs. (For example, "I need more order in the rooms the family shares.")
4. Making a specific request about what each of us would like to have happen that will improve our lives. With this, there is a chance to create win-win solutions rather than forcing a one-sided lost. (For example, "Would you be willing to put your socks in your room or in the washing machine?")

The other person receives these four pieces of information and then gives his/her own. Paraphrasing back is utilized to make sure that both individuals are on the same wavelength. (Spencer, 1999) Another essential component of nonviolent communication is to understand that all of our judgments of others reflect unmet needs in ourselves.

"For example, if our partners want more affection than we want to give, we call them 'needy' and 'dependent.' But if we want more affection than our partners want to give, they are 'aloof' and 'insensitive.' If a coworker is more detail-oriented than we are she is 'picky' and 'compulsive.' If we are more organized than our coworker, she is 'sloppy' and 'disorganized.' When we express our needs in [a judgmental] way, [ ] we increase defensiveness and resistance in the very people we care for most. We may not consider our thinking and language 'violent,' but the power to wound is undeniably present." (Rosenberg in Spencer, 1999, E1)

Morris (2005, 1) offers these additional suggestions for giving a nonviolent response to personal violence:

1. Your objectives must be reasonable. You must be fair and you must be able to communicate this to your opponent.
2. Maintain as much eye contact as possible.
3. Make no abrupt gestures. Move slowly. When practical, tell your opponent what you are going to do before you do it. Do not say anything threatening, critical, or hostile.
4. Do not be afraid of stating the obvious; say simply, "You're shouting at me," or "You're hurting my arm."
5. Someone in the process of committing an act of violence has strong expectations as to how his/her victim will behave. If you manage to behave differently – in a non-threatening manner, then you can interrupt the flow of events that would have culminated in an act of violence. You must create a scenario new to your opponent.
6. Seek to befriend your opponent's better nature. Even the most brutal and brutalized among us have some spark of decency that the nonviolent defender can reach.
7. Do not shut down in response to physical violence. You have to play it by ear. The best rule is to resist as firmly as you can without escalating the anger or the violence. Try varying approaches and keep trying to alter your opponent's picture of the situation.
8. Get your opponent talking and listen to what s/he says. Encourage him/her to talk about what s/he believes, wishes, or fears. Do not argue but at the same time do not give the impression you agree with assertions that are cruel or immoral. The listening is more important than what you say. Keep the talk going and keep it calm.

Nonviolent communication is very useful and important in that people, communities, and the world can become more peaceful and caring toward one another through nonviolent communication. It also can improve family and interpersonal relationships, reducing conflict in day-to-day life and work. In addition, nonviolent communication can help to maintain our humanity and values even in difficult circumstances. It can be used at the international level to bring about conflict resolution and even the reduction of war. At the very least, nonviolent communication can help us to develop empathy and understand the needs that are behind the actions. (Kukla, 2004; Rosenberg, 2003b; Kashtan, 2002b)

### **CAN PEACE BE MARKETED?**

“Peace is the alternative to war, and nonviolence should be seen as the antidote to violence, not simply as its opposite. Nonviolence is more concerned with saving life than with saving face.”

(Jesse Jackson)

Nearly all world governments preach peace through strength (that is, have a war first) rather than strength through peace (no war is needed). This is easily witnessed by annual global military expenditures over \$1.7 trillion for 2012 (Shah, 2013). But, as seen above, there is a vast array of negative consequences that stem from violence. So, could we possibly learn peace and even market or promote peace to avoid the reliance on violence? Not much has been written about using marketing to bring about more peace. However, some marketers are using ideas discovered from cause marketing while others are moving into the social media arena (Ohiagu,

2009; Austin, 1966; Woolf, 2006; Meier, 2012; Belinsky, 2010; Faisal, 2008; Curca, 2011; Tesser, 2014; Pfanner, 2005).

