

NONVIOLENT PRIMER

The Science of Peace/Collective Writings of James L. Bevel & More

Writings By

Dr. James Luther Bevel

1936 - 2008

Mastermind of the Nonviolent Movements of the 1960's

Published By

Helen L. Bevel, Wife Emeritus

The Nonviolent Primer
The Science of Peace/ A Collection of Writings
By Dr. James L. Bevel
1936 - 2008
Published by Helen L. Bevel, Former Wife

Published by:
Edmond Publication
Helen L. Edmond, Publisher
Myeka.com
708 677-3304

ISBN : 978-1-105-83624-4
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Dedication

To all children. May you inherit a world of peace filled with love.

Foreword

“ALL TRUTH CARRIES PROOF.”

James Bevel may be the most important civil rights activist in the 20th century that you've never heard of. This is a snippet into the true life story of a man, a living legend who won constitutional rights for his people, as he interpreted the works of Yeshua/Jesus, Tolstoy and Gandhi. A true story, the kind that myths and legends are made of. A man born in the bowels of slavery, “the Delta in Mississippi.” (*The constitution of the state of Mississippi was revised in 1867 with the following stated purpose, “The purpose for the revision of this constitution is to destroy the manhood of the Negro citizen through to success.”*) A man who struggled to unshackle the chains of slavery from himself and his people, in-order to exit slavery (*Egypt*), to live in the (*Wilderness*) for forty years in order to purge and heal himself of emotional wounds, scars, shackles, limitations, perversions and errors that slavery and colonialism heaped upon him and the masses, but like Moses he did not enter the Land of Freedom, Justice and Equality (*The Promise Land*). He and his brother (Dr. Martin L. King, Jr.) did however leave a road map for those who would enter.

No people can endure four hundred years of chattel and mental slavery and come out unharmed, unscarred and whole. James L. Bevel, did not come out of Mississippi unscathed by the violence he experienced as a child. He inherited the scars, bruises, injuries, perversions and sins that slavery imparted. He however has shown by the volume of work he did that he was serious and diligent about removing his slave inheritance. Each movement that Bevel initiated and participated in, was a sort of therapy to regain full manhood and son-ship with God. Scripture tells us, “Let your Light so shine that people may see your good works and give Glory to God.” Well Bevel let his Light shine brightly, however he was not able to uproot all of his slave inheritance. By honoring the good works of Bevel we honor God who was able to work through him. His end days are reflective of his failure to overcome slavery’s shadow that still haunts us today, and the work he did must be continued until all come from under the guilt, shame, greed, fear and lies that still remain. If one such as he could not completely rid himself then who has? Where is the evidence and who can look down on him or throw stones? Those who have clean hands and a pure heart don’t throw stones, but give glory to the Living God and pick up their cross daily.

The Voting Rights Act was passed into law in 1965. passed since the signing of the Voting Rights Act. It has been proclaimed the most effective piece of civil rights legislation of the 20th century. These years since its passing are reflective of the wilderness experience that Moses and the people endured.

All Jews are hard pressed to know that Moses delivered them from Egypt. All Indians know that Gandhi delivered them from the British. All American’s know that George Washington delivered them from the King of England. All Americans know that Abraham Lincoln emancipated the slaves. And yet those of us who enjoy political enfranchisement had among us a man who liberated us from segregation, discrimination and disenfranchisement, using the principles and methods of Christ, and like Christ he came among his own and his own received and knew him not. This reveals to us our own non-relationship to the Living Spirit of Christ.

James Bevel, is somebody who needs to be known. as a theologian, statesman, agricultural scientist, clinician, scholar, husbandman, father, grandfather and brother to all of humanity. His voice was that of reason, his thoughts are those of nonviolent living, and principles (love, truth, peace, freedom, justice), his work was that of healing and educating, and his vision was of the beloved community and world peace.

Because the masses have rejected nonviolence at the personal and social level and continue to build on the old archaic violent structures of colonialism and slavery, seeking advantage and control over others, while complaining, conspiring, comparing and competing, they have missed the teachings and works of James Bevel.

This book is designed to introduce James Bevel, and at the same time introduce from his perspective the Science of Nonviolence. Freedom was won with passage of the Voting Rights Act of 1965. A freedom that is slowly slipping away, because the tool that was used to secure it nonviolence has been thrown into the garbage heap of time. It is not to late, to unearth and utilize this valuable science for achieving peaceful co-existence between brothers and sisters in Christ. “It’s either nonviolence or non-existence, ”Martin Luther King, Jr. has told us, and if we are to truly honor his legacy we must take serious his teachings. It is past time for us to remember who we are as a people and continue the work of forging “An Authentic Nation Under God.”

—Myeka, (*Helen L. Edmond - Bevel*), 2021

Who is James L. Bevel?

A BRIEF BIOGRAPHICAL SKETCH

As a student in Nashville, TN, faced with the inequities of an unjust social order, and having been called to the ministry by the Spirit of God, James Luther Bevel had to decide whether or not he could be true to his calling and continue to put up with injustice. He studied the teachings and work of Yeshua/Jesus and Gandhi, and got with other young people who felt similar to him and began to move nonviolently to lift the burdens from their people.

The history of James Bevel is recorded in numerous books, magazines, interviews and papers. He was born in Ittabena, MS, on October 19, 1936, to Illie and Denise Bevel. He was one of sixteen children. In 1959, he became Pastor of the Chestnut Grove Baptist Church, Dixon, TN. 1960 he was an organizer of the Nashville Sit-In Movement (which led to desegregation of lunch counters); 1961 chairman, Nashville Student Movement and director, Open Theater Movement (which led to desegregation of theatres); initiated the continuance of the Freedom Rides under the auspices of SNCC (the Student Nonviolent Coordinating Committee) after CORE (Congress of Racial Equality) called them off because of violence (led ICC/Interstate Commerce Commission ruling against segregation in Intrastate Commerce); graduated from American Baptist Theological Seminary, Nashville, TN; director of SNCC Mississippi Delta Project; 1962 developed Ruleville and Greenwood, MS Voter Registration Project led to Fannie Lou Hammer joining the movement); 1963 joined SCLC (Southern Christian Leadership Conference) at the invitation of Dr. Martin Luther King, Jr., and became Director of Direct Action and Nonviolent Education. Organized students to participate in "D-day demonstration where masses of students became involved in the Birmingham Movement (led to passage of the Civil Rights Act of 1964); initiated the March On Washington; 1965 developed and directed the Selma Right-To-Vote Movement (led to passage of the Voting Rights Act of 1965); received the Rosa Parks Award from SCLC, along with his wife Diane Nash; 1966, he developed and directed the Chicago Open Housing Movement and tenet union, Chicago, IL (led to Supreme Court Ruling Against Segregation In Housing); 1967, he took a leave of absence from SCLC and became director of The Mobilization To End The War In Vietnam and persuaded Dr. King to join (led to draft resisters movement and United Nations protest demonstration of 1/4 million people). 1994, co-initiated the largest single gathering in one place in American History--the 1995 Million Man March (Day of Atonement).

