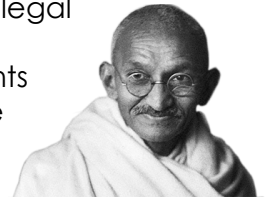
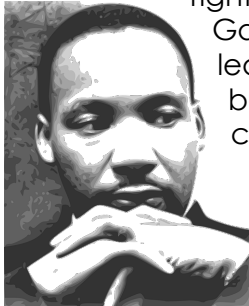


THE CIVIL RIGHTS MOVEMENT

Nonviolent Resistance (NVR)

Civil rights activists in the 1950s and 1960s chose nonviolence as a way to gain legal rights for African Americans. Inspired by the successes of Mohandas Gandhi, leader of the the Indian independence movement, civil rights leaders like Martin Luther King, Jr. believed that nonviolence was the best way to address African American inequality. Why did they choose nonviolence? How did they implement it?



Dr. King wrote the *Six Principles of Nonviolence* and they became the rule for much of the protests during the Civil Rights Movement. Read them out loud.

Principle One: Nonviolence is a way of life for courageous people

Principle Two: Nonviolence seeks to win friendship and understanding

Principle Three: Nonviolence seeks to defeat injustice, not people

Principle Four: Nonviolence holds that suffering can educate and transform

Principle Five: Nonviolence chooses love instead of hate

Principle Six: Nonviolence believes that the universe is on the side of justice

SNCC SNCC [pronounced "Snick"], the **S**tudent **N**onviolent **C**oordinating **C**ommittee started in 1960. It was formed by students, both black and white. Members were involved in the lunch-counter sit-ins and other protests throughout the South. Read the "SNCC Statement of Purpose" and answer the following questions.

SNCC Statement of Purpose

We affirm the philosophical or religious ideal of nonviolence as the foundation of our purpose, the presupposition of our faith, and the manner of our action. Nonviolence as it grows from Judaic-Christian traditions seeks a social order of justice permeated by love. Integrating of human endeavor represents the crucial first step towards such a society. SNCC believes that through nonviolence, courage displaces fear; love transforms hate. Acceptance dissipates prejudice; hope ends despair. Peace dominates war; faith reconciles doubt. Mutual regard cancels enmity. Justice for all overthrows injustice. The redemptive community supersedes systems of gross social immorality. SNCC is convinced that by appealing to conscience and standing on the moral nature of human existence, nonviolence nurtures the atmosphere in which reconciliation and justice become actual possibilities.

According to the SNCC Statement of Purpose:

1. What would a nonviolent "social order" be based on? _____

2. How does integration relate to that social order? _____

3. What can nonviolence bring about? _____

4. How does nonviolence bring about those realities? _____

CORE was the **C**ongress **O**n **R**acial **E**quality. It was founded in 1942 and became key in organizing activism of the 1950s, and '60s, and was firmly committed to nonviolence. Read "CORE Rules for Action." Discuss with a partner how it adds to your understanding of nonviolence in the civil rights movement.

WORKSHOPS IN NONVIOLENCE -- WHY?
 Written by Martin Oppenheimer
 of Philadelphia CORE

In these few pages we have pulled together a few practical examples of situations which can be used in workshops on nonviolence, in training sessions prior to action, etc. Emphasis is on civil rights. We are indebted to Charles Walker, Middle Atlantic Regional College Secretary of American Friends Service Committee, for some of these ideas. We cannot emphasize sufficiently the importance of workshops and training sessions, especially just before actions are undertaken -- no matter how imperfect they may be. Some of the reasons for this are:

1. If you're going into action in a potentially dangerous situation, you need to have confidence in yourself and in your buddies. In the workshop you have a chance to get to know yourself and your buddies and to see how you and they behave in a kind of mock action. You also get an idea of what to expect, and what you are afraid of -- and why. All this helps your morale, and the morale of the group. It makes for a better group, one which is more likely to succeed out in the streets.
2. Everybody has tensions. Especially those of us who are victims of segregation. When we get out in the streets we need to keep our personal tensions under control. But in a crisis, tensions build up. People blow up. In a long campaign people begin to "crack"; in other words, they suffer from "battle fatigue." In workshop situations everybody has a chance to blow off steam, to get rid of a lot of those tensions. Then when we get into the streets we are cooled off. Let loose in the workshop so you can be cool in the streets, make cool decisions, carry out a cool action.

SAMPLE SCENARIOS FOR ROLE-PLAYING

VIII - The Picket Line

Any group up to about 25 may participate in this. The instructor picks an issue and a situation, gives instructions for the group to walk an elongated circle, a few feet apart. It is helpful to have signs. Picket captains are assigned for each end of the line. An information officer is assigned; and a captain-in-charge is assigned. A variety of situations may be explored:

- 1 - harassment by segregationists, including roughing up, taking signs away, name-calling
- 2 - questions from passers-by
- 3 - volunteer unknown to the group arrives to join the line

5. What is the purpose of this document? _____

6. Why did CORE believe it was important to train people in nonviolence?(two reasons) _____

7. What, if anything, surprises you about this document? Why? _____

8. Re-read Dr. King's *Six Principles of Nonviolence*. Think about the integration of Little Rock Central High School and the Montgomery Bus Boycott. In what ways was each principal used in these protests? _____