It seems that the major example of marketing nonviolence or peace is the creation of a center or institute dedicated to that cause: Center for Nonviolence & Peace Studies, Colleges/Universities with Peace Studies Programs (Pilgrim Pathways, 2014), The Association for Global New Thought (2014), The Connecticut Center for Nonviolence, Peace and Justice Studies Association (2014), United States Institute of Peace, Common Peace, Peace Institute, The Institute for the Study of Non-Violence, Institute for Human Rights & Humanitarian Studies (Woolf, 2014), The Center for Nonviolent Communication, Manchester University Peace Studies Institute and Program in Conflict Resolution, Kroc Institute for International Peace Studies, The Resource Center for Nonviolence, International Center on Nonviolent Conflict, The Center for Global Nonkilling, United for Peace, and so forth. These groups certainly use marketing activity to disseminate their cause(s).

The study of peace is a relatively new field and was virtually non-existent before the 1950s. Even though peace is very difficult to define and measure, it seems to be a pre-condition that is needed before man is able or will be able to reach heights of economic fulfillment, art, music, happiness, health, education, technology, and so forth. Weapons and unsustainability threats could destroy our civilization. However, when violence decreases, there seems to be a freer flow of goods, services, information, and human capital. So, peace is in everyone's self-interest and grasp. But, to create peace, we need to understand it more deeply and we need to self-inspect more deeply, too. (Institute for Economics and Peace, 2011)

Some brave souls definitely have contributed to the effort of learning peace. Colman McCarthy (Mindock, 2011) is one such individual. He believes that peace can be taught in schools much like algebra or spelling and that it will add to a well-rounded education. He thinks that American culture tends to promote competition and acts of aggression rather than peace and negotiation. His affiliate The Center for Teaching Peace is a nonprofit organization that promotes education in nonviolence and peacemaking, supplies reading materials to schools, offers a home-study course, and publishes a newsletter. For high schools and colleges, it provides peace literature, including 60 essays by Gandhi, King, Merton, and others, as well as a reading list of 75 essential books in the field and 15 topics for student research papers. Individuals also can enroll in "Alternatives to Violence," an eight-lesson home study course, which they can complete at their own pace. (McCarthy, 1992; Mindock, 2011)

The Institute for Economics and Peace and Media Tenor (2011) have measured global TV network coverage of peace and violence issues. Supposedly, violence is a means to get to peace. The study found that a majority of broadcasters do align their news reporting with the actual level of violence going on in the country they are reporting. In the more peaceful countries, exceptional violent news tends to receive the majority of international coverage. The U.S. broadcasts more violence than other countries. Less peaceful countries have far fewer news stories regarding peace. The least peaceful countries are reported on more than the most peaceful countries. The Middle East tends to focus more heavily on violent news. Positive peace stories make up just 1.6% of the total number of news stories.

College students seem to discuss peace heavily and to want to promote peace and make changes in our violence-ridden world. The peace sign of the 1960s and 1970s has reemerged in popular culture and is on many posters, pieces of clothing, and just about anywhere. Famous stars regularly give or are associated with the peace sign. In accordance, peace is beginning to take over the younger generation. Many of these individuals are committed to peace and want to

make a difference. (Smith, 2011) So, even though not much is being done now to market peace, the future does look bright because of the new generation and because so many individuals are thinking and living peace in their own personal lives.

In addition, the marketing of peace has certain limitations. For example, given environmental stresses, it becomes even more difficult to market peace generally. Consider water shortages, in the Old West U.S. settlers might kill their neighbor(s) for taking too much water or for stealing or diverting water. That is, when times get tough, people feel the hardship and begin to exploit one another in order to fix their own personal issue(s), and that often means that they resort to violence to bring about a change positive only for themselves. In particular, if the environmental stressor hinders their survival, they may switch unconsciously into a more primal set of violent behaviors. In this case, marketers and others involved will need to focus on smaller and more localized peace goals and units of peacemaking to effect change, that is, country to country, region to region, community to community, family to family, network to network, or individual to individual depending on how bad things are. The harsher the times, probably the smaller the group that will be effective. When times are good, larger entities will be successful in maintaining peace.