A man of many talents, James L. Bevel wrote a moving tribute to Dr. Martin Luther King, Jr., entitled "Ode To Martin Luther King, Jr." He was also noted for his lyrical abilities. As a composer of freedom songs, Bevel's most popular works were: "Dog-Dog"(1959), "Why Was The Darky Born"(1961), and "I Know We'll Meet Again"(1969). This last song is a sentimental testament to Bevel's, friend, and colleague, the late Martin Luther King, Jr. With King when he was shot in 1968, Bevel saw his leader gunned down. James Earl Ray was the man arrested, indicted, and convicted of King's murder. Bevel believed that Ray was innocent. He even went to the jail-house and told him so, even though Ray rejected his help. Bevel told Ray that King was assassinated by capitalists who were threatened by King's mobilization of the poor or by the military-industrial complex which was aghast at King's denunciation of the Vietnam War and his perceived left wing shift.

Bevel developed the "Six Institutional Process for Human and Community Development." He reports that King visited him after his death and he asked him for the "Road Map to the Promised Land "in that King said we would get there. This process was the answer Bevel received from King. The process provides a paradigm shift from the violent social structure by the creation of new institutional models founded on the tenets of nonviolence.

Bevel died in Maryland on December 19, 2008 from complications from pancreatic cancer. He is buried in Eutaw, Alabama.

In a nonviolent movement, you have to give people an honorable means and context in which to express and eliminate their grief and speak decisively and succinctly back to the issue. Otherwise, your movement will break down in violence and chaos.

—James L. Bevel

“Education is the means by which the knowledge that God put into you, is brought to consciousness and processed sufficiently, so that you can carry out the purpose for which God has put it in you.”

—James L. Bevel

“Man must be educated to initiate, develop, maintain and administrate institutions of human and community development.”

—James L. Bevel

“Man must be educated to initiate, develop, maintain and administrate institutions of human and community development.”

—James L. Bevel

This Birmingham, AL bombing tragedy was the impetus that caused Reverend James L. Bevel and his then wife Diane Nash, to write the proposal that led to the Nonviolent Right To Vote Movement in Selma, AL.

Bombing-ham, Alabama

JAMES BEVEL: My first reaction when I heard about the bombing of the church was anger and rage. The bombing felt like a personal insult from the reactionary forces of the Klan, or whoever was trying to teach us a lesson. Then I got information to the effect that some of the guys involved in it were from the sheriff's department, and then I was thinking about killing people. I had to do a lot of thinking and praying about that. That's when I asked the question, "what would be the appropriate response to this kind of situation?" I think it's natural for human beings to get angry when there's an intense violation, and I think if a person doesn't have the capacity to get angry, they don't have the capacity to think through fully the implications of that which caused them to be angry.

DIANE NASH: My former husband (Jim Bevel) and I, cried when we heard about the bombing, because in many ways we felt like our own children had been killed. We knew that the activity of the civil rights movement had been involved in generating a kind of energy that brought out this kind of hostility. We decided that we would do something about it, and we said that we had two options. First, we felt confident that if we tried, we could find out who had done it, and we could make sure they got killed. We considered that as a real option. The second option was that we felt that if blacks in Alabama had the right to vote, they could protect black children. We deliberately made a choice, and chose the second option.



On September 15, 1964, Ku Klux Klan members bombed the Sixteenth Street Baptist Church in Birmingham and killed four young girls who were attending Sunday School. They were Addie Mae Collins, Carol Denise McNair and Cynthia Diane Wesley.



The following proposal and the movement that followed were in honor of

Addie Mae Collins, Carol Denise McNair and Cynthia Diane Wesley and the injured.

PROPOSAL FOR THE RIGHT TO VOTE September 15, 1964

By

James L. Bevel and Diane Nash



Diane Nash

James Bevel

Rosa Parks

Reverend James L. Bevel and his then wife Diane Nash receive the Rosa Parks award, from Dr. Martin Luther King, Jr., for having initiated and worked to make a success of the 1965 Selma, AL Right-To-Vote Movement.

PROGRAM FOR ACTION IN ALABAMA

SOUTHERN CHRISTIAN LEADERSHIP CONFERENCE (SCLC)

Alabama Movement for Political Enfranchisement

—By Diane Nash and Reverend James L. Bevel

PRESUPPOSITIONS - The people of western culture and white people in particular are sick, and the whole world needs for them to be healed and free. They are without excuse; a few know this. Their becoming and their freedom depends on them taking seriously the wisdom of western culture and their being able to act out of it, as seriously as have Black Americans. They need some leadership, but much more they need help along the way towards doing their own thinking and acting.

INTENTIONS OF PROJECT: 1) To build mutual confidence among concerned white people in Alabama; 2) To enable them to learn to discern issues; 3) To allow the context for them to bring to speech and deed the provocation for practical impact; 4) To discover what internal authorities are causing these people to mis-construe the revolution in their day.

PROJECT DESCRIPTION - This one month experiment is aimed at answering the questions: Is it possible to get a movement begun and grounded in white middle class America in order that it can sustain itself by its own autonomy and motion? The experiment has three phases: 1) the gathering and collection of persons; 2) the presenting and discussion of data (knowledge); 3) the observation of intellectual abilities and skills in the appropriating of the knowledge.

The gathering of the persons will require the efforts of field staff to do leg work and re-establish relationships with known contacts. This work will require to weeks time and financial resources for traveling and communications.

The presentation of knowledge can be described as follows: 1) the bringing to mind appropriate material; 2) the objective is to enable the persons (missing page).

INTRODUCTION:

In the building of a movement from the point where we are now, there are certain steps and activities that must be carried out.

Listed below are some activities which, if carried out, would unite the people of Alabama, prepare them for suffering, in a prolonged nonviolent campaign, appeal to the conscience of white people in Alabama and the nation, and keep the opponents and participants informed. Such a campaign would not allow the objective to become obscured. It would eventually lead to the education and enfranchisement of nearly all people outside of Alabama to become active in the cause.

This program will only be effective if it is carried through to its conclusion.

I. ADULT PREPARATION

The meeting for all of the Alabama affiliates that will be held on March 4 and 5 will serve as the imitation for the project. At this meeting an action program should be outlined for the affiliates and adopted by them.

The office has to keep in mind that the affiliates by and large are not action orientated; therefore it is unreasonable to expect that once an action program is submitted to them that they would automatically go back home and carry it out. Since past experience has taught us that students are the ones who usually provide the man power, the home office must keep in mind that our main responsibility is reaching, organizing and preparing the students in Alabama for action with the assistance of the adults, of course.

II. STUDENT PREPARATION

Field secretaries should start contacting high school and college students and organizations introducing them to and getting their commitment to the program. The students should be organized into groups electing their leaders and starting training programs. They should work with adult groups wherever possible.

There should be several state-wide or regional student meetings for the purpose of building cohesion and enthusiasm.

III. COMMUNITY PREPARATION

The white and Negro communities should be reached to the farthest extent to which we are capable...