Marketing peace will work best in times of peace and prosperity when people feel good about life, and when environmental stressors are favorable and minimized, e.g., no climate disasters. But, when quality of life goes down, the effectiveness of marketing campaigns for peace also goes down, or bad times limit the scope and possibility that marketing will be able to sell peace effectively. In prosperity, rivals are more ok with each other and more tempered, in bad times they are not and the marketing of peace will tend to not work. That is, harsher and harsher times limit marketing's general contribution to peace marketing; instead, groups that work together will have to be more compatible with each other, and align goals and methods in order to bring about peaceful change. The point is that marketing peace is more effective in good times while bad times take a more localized approach in order to be effective.

## SUMMARY

“Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man.”  
(Mahatma Gandhi)

This article has focused on understanding peace and nonviolence and on how to build it, particularly through nonviolent means and communication. In so doing, peace, violence, nonviolence, and nonviolent communication have been defined and elaborated. Also, the use of violence in marketing and the media has been examined. Obviously, building peace and nonviolence is a job for each of us in our life, however big or small it may look. It is a big job, an important job. And, being integral components of life, marketing and the media can make their conscious contributions as well. It is possible on all levels to say "no" to violence and "yes" to nonviolence and even peace!

"While some see the ultimate nonviolent future as a world in total harmony, others recognise that conflict will continue and that the key is how the conflict is waged. Such a nonviolent future will be just as filled with struggle as today's world, but the means will be entirely nonviolent. There will be large peace brigades for intervention, extended blockades, and intra-organisational campaigns of enormous scale. An extra complexity will be that the very

conception of what counts as nonviolence will be under constant challenge, as contenders seek to appear more nonviolent than their opponents. As all sides lay claim to the mantle of nonviolence, a sort of 'nonviolence race' may eventuate.

"All this is far in the future. Today's media stories, histories, education and thinking still focus on violence, while nonviolent alternatives continue to develop with little funding or attention. But the concept of a nonviolent future is now on the agenda, and that is an enormous change." (Martin, 2001, 636)

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## APPENDIX

### Gene Sharp's 198 Methods of Nonviolent Protest and Persuasion

#### Formal Statements

1. Public Speeches
2. Letters of opposition or support
3. Declarations by organizations and institutions
4. Signed public statements
5. Declarations of indictment and intention

#### Communications with a Wider Audience

6. Group or mass petitions
7. Slogans, caricatures, and symbols
8. Banners, posters, and displayed communications
9. Leaflets, pamphlets, and books
10. Newspapers and journals
11. Records, radio, and television
12. Skywriting and earth writing

#### Group Representations

13. Deputations
14. Mock awards
15. Group lobbying
16. Picketing
17. Mock elections

#### Symbolic Public Acts

18. Displays of flags and symbolic colors
19. Wearing of symbols
20. Prayer and worship
21. Delivering symbolic objects
22. Protest disrobings
23. Destruction of own property
24. Symbolic lights

- 25. Displays of portraits
- 26. Paint as protest
- 27. New signs and names
- 28. Symbolic sounds
- 29. Symbolic reclamations
- 30. Rude gestures

**Pressures on Individuals**

- 31. "Haunting" officials
- 32. Taunting officials
- 33. Fraternalization
- 34. Vigils

**Drama and Music**

- 35. Humorous skits and pranks
- 36. Performances of plays and music
- 37. Singing

**Processions**

- 38. Marches
- 39. Parades
- 40. Religious processions
- 41. Pilgrimages
- 42. Motorcades

**Honoring the Dead**

- 43. Political mourning
- 44. Mock funerals
- 45. Demonstrative funerals
- 46. Homage at burial places

**Public Assemblies**

- 47. Assemblies of protest or support
- 48. Protest meetings
- 49. Camouflaged meetings of protest
- 50. Teach-ins

**Withdrawal and Renunciation**

- 51. Walk-outs
- 52. Silence
- 53. Renouncing honors
- 54. Turning one's back

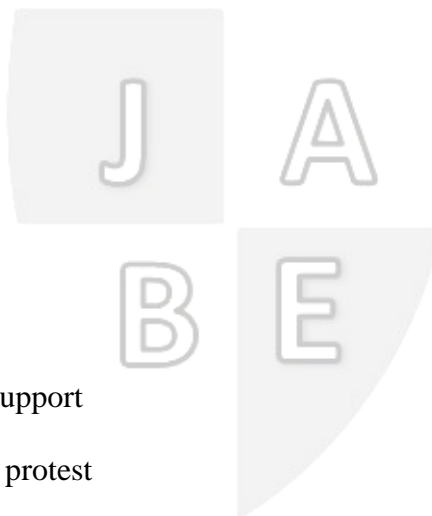
**The Methods of Social Noncooperation**

**Ostracism of Persons**

- 55. Social boycott
- 56. Selective social boycott
- 57. Lysistratic nonaction
- 58. Excommunication
- 59. Interdict

**Noncooperation with Social Events, Customs, and Institutions**

- 60. Suspension of social and sports activities
- 61. Boycott of social affairs



- 62. Student strike
- 63. Social disobedience
- 64. Withdrawal from social institutions

**Withdrawal from the Social System**

- 65. Stay-at-home
- 66. Total personal noncooperation
- 67. "Flight" of workers
- 68. Sanctuary
- 69. Collective disappearance
- 70. Protest emigration (hijrat)

**The Methods of Economic Noncooperation: Economic Boycotts**

**Actions by Consumers**

- 71. Consumers' boycott
- 72. Nonconsumption of boycotted goods
- 73. Policy of austerity
- 74. Rent withholding
- 75. Refusal to rent
- 76. National consumers' boycott
- 77. International consumers' boycott

**Action by Workers and Producers**

- 78. Workmen's boycott
- 79. Producers' boycott

**Action by Middlemen**

- 80. Suppliers' and handlers' boycott

**Action by Owners and Management**

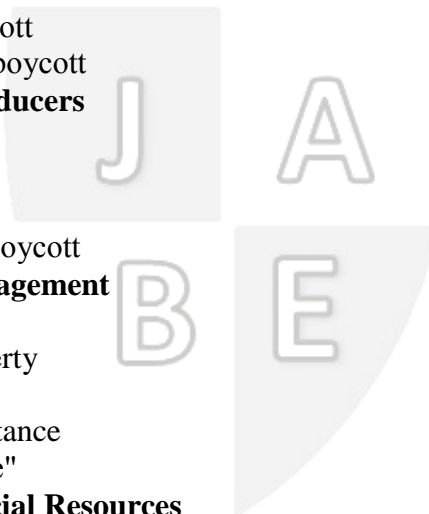
- 81. Traders' boycott
- 82. Refusal to let or sell property
- 83. Lockout
- 84. Refusal of industrial assistance
- 85. Merchants' "general strike"

**Action by Holders of Financial Resources**

- 86. Withdrawal of bank deposits
- 87. Refusal to pay fees, dues, and assessments
- 88. Refusal to pay debts or interest
- 89. Severance of funds and credit
- 90. Revenue refusal
- 91. Refusal of a government's money

**Action by Governments**

- 92. Domestic embargo
- 93. Blacklisting of traders
- 94. International sellers' embargo
- 95. International buyers' embargo
- 96. International trade embargo



**The Methods of Economic Noncooperation: The Strike**

**Symbolic Strikes**

- 97. Protest strike
- 98. Quickie walkout (lightning strike)

**Agricultural Strikes**

- 99. Peasant strike
- 100. Farm Workers' strike

**Strikes by Special Groups**

- 101. Refusal of impressed labor
- 102. Prisoners' strike
- 103. Craft strike
- 104. Professional strike