- A. People to people tours by Dr. King, Rev. Abernathy, and Rev. Shuttlesworth should be taken. There should be three kinds of meetings in each community:
 - 1) a meeting with students & adult leaders
 - 2) a student mass meeting
 - 3) a regular mass meeting
- B. Letters to white and Negro ministers and other strategic leaders should be mailed regularly, constantly defining to them the issues and the movement.
- C. Pamphlets, leaflets, stickers, buttons and paid newspaper advertisement should be freely used.
- D. Mass meetings should be going on in almost every community. The right to vote as a fight should be kept constantly before the people the affiliates can accept the major responsibility for this

IV. NEGOTIATION

- A. The Southern Christian Leadership Conference and all of its affiliates and all organizations within the state should send a letter to Mr. Wallace and all appropriate state officials akin; that all laws be repealed and tactics stopped that tend to discourage and disenfranchise any citizens who are 21 years of age. An effort to contact these officials and talk with them personally should be made.
- A. Another letter should be sent to the state board of elections and county boards of election and county registrars, asking them to register any legal resident 21 years of age who applies.
- A. President Johnson should be requested in writing to insure voting rights for anyone 21 years old who is a resident of his locate and to promptly send federal officials to an area where testimony is given to the effect that any 21 year old citizen is being denied the right to vote. The federal official should be empowered to register any person who is being illegally denied.

V. DEMONSTRATIONS

There are two types of demonstration that we probably should consider: mass demonstrations in one city and demonstrations in many places simultaneously.

The advantages of concentrating in one city are:

1. The romance of leaving home to go demonstrate would detract more Negro males.
2. The news media could cover more thoroughly and effectively one city than many.
3. Extensive coverage would tend to prevent brutality, or if it occurred it would be well covered.
4. Because we lack many well trained leaders it would also help in maintain discipline.
5. It would be more dramatic to have 5 or 6 thousand people in jail in one city rather than in many cities across the state in smaller numbers.

The advantage of demonstrations in many places are:

1. They would directly involve more communities.
2. They would keep the brunt of the entire resources of the state from falling on one place; it would split their forces.
3. They would help keep the state off balance in trying to anticipate what will happen next and where.
4. More leaders would probably be developed.

It seems to me that both of these approaches can be used at different times.

Although the kinds of demonstrations will be varied (Picketing, sit-ins, mass-marches on the capitol, etc.) the results will probably be jail-ins, therefore, it is important to involve large numbers of people who are committed to staying in jail for at least 4 or 5 months. It should also be noted that once the leaders get out of jail the morale drops and people get restless and want to get out also. Because so much energy, money, time and effort are dissipated in arranging bonds, the movement loses its soul force. It also loses the opportunity of holding the nations attention and pricking the conscience of the opponent and the nation.

VI FINANCES AND NATIONAL ACTION

It's a known fact that once real action starts, people begin to raise money in the north and they hold large mass rallies for the movement. The rallies should also be used to get people involved at a much deeper level. Since we will be demonstrating in the south for the right to vote, it would be easy to inspire people to put on mass voter education and voter registration drives in large urban centers. There should be literature (pamphlets, etc) prepared by the movement that will help direct voter education in the north.

TITHING

The concept of tithing as expressed by the Jewish prophets was that man should at least five ten per cent of his earning back to the source that gave him whatever he had earned. So the prophets reasoned that God gave food, then ten per cent should be given back to God. This concept was also carried into business if as well. Therefore, if a man harvested ten bushels of wheat, he was expected to save ten per cent for seed. That is, he was to replant at least one tenth of his harvest. This of course meant that farmers would always have new crops.

This concept of tithing should be adopted by any nonviolent movement or organization. The organization should put at least ten per cent of its earnings back into the source that produced it. If the young people of Alabama, because of their nonviolent action and commitment made it possible for an organization to earn a certain amount of money, then that organization should put at least ten per cent aside to be used for putting the weapon of nonviolence back into the hands of other young people in Alabama. If this was done then the organization would never have to worry about "FLUNKING."

The organizations that worry about flunking in a tough situation or worry about whether the people will respond in a time of crisis are those organizations that ask "wherein have we robbed Him?" Of course the answer is in "tithing and offering", and therefore the organizations have become impoverished for they lack the responding nonviolent human resources in which they have failed to re-invest.

If it becomes necessary for Dr. King, Rev. Abernathy to remain in Alabama over a period of time, Wyatt Walker, and CT Vivian could take the major responsibility of raising funds.

It would be helpful if Bayard Rustin and Walter Fauntroy organized mass marches in Washington (Capitol) and New York (UN).

VI. IMPLEMENTATION OF PROGRAM

A. Headquarters in Montgomery or Birmingham should be set up almost immediately. The office should be responsible for:

1. Coordination the staff.
2. Getting out mailings and other literature and correspondence
3. Materials, such as pamphlets, films, projectors, books, etc.

B. Staff

Several of the field secretaries should be sent to Alabama to work full time. Their jobs should be carrying out the adult, student and community preparation as set forth in I, II, and III of this memo.

The field secretaries should be responsible for setting up the meetings for Dr. King, Rev. Abernathy and Rev. Shuttlesworth.

CONCLUSION:

We should expect to be vigorously involved in the struggle of this campaign for at least eight months. We should keep in mind that the objective of this particular battle is enfranchisement of Negro people in Alabama; therefore, the most important part of this battle is to actually see that obstacles are removed and to get members of Negroes in Alabama registered... This is our responsibility. Only then will the staff be free to go home. We must keep in mind that unless we can in fact get Negroes registered, we cannot stop bombings of churches, unjust court proceedings, police brutality, etc. We must also keep in mind that unless large numbers of Negroes get registered, there will not be the climate for peaceful, large scale school integration, integration of public commendations and employment of Negroes on many city, county and state jobs.

Note: This proposal was initially rejected by Dr. King and other Civil Rights leaders. Bevel took his staff to Selma, AL and began working on the right to vote anyway.