**Ordinary Industrial Strikes**

- 105. Establishment strike
- 106. Industry strike
- 107. Sympathetic strike

**Restricted Strikes**

- 108. Detailed strike
- 109. Bumper strike
- 110. Slowdown strike
- 111. Working-to-rule strike
- 112. Reporting "sick" (sick-in)
- 113. Strike by resignation
- 114. Limited strike
- 115. Selective strike

**Multi-Industry Strikes**

- 116. Generalized strike
- 117. General strike

**Combination of Strikes and Economic Closures**

- 118. Hartal
- 119. Economic shutdown

**The Methods of Political Noncooperation**

**Rejection of Authority**

- 120. Withholding or withdrawal of allegiance
- 121. Refusal of public support
- 122. Literature and speeches advocating resistance

**Citizens' Noncooperation with Government**

- 123. Boycott of legislative bodies
- 124. Boycott of elections
- 125. Boycott of government employment and positions
- 126. Boycott of government departments, agencies, and other bodies
- 127. Withdrawal from government educational institutions
- 128. Boycott of government-supported organizations
- 129. Refusal of assistance to enforcement agents
- 130. Removal of own signs and placemarks





131. Refusal to accept appointed officials

132. Refusal to dissolve existing institutions

**Citizens' Alternatives to Obedience**

133. Reluctant and slow compliance

134. Nonobedience in absence of direct supervision

135. Popular nonobedience

136. Disguised disobedience

137. Refusal of an assemblage or meeting to disperse

138. Sitdown

139. Noncooperation with conscription and deportation

140. Hiding, escape, and false identities

141. Civil disobedience of "illegitimate" laws

**Action by Government Personnel**

142. Selective refusal of assistance by government aides

143. Blocking of lines of command and information

144. Stalling and obstruction

145. General administrative noncooperation

146. Judicial noncooperation

147. Deliberate inefficiency and selective noncooperation by enforcement agents

148. Mutiny

**Domestic Governmental Action**

149. Quasi-legal evasions and delays

150. Noncooperation by constituent governmental units

**International Governmental Action**

151. Changes in diplomatic and other representations

152. Delay and cancellation of diplomatic events

153. Withholding of diplomatic recognition

154. Severance of diplomatic relations

155. Withdrawal from international organizations

156. Refusal of membership in international bodies

157. Expulsion from international organizations

**The Methods of Nonviolent Intervention**

**Psychological Intervention**

158. Self-exposure to the elements

159. The fast

a) Fast of moral pressure

b) Hunger strike

c) Satyagrahic fast

160. Reverse trial

161. Nonviolent harassment

**Physical Intervention**

162. Sit-in

163. Stand-in

164. Ride-in

165. Wade-in

166. Mill-in

- 167. Pray-in
- 168. Nonviolent raids
- 169. Nonviolent air raids
- 170. Nonviolent invasion
- 171. Nonviolent interjection
- 172. Nonviolent obstruction
- 173. Nonviolent occupation
- Social Intervention**
- 174. Establishing new social patterns
- 175. Overloading of facilities
- 176. Stall-in
- 177. Speak-in
- 178. Guerrilla theater
- 179. Alternative social institutions
- 180. Alternative communication system
- Economic Intervention**
- 181. Reverse strike
- 182. Stay-in strike
- 183. Nonviolent land seizure
- 184. Defiance of blockades
- 185. Politically motivated counterfeiting
- 186. Preclusive purchasing
- 187. Seizure of assets
- 188. Dumping
- 189. Selective patronage
- 190. Alternative markets
- 191. Alternative transportation systems
- 192. Alternative economic institutions
- Political Intervention**
- 193. Overloading of administrative systems
- 194. Disclosing identities of secret agents
- 195. Seeking imprisonment
- 196. Civil disobedience of "neutral" laws
- 197. Work-on without collaboration
- 198. Dual sovereignty and parallel government