TIMELINE OF JAMES L. BEVEL

1936 - 2008

- 1936 - Born, October 19th to Illie and Denise Bevel in Ittabena, Mississippi, on Joe Pieu's Plantation. He had seventeen siblings. Attended Palo Alto St. John Christian School
- 1954 - Attended LeFlore County High School, Ittabena, MS
- 1955 - Moved to Cleveland, OH, with his mother and attended Raleigh Junior H. S. and graduated from East Technical High School
- 1956 - Received B. A. from the American Baptist Theological Seminary, Nashville, TN
- 1957 - Licensed to preach
- 1959 - Ordained into the ministry.
- 1959/61 Pastor, Chestnut Grove Baptist Church, Dixon, TN
- 1960 - Attended class on nonviolence taught by Reverend James Lawson
Co-organizer, Sit - In Movement, Nashville, TN (which led to desegregation of lunch counters)
- 1961 - Chairman, Nashville Student Movement and Director, Open Theatre Movement (which led to desegregation of theatres)
Co-initiated continuance of Freedom Rides under the auspices of SNCC (the Student Non-Violent Coordinating Committee) after CORE called them off (led to ICC Ruling Against Segregation in Interstate Commerce)
Chairman of the Nashville Freedom Riders
Co-organized SNCC (Student Nonviolent Coordinating Committee)
Graduated from the American Baptist Theological Seminary, Nashville, TN; Director of SNCC Mississippi Delta Project; developer, Ruleville and Greenwood, MS Voter Registration Project
Recruited Fannie Lou Hamer who became an outstanding activist.
Field Secretary in Mississippi for SNCC
Director of the Mississippi Project out of which came COFO and the Mississippi Freedom Democratic Party.
- 1962 - Co-organized the Mississippi Free Press along with Paul Brooks and Medgar Evers, Jackson, MS
Married Diane Nash and had two children, Sherrilyn and Douglas. They divorced in 1968.
Field Secretary SCLC (Southern Christian Leadership Conference) Mississippi.
Wrote the original proposal for the Mississippi Delta Ministry Project
Developer, Ruleville, Mississippi Right To Vote Movement, Greenwood, MS
Recruited Mrs. Fannie Lou Hamer and others to join the movement
- 1963 - Became the Director of Direct Action and the Director of Nonviolent Education for SCLC.
Architect of the 1963 Children's Crusade in Birmingham, Ala. Originated the idea for "D" Day, which consisted of student demonstrations where masses of students became involved in the Birmingham Movement to make it a success (led to the passage of the Civil Rights Act)
Gave birth to the idea of a March on Washington, although he did not participate.
- 1964 - Co-wrote with Diane Nash the original proposal for the Selma Right-To-Vote Movement
- 1965 - Developed and directed the Selma 1965 Right to Vote Movement (led to passage of the Voting Rights Act); received the Rosa Parks Award for the conception and successful execution of the Selma Right to Vote Movement from SCLC (the highest award). He is called the "Father of Voting Rights."
- 1966 - Developed and directed the Chicago Open Housing Movement and tenet union, Chicago, Illinois (led to Supreme Court Ruling Against Segregation in Housing).
- 1-27-67 Took a leave of absence from SCLC and became Director of the Mobilization to End the War in Vietnam (led to draft resisters movement and U. N. protest demonstration of 1/4 million people)
- 1968 - Director of Nonviolent Education, Poor People's Campaign, Washington, DC
Associate Director, Environmental Mental Health, Jefferson Hospital, Philadelphia, PN (Received 2nd Place Award for best mental health program by Educational TV)
- 1969 - Announced that James Earl Ray was an innocent scapegoat and did not kill Dr. Martin Luther King, Jr. and persuaded SCLC to defend him under the leadership of Reverend Ralph David

Abernathy. The King family were offended by the idea since they believed James Earl Ray committed the crime and so they denounced Bevel. Bevel was tricked to a suppose to be board meeting of SCLC held at the Metropolitan Psychiatric Hospital in Atlanta, GA, And agreed to stay if one of his lieutenants stayed with him. They did stay and three days later Bevel was released after observation and evaluation by the director, who said there was nothing wrong with him and that he was simply attaining full consciousness. Word had spread that he had been in a mental hospital and people began to call him crazy because he had been in the hospital. Years later, Mrs. Coretta Scott-King and her family joined Reverend Bevel's movement to free James Earl Ray (the scapegoat), because they too realized that he was innocent. Rev. Bevel advocated justice for Dr. Martin Luther King, Jr. and his family, because Dr. King was a "Drum Major for Justice "and should not get anything less.

- 1969 - Reported that Dr. Martin Luther King, Jr. visited him, and he asked Dr. King the following. "in that you said we as a people would get to the Promised Land, where is the roadmap? At which point Dr. King provided him with the Six Institutional Development Process "Road map to the Freedom Land," included in this book.
- Helped form the Coalition to End the Murder of Black People, Chicago, IL, after the death of Michael and Johnny Soto.
 - Studied for Masters of Theology, Vanderbilt University, Nashville, TN
 - Strategized the movement to get Black History put into the curriculum in schools on the Westside of Chicago, IL.
 - Director & Co-founder of the House of MAN (Making A Nation), Mental Health Clinic, Baltimore, MD, with Herman O'Neil
 - Married Patricia Churchill, his second wife. They were divorced in 1972
- 1971 - Worked with Reverend Curtis Burrell, Director of the Kenwood-Oakland Community Organization (K.O.C.O.) to address gang violence on the south side of Chicago
- 1972 - Dis-illusioned by the denial of his work in the movement and all the credit going to Dr. Martin Luther King, Jr., he received a compilation of books, magazines, and newspaper articles attesting to his work in the civil rights and nonviolent movement as researched by Helen L. Edmond.
- 1972/06 Participated with Helen L. Edmond in recording hundreds of hours of lectures, institutional (church, business, government, clinic, home and school) meetings, commentaries on the movement, sermons, private sessions and more.
- Married Helen L. Edmond of Chicago, IL. They had five children, James Jr., Shalay Helena, Aaralyn Liese, AmiRa and Enoch Jefani Bevel.
- 1973 - Assistant Pastor of the People's Church, Cleveland, OH
- Mounted a campaign with Helen Edmond to get President Richard Nixon out of the White House, in Washington, D. C. The campaign flooded congress, the senate, embassies, libraries, newspapers and churches with a daily analysis of the
- Began work on outlining and developing the Six Institutional Development Process (given to him by Dr. King after his death in 1969) through a continuous lecture series. At this time he also wrote the Nonviolent Clinical Process, for healing the after effects of enslavement.
- 1974 - Member of New Age Truth, Chicago, IL with Dr. David M. Berry (80 year old metaphysician whose famous quote was, "People would do better, if they knew better.")
- Assistant Pastor of the Church of the Pure In Heart, Nashville, TN
 - Graduated, The Academy of Global Ministry, The Ecumenical Institute, Chicago, IL
 - Organized urban people to pursue industrial development through agriculture, Nashville, TN
 - Co-host, WVOL Radio Station, "Straight Talk, "Nashville, TN
 - Worked with Reverend Maxwell of Nashville, TN and Marcellus Brooks to create a hands-on learning program for teaching fresh fruit and vegetable growing and urban marketing for urban citizens.
 - Co-Founder and Director of the Human & Community Development Institute, Nashville & Memphis, TN with Helen Edmond and Marcellus Brooks
- 1976 - Director of Evangelism, Baptist Ministers Conference, Nashville, TN
- 1977 - Chairman, The Committee for a Fair and Impartial Trial for James Earl Ray, Memphis, TN (Moved into The Lorraine Motel Memphis, TN where Dr. King was assassinated and maintained a prayer vigil, and initiated a movement to give James Earl Ray the accused murderer

- of Dr. King a fair and impartial trial.)
 Developed Prison Ministry Program, Tennessee State Prison CSC Facility, Nashville, TN
- 1978 - Co-Pastor, Bethel AME Church, Brooklyn, NY
 Co-founder, the Coffeehouse, Manhattan, NY with Reverend Frederick Douglass Kirkpatrick and Mathew Jones.
- Moved to Bronx, NY with members of The Farm Community that had a free ambulance service there, (founded by Steven Gaskin headquartered in Summertown, TN), to receive midwifery service for his wife Helen Edmond.
- 1978 - Worked with Karen Imani Hardy (co-founder of Genesis Vegetarian Restaurant in Cleveland, OH) to find land to grow food in the Cleveland, OH area.
- 1980 - Director of the Coalition of Church, Citizens and Organizations for Public Education (COPE), Cleveland, OH
- 1980/82 Director of Organofarms, Hiram, OH founded by Reverend Al Couch. Engaged in organic food production serving churches in Youngstown, Cleveland and Akron, OH, with fresh fruits and vegetables. Marcellus Brooks, Farm Manager, Elzy Richardson, Asst. Farm Manager; Margaret Mitchell, Helen Edmond, Karen Hardy and Gary Morton, Organizers
- 1983 - Legally married Helen L. Edmond. They had five children Shalay (1974), James Jr. (1975), Aaralyn (1978), AmiRa (1983) and Enoch (1985). They continued to work on their original marriage proposition from 1972, of healing the self and the creation of a nonviolent society until his death.
- Began providing interviews with Randy Kryn a historian and researcher.
 - Pastor, Westside Organization Church, Chicago, IL
 - Ran for Congress 1st Congressional District in Chicago, IL. Recruited E. Jean Kohn as strategist and tactician for his campaign. Bevel won 33% of the vote on the Republican ticket.
- 1985 - Co-Founder of C.A.M.P. (George W. Carver Agricultural Marketing Project) with Helen Edmond, Marcellus Brooks, Phillip Bradley and Yesse Yehudah.
- Provided workshops for the Charles “Chuck” Mobley for State Representative for 19th District, Chicago, IL.
 - Collegiate Pastor, South Shore Community Christ, with Dr. Archie Hargraves, Chicago, IL
 Co-founder and Board President, S.E.E.D. (Students for Education and Economic Development), with Yesse Yehudah (ran against Barack Obama for senate)
- 1986 - National Advisory Board, American Freedom Coalition.
- 1987 - Co-organizer of CAUSA with Reverend Michael Jenkins, Dr. Ralph Abernathy, Reverend A. L. Dunlap and others.
- Initiated the idea for a conference to end gangs based on the premise that, “Gangs are guys and gals who don’t know government.” Worked with Melvin Delk’s to organize various gangs throughout Chicago, IL to unite for a common goal of political empowerment.
- 1988 - Journeyed to South Africa, to help negotiate the release of Nelson Mandela, as a member of the All African Congress. He was successful in convincing DeClerk to free him.
- 1989 - Organized the National Committee Against Religious Bigotry and Racism, with Dr. Ralph David Abernathy.
- 1990 - International observer, “Citizens Fact-Finding Commission to Investigate Human Rights Violations of Children in Omaha, Nebraska, at Boys Town.
- 1991 - Worked with Reverend Moon and the Unification Church to organize pastors and ministers.
- Moved his family to Omaha, NE to investigate a child abuse ring. Former Nebraska State Senator John DeCamp said of Bevel,
“At first I thought that Reverend Bevel must be crazy, or a radical trouble-maker. Why would a middle-aged man with a family to support take off and move to Nebraska in the middle of winter, to take up a cause that could guarantee him nothing but grief, and might get him killed? But as I watched him work and saw his dedication, I learned more about faith, hope, charity and truth from this one individual, than from all the priests, pastors and rabbis I have known. Rev. Bevel cared about one thing - children. Children were being abused and were going to be abused, unless something was done.”
 - Board member of The Malcolm X Memorial Foundation, in Omaha, NE with Mrs. Rowena Moore, Johnny “Jet” Rodgers and others. The foundation holds the deed to the childhood birth site and surrounding area of Malcolm Little (Malcolm X).
- 1992 - Vice presidential running mate with Lyndon LaRouche. He was by far the *most* famous person

who ever ran for vice president. The LaRouche-Bevel ticket opposed the North American Free Trade Agreement (NAFTA) and the GATT proposal because they are colonialist, radical free trade doctrines that are designed to destroy the last remnant of economic independence remaining to farmers and the labor movement.

- 1994 - Chairman of the annual, Declaration of Independence Co-Signer's Convention, Philadelphia, PA with Ellen Shivers, Marcellus Brooks, and others.
- 1995 - Developed idea for the Day of Atonement for the "Million Man March", with Minister Louis Farrakhan and the Nation of Islam.
- 1996 - Provided workshops for Charles "Chuck" Mobley for 7th Congressional District For Congress, Chicago, IL
- 1999 - Married Erica Henry and had Jamerica Bevel.
- 2001 - Pastor the Hebraic-Christian-Islamic Assembly
- 2004 - Member of REACH, Inc, with Bishop Luke Edward in Eutaw, AL
- 2003 - Consultant and Spiritual Advisor, Peaceaholics, Washington, D. C.
- 2005 - Worked to establish "Day of Atonement" commemoration in Selma, AL with Reverend Joseph Spears, Melvin Delk, Helen Edmond, Erica Henry, Valencia Hums and Rev. Michael Henson and James Bevel, Jr..
- 2008 - Convicted of incest in a court in Leesburg, VA, Oct. 15th. The very state that welcomed and initiated slavery which perpetuated incest and all manner of debauchery. It was the plantation system that fostered incest in that the enslaved could not go to other plantations to secure a mate. All boundaries were eliminated.
 - Released on an appeal bond November 4th
 - Bevel went to live with the ancestors on December 19th in Springfield, VA. He died from complications from pancreatic cancer. He was buried in a canoe crafted by artist Billy Carra dine and Mary Greer, in Eutaw, AL. Minister Lewis Farrakhan of the Nation of Islam, gave the eulogy at a service attended by many notables and common folk.

James L Bevel had seventeen children in total as the tribe increased.

TESTIMONIES ABOUT JAMES L. BEVEL

Dr. Martin Luther King, Jr., President of SCLC (Southern Christian Leadership Conference), had heard about the successful leadership of the young nonviolent student leader, the Reverend James Luther Bevel, a member of SNCC (Student Nonviolent Coordinating Committee). Dr. King invited Bevel to join SCLC and he was given the work of being “The Director of Nonviolent Education and The Director of Nonviolent Direct Action.

“...the Reverend James Bevel, already an experienced leader in Nashville, Greenwood and other campaigns.”

Why We Can't Wait, Martin Luther King, Jr.

“Our Direct Action Department, under the direction of Rev. James Bevel, then decided to attack the very heart of the political structure of the state of Alabama and the Southland through a campaign for the right to vote.”

—Dr. Martin Luther King, Jr., *The Autobiography of Martin Luther King, Jr.*

“From 1963 to 1968, no one had a greater strategic & political influence on Dr. King than Jim Bevel. From the original idea of an ‘Alabama Project’ targeted to ‘GROW’: ‘Get Rid of Wallace’ in the wake of 16th Street Baptist Church murders in September 1963, through the idea of marching to Montgomery from Selma in the wake of Jimmie Lee Jackson's killing in Marion in February 1965, through the idea of SCLC fundamentally enlarging its purview by moving north & joining the Chicago Freedom Movement in early 1966, to his powerful & persuasive arguments that American military violence in Southeast Asia was a moral issue about which the world's most-celebrated advocate of confrontational nonviolence could not remain silent, Jim Bevel again & again successfully urged Dr. King to confront evils, domestic & foreign, with the great courage both of them possessed. No sins of the flesh, no matter how egregious, can erase from history's record the hugely influential role that Jim Bevel played in determining America's course during the 1960s.”

—David J. Garrow is an American historian and author of the book *Bearing the Cross: Martin Luther King, Jr., and the Southern Christian Leadership Conference*, which won the 1987 Pulitzer Prize for Biography [Wikipedia]

“We would have never gone to Selma, and there would not have been a Voting Rights Bill today if James Bevel had not conceived of the idea.” “Jim was the originator of the idea of the march from Selma to Montgomery. Jim Bevel is the author of that.” “Dr. King could not have done the things he did unless he had a James Bevel.”

—Dr. Ralph David Abernathy, President SCLC after King death

“My former husband and I . . . deliberately made a choice. We weren't going to stop working . . . until Alabama Blacks had the right to vote.”

—Diane Nash, Mother of Right to Vote Movement

“I was inspired by Jesus, Malcolm X, James Bevel, and Martin Luther King Jr.”

“Bevel, was the real creative genius of that period.”

—Reverend Jesse L. Jackson

“Nobody knows it but. James Bevel said, “Let's have a salt march to the sea.” I said, “What are you talking about?” He said, “Let's March On Washington.”

“I don't think we would have had a movement without him. . .He played a very important role, and that role was translated into a successful movement.”

— Ambassador Andrew Young

“James Bevel called the march to Montgomery. I know because I was there when he conceived it.”

“Even the March on Washington was Jim Bevel's idea.”

—Dr. Bernard Lafayette, SNCC Organizer

“I went to a meeting at this church, and they announced about this important mass meeting, something we wasn't use to, and said James Bevel would be speaking that night. James Bevel did speak and everything he said, you know made sense.”

— Fannie Lou Hamer, Activist

“The pattern was always the same, first the local ministers spoke, then Bevel and then King. Bevel was the most rousing speaker. He was a firebrand and got the audience riled up. James Bevel was an orator without peer.”

— Charles Fager, Author, Selma, 1965

As a historian who has focused on James Bevel's career in the 1960s Civil Rights Movement, I'd like to correct the data referring to Bevel as “a top lieutenant of Martin Luther King Jr.” Rather than being any type of underling, Bevel and King held a meeting in 1962 and agreed to work as equals. From that point on James Bevel initiated, directed, and strategized SCLC's major movements, as well as teaching their participants the science and art of nonviolence and how to carry it out.

The ongoing but discredited habit of giving James Bevel less credit than historically accurate remains interesting. Imagine Madison and Adams forever praised but Jefferson not mentioned, or Gehrig without Ruth, or Paul McCartney without a fellow musician/songwriter named John. This still remains true about Bevel and King, although the truth has emerged. Historian David Garrow affirms much of it, and even Taylor Branch, in his book “At Canaan's Edge” confirms it when he quotes King as saying about the ill-fated Memphis actions: “You don't like to work on anything that isn't your own idea. Bevel, I think you owe me one.”

For accurate summaries of James Bevel's work, see my papers on the internet or obtain my 1984 paper, with '88 addendum, in David Garrow's 1989 book “We Shall Overcome Volume II”.

—Randy Kryn, Author, Journalist, December 5, 2008

“The Bevel story does revise the history of the civil rights movement and it needs to be told.”

—Robert St. John in a letter to Randy Kryn

“You were like an angel to me. God sent you to me to talk about a day of atonement.”

—Minister Louis Farrakhan, Minister Nation of Islam

“We were trying to map out some strategy about what we were going to do to retaliate, and that's when Rev. Bevel came and stood up on the car to speak to us. He said that we were brave in the dark, we were going to shoot somebody in the dark or hit somebody on the head in the dark. He challenged us to do something in the light, if we had the guts. He said we could take that energy and go to the bus station and buy a ticket in the main waiting room which was on the white side. He said we could take that energy and go buy a Coke in the restaurant where it was suppose to be open to the public. That was in 1961, when the Freedom Rides were just coming into Mississippi.”

— Stranger At The Gate, A Summer In Mississippi, Tracy Sugarman

“James Bevel is a young Baptist minister who has been involved in the civil rights movement since the lunch counter sit-ins in Nashville, TN in 1960. He quickly became known for his abilities as an organizer, particularly of youth, and his eloquence as a speaker. In 1962, he joined SCLC as a close aide of Martin Luther King, Jr., until the latter's assassination in 1968.

“As a civil rights leader, Bevel has received little publicity, though he had the charisma to have been on the front pages of newspapers all around the world. But he has never sought publicity or projected his own personality into the public arena.”

—Julius Lester, Evergreen Magazine, May, 1971, p.4

“I'd say 98% of the plans and activities in Selma were Bevel's. The Selma Movement was Bevel's baby.”

—Reverend James Orange, SCLC Organizer

“He was a great philosopher, an unbelievable philosopher.”

“Bevel could do more with young people than any human being on the face of the earth.”

— Reverend Hosea Williams, SCLC Organizer

“James Bevel was a pioneer for an American Revolution. It’s the bad boys who cause revolutions. A person would have to be a tad bit insane to go up against Jim Clark, Bull Connor, police dogs and fire hoses. The culture of slavery created post-traumatic stress syndrome of slavery. The affect of the plantation system was disconnection. America and its structures had no avenue for healing. Only novelty can get you out of slavery. Bevel was born into slavery and inherited all the slave tendencies. His work was designed to bring healing to the nation. Now I have the research that can allow the dream of Dr. King to come true.”

—Dr. Nkosi Ajanaku
Future America Research Institute

“James Bevel, was a scientist who fought a valiant fight to uproot the external scourge of slavery from himself and his people. His example of courage, valor, commitment and love of freedom will forever stand as a symbol of the indomitable human spirit that is capable of rising from the ashes of annihilation. In his time he was not able to get at the internal roots of slavery (the frames passed down from generation to generation) that infested him and still countless others. Whereas laws were changed the frames still remained. His life reveals more than any other the need for healing of the deep internal vestiges of slavery and the trauma of violence. May he rest in peace. The tribe increases and the struggle continues until victory is won.”

—Helen L. Bevel
Student of Nonviolence, Wife and Mother of Six

Person To Bevel: “Don’t you know the Klan is after you?”

Bevel: “No, I’m the one that’s after them. They’re the guys who are breaking the law. If somebody was violating the Klan’s rights to the same extent that our’s are being violated, I’d be helping the Klan”

FROM BOSS/BOY TO BROTHER/SISTER

In educating young people on the basics of nonviolence, James Bevel constantly emphasized that real learning begins within one’s own being. Perspective on oneself is essential to any meaningful liberation and that in turn affects others.

The first step is always dealing with yourself. We did not assume that segregation was caused by white people. We assumed that segregation was the result of an illicit relationship between us and white people. So we said, “okay, the first person we have to clear up is our self.” If you call me a ‘boy’ and I say ‘yes sir’, then I’m a boy. So I’ve got to stop my ‘boyism’ and my ‘yes ism’, so that I can address you for being a bully. So if I don’t address me first, I don’t have the means by which to address you. That’s straight across the board. People say, ‘go to the back of the bus’, and we went; so we’re crazy. So, we have to acknowledge that we are crazy. To go to a back door because someone suggests it to you, means you are crazy. So, the first thing we do, is stop being insane, because we have to confess first. You’ve got to confess, then you’ve got to repent. That is, the foolishness that you are doing, you’ve got to stop doing it. We were holding up segregation. So we assumed that responsibility.

The next move was to say to the other guy, “Look, what you’ve been telling us to do is incorrect. We are no longer going to do that. We have corrected some things within ourselves. We suggest that you correct some things within yourself. So, we’re going to witness. Our witness will be in the form of sitting-in until you stop falsely defining us and decide that we are not going along with your previous false definitions of us.”

Now the advantage of that is simply this. If you get rid of being a cowardly black boy/man, you can address a white mean bully, because you have some data that you didn’t have before. So you say, “Look, we were wrong. I was a boy and you are a bully. Now I’m going to be a brother and you’ve got to be a brother. Now that I have worked through my psychological disorders, and my fear, hostility and resentments, I have some information that will help you work through yours.”

So now you come to the guy with new data that comes from correcting yourself, and that is what makes it work. If you don’t come with this new data, you can’t make it work, because you’re going to aggravate the person or confuse the situation. It’s a science.

—Dr. James L. Bevel

**Know the truth
and the truth
shall set you.**

NONVIOLENT MOVEMENT CHART

MOVEMENT	ISSUE	PERSONALITIES	ORGANIZATIONS	METHOD/S	RESOLUTION
Montgomery Bus Boycott	Segregation of buses	Rosa Parks, E.D. Nixon, Joanne Robinson, M.L. King, Jr., Ralph Abernathy, James Austin, Fred Gray, Johnnie Carr, C. T. Vivian	NAACP Montgomery Improvement Association	Boycott buses	Supreme Court decision
Nashville Sit-In	Segregation of lunch counters	Jim Lawson, Diane Nash, John Lewis, James Bevel, Bernard Lafayette, Kelly Miller Smith	Nashville Student Movement	Lunch counter sit-ins	Businesses decided to change policy
Freedom Rides	Segregated buses inter-state transportation	James Farmer, M.L. King, Jr., John Lewis, Diane Nash, James Bevel, Fred Shuttlesworth	CORE Nashville Student Movement	Riding desegregated on buses	ICC Ruling
Birmingham Movement	Segregated public accommodations	M.L. King, Jr., Fred Shuttlesworth, James Bevel, James Orange, Abraham Wood, Dorothy Tillman	SCLC AL Christian Movement For Human Rights	Boycotts, marches	Congressional Legislation 1964 Civil Rights Act
Selma Movement	Voting Rights unprotected	Bernard Lafayette, James Bevel, Dorothy Tillman, Al Raby, Bernard Lafayette, James Bevel, Diane Nash, Marie Foster, F.D. Reese, Rev. Anderson, Charles Mauldin, James Gildersleeve, Margaret Moore, C.T. Vivian, Amelia Boynton, Henry Shannon, Ulysses Blackmon, J. D. Hunter, Earnest Doyle, Joanne Bland	SNCC SCLC Dallas County Voters League	Marches to courthouse to register to vote	Federal Legislation 1965 Voting Rights Act
Chicago Open Housing	Inability of people to buy houses where they could afford	These are not complete lists.	SCLC COFO	Marches in segregated neighborhoods, Tenant unions	

Nonviolence is a way of life.



Often mistaken for being the absence or opposite of violence, Nonviolence is, rather, a systematic framework of both conceptual principles and pragmatic strategies to reduce violence and promote positive peace at the personal, interpersonal, community, national, and global levels.

WHY VIOLENCE?

Violence is a symptom reflective of mental and emotional disorder. This disorder comes about when a person cannot translate inner feelings and promptings (life energy) into thoughts, then translate thoughts into emotions that create a meaningful language (communication) that fosters and develops a plan that is then translated into the acquisition of work skills and tools that creates a meaningful work process that allows a person to initiate, develop, maintain and administrate institutions that enhances life, and fulfills real human needs.

The only true experience a human being has is in the now, as time, space, elements and motion happen, Even though we have the mental power to recall the past and project into the future, our ability to experience the present tense through the human body is dependent upon the activation of all the senses. We can only interpret reality based on what is now known. The senses that allow for this experience are those of feeling, sound and thought. Most people however are only aware of the senses of sight, hearing, smell, taste and touch, while the other three senses are not brought to consciousness and used in the process of living. When the awareness is focused on eight senses, it is at this point that we become aware of our potential for self development, creativity and purposeful living. We thus, conclude that violence is the result of eight sense people operating on only five (or less) senses. This causes us to be incapable of fully directing our life energy, thus creating a blockage or back-up that becomes explosive as our thoughts are turned inward and create toxic emotions.

The purpose of a nonviolent clinical process is to help people become consciously aware of their eight senses and how to effectively and meaningfully use them to solve problems of violence in themselves, their families, their communities, the nation and the world. Until an adult person is actively caring for him/herself, and aiding in a process of human and community development, the person cannot be considered well, because they are engaged in secondary activities that do not enhance the process of conscious human and community development.

The human being is both the subject and object of life happening and each person must get to know themselves in this manner. Man as subject and object, must have the ability to completely act with enough verbs and adverbs to describe the action and enough adjectives to use as tools in times of trouble.

The acquisition of language skills is thus primary to the process of human development and health. Language is mathematical in that it is logical when spoken in truth with love. Native Americans had a saying about the melanin deficient race, “they speak with forky tongue, and have a hard heart.” The “forky tongue "signifies a person who says one thing and does another or a liar, and the “hard heart "means one who is incapable of feeling, that is one who is out of touch with their inner being and their own creative powers. A person in such a condition is driven to survive at the expense of others. As a result these people tell and live lies. They seek to subdue creative, free flowing people who are capable of creating things which have allow them to live happy, fruitful, abundant, harmonious lives. The “forky tongued-hard hearted "person in their inability to create, must thus steal, murder, pillage, rape and destroy, for they are incapable of creating that with brings peace and the fulfillment of real needs.

The ability to speak a language (create sounds) is dependent upon a person’s ability to tune into self and speak from the heart, and not from memorizing words and their meanings. The word language comes from “land—gauge "which is the ability to accurately ascertain what one needs in terms of that which is provided by our land (food, clothing, shelter, transportation, energy, communication and tools), in order to carry on a work process. Language is thus logical, reasonable, truthful and loving and without a language, it is impossible to review and discuss the past, plan for the future, or discuss the present in a meaningful way except in very toxic emotional terms.

Music another sound produced by man has the quality of rhythm, which is also a quality inherent in nature. The body harmonizes with music through dance or motion. Those people who are incapable of maintaining harmony and rhythm with music are usually the same people who are incapable of speaking a truthful language. They are also incapable of harmonizing with the rhythm of nature. Thus they create pollution of the air and water, soil erosion, ozone layer depletion, endangered species, destruction of the rain forest and diseases and epidemics of various proportions. The present society has been incapable of harmonizing with nature or people of other cultures. As a result the plans, actions and outcomes of this society lead to the social problems plaguing the world.

Violence is the result of not having the ability to translate feelings into thoughts, thus secondary thoughts are created that are ill-motivated, the emotions are toxic, the language is distorted, the plans are incomplete, and then schemes are developed that violate the health, interest, rights and needs of self, others and the environment.

We conclude that the social behavioral disorders in us and in our environment are the result of not having the necessary emotional healing techniques, conflict resolution skills and the self and community development skills that are needed to create meaningful work processes. We, therefore discover ourselves living in a reality with beliefs and desires but without the insight and ability to fulfill basic and real needs without being violated but only reacting to violation and in turn

—*Reverend James L Bevel and Helen Bevel*

THEOLOGICAL PRESUPPOSITION

The earth is the Lord's and the fullness thereof, and the world and those who dwell therein. And God created man in the same image and likeness of itself to have dominion over the earth; male and female they (Man) were created, and God blessed them and said to them, "be fruitful and multiply and fill the earth and assume stewardship responsibility over the whole earth.

—*Reverend James L. Bevel*

THE DEFINITION AND PURPOSE OF MAN

Man (male/female) is a living soul, created by the Creator to reflect the image and likeness of the Creator, which is love, truth, righteousness and justice. Man is thus that which is created by the Creator to manifest love (being committed to the freedom and growth of self and others), truth (honoring the right knowledge of reality), righteousness (doing the right thing, the right way, for the right reason and getting the right result) and justice (giving what is needed and receiving what is needed). These are “Divine Attributes,” which are reflected through human character when the person maintains the four definitions and purposes upon which the character of man rests. Those definitions are; the definition of man; the definition and purpose of sex; the definition and purpose of correct diet and the definition and purpose of work.

The purpose of man's existence is to exercise stewardship responsibility over the earth which is naturally done when man simultaneously works for his/her health, interest, rights and needs and that of others.

—*Reverend James L. Bevel*

THE FACT OF MAN

Those who experience themselves as man know that they have a personal and historical origin, and that their existence has a physical and spiritual source. Man's personal origin is his/her parents, and the physical source of existence is air, water, and food. The historical origin and spiritual source is God or the Creator. This is why it is said, "Love the lord our God with all your heart." This means to be one with your historical origin and spiritual existence. "And seek ye first the Kingdom of God and its righteousness and all else will be added.

Man exists and man has a definite purpose and these two truths are non-debatable. Confusion about these matters comes from those who attempt to justify their disrespect for their own and others definition and purpose.

In that man is a true reality within a true reality (the world); man cannot comprehend the self if there is dishonesty about self. Dishonesty about the self keeps man from comprehending the law system that governs and operates within the world.

There are four definitions and purposes upon which the character of man exists. Those definitions are; the definition of man; the definition and purpose of sex; the definition and purpose of correct diet and the definition and purpose of work. If any one of these definitions and purposes are ignored, or not enforced, then man not having a personal character foundation cannot correctly or judiciously enforce self-government that is congruent with his/her own health, interest, rights and needs and that of others.

In that definition and purpose is an intrinsic principle in all men, all men can govern themselves and all men can cooperate in a collective governmental system that governs the collective affairs of all men. While slaves can be trained, man in order to study, learn and apply the law of self government must be educated.

To the degree that people have not studied and mastered self government, they are derelict and criminal. That is to say, they do not completely care for their own health, interest, rights and needs and they in some way or the other violate the health, interest, rights and needs of others. This reality causes self doubt, a feeling of inadequacy and a lack of confidence in the self with its resultant fear and distrust of others. All tyrannical relationships are characterized by self doubt, a feeling of inadequacy, a lack of confidence, fear and distrust.

—*Reverend James L. Bevel*

MAN AS GOVERNMENT

In order to intelligently participate in your ward, city, county, state, nation or United Nations, you must responsibly participate constitutionally in your precinct. Paying taxes and casting ballots are empty irresponsible acts if these are to the exclusion of precinct responsibility and accountability. The voter and tax payer cannot hold an elected official accountable if they don't have the knowledge and means to hold them accountable.

Freedom is not a gift that can be given by another, nor is it something that can be won by murder or war. Freedom is a gift to those who have the faith to accept their definition and purpose as man (male/female) and the courage to face the lies and perversities that developed in the self as a result of having denied their true definition and purpose.

The precinct council is made up of the people in the precinct who come together to take responsibility for God's definition and purpose for man, and to address the health, interest, rights and needs of themselves and each other in democratically run institutions and communities. The precinct council will have six major institutions and committees. The precinct council will have six major committees and as many subcommittees as is necessary to address all of the questions, issues, problems and needs of the people in the precinct.

The primary purpose of the precinct council is to create a sane, peaceful, and knowledgeable populace. The policy of the precinct is to be set by the general body, and policies will be experimented with, in the appropriate community institutions (Worship centers, government, business, clinic, home and school).

Because of the nature of problems in the inner cities and because of the devastating effect historical and present day tyranny has had on each of our development, it is recommended that people who vote to constitute a precinct council enroll in a "Nonviolent Clinic."

The precinct council is man's expression of love for God, self and fellow man. For when we love God, we will seek to know and do the will of God, and we will seek to carry out the purpose for which we were created. If we love our children and neighbors, then truly we must create order and contexts so that constructive work and cooperation can go on.

The tyrannical forces are always competing with each other for military dominance over each other and people, however, we are called to serve God and the health, interests, rights and needs of all, and we must not get involved in supporting tyranny in any form.

As we build our precinct councils, the clearer it will become to all tyrants of the futility of their misguided misconduct, for as it is written, "When the perfect is come, the imperfect will pass away." We need not fight the imperfect; we need to manifest the perfect.

THEOLOGY FOR PEACE, FREEDOM AND JUSTICE

Human beings are real, and all real things must have a foundation that allows for the birth, health, growth, freedom and prosperity of the particular entity. The written history of mankind is one of war, oppression and injustice. This is because no personal, family, educational, industrial, business, governmental, religious or recreational systems have been built on the true definition and purpose of man. All past and present social systems are based on the assumption that man is one physical animal amongst many other physical animals. As a result this fallacious assumption has caused all past and present social systems to be competitive, unjust, and exploitative.

While man does have a physical vehicle, man is not an animal. Man is a living soul (Genesis 2:7); created in the image and the likeness of God (Genesis 1:26); for the purpose of exercising dominion over the earth (Genesis 1:28). In order for man to be peaceful, prosperous, free and just, his/her personal life, relationships and institutions must be based on this reality.

The Bible is the history of human consciousness having become conscious of a conscious Creator, thus the Bible is the history of the birth of man. That is to say, man is consciousness that has become conscious of a conscious Creator.

Man exists because of a conscious Creator (God breath into man the breath of life, and man became a living Soul. Genesis 2:7) In this conclusion, man is therefore a living soul. It is this living soul that has the capacity to distinguish truth from falsehood; to know the difference between imagination and thought, justice and injustice and haphazardness and purposefulness.

As the Bible reveals the birth of man, it also reveals the positive and negative choices of cause and effect. "You reap what you sow. (Galatians 6:7) this is an exact science and absolute eternal law. It is this law that gives birth to science, and gives one confidence in their integrity and intelligence. It is this law that gives man the knowledge of the purpose of the Creator. Christ concluded because of this law, that it is absolutely necessary for man to always pray. The fact and act of not praying causes one to faint. This law therefore, gives man the ability to determine the quality of his/her life and the true definition and purpose of ones being. It is this law that causes the wise to understand that no external force can suppress them. This law reveals that any and all oppression is self imposed.

All nonviolent movements that are truly committed to human liberation are based on this principle and do not use lies, tricks, revenge, threats, violence or murder to achieve their objectives. For the use of any of these methods is the evidence that those who use them are not themselves liberated and therefore cannot liberate others.

One can only be liberated when their consciousness becomes conscious of the Conscious Creator. When one is thus liberated, the tools and methods that are used are of a conscious nature and can therefore be used for the liberation of others and for bringing about social liberation.

All foundations and tools of liberation must be based upon the definition and purpose of man. The driving force must be the integrity between self and the Creator or the consciousness becoming conscious of a Conscious Creator.

When one's basis for acting is the definition and purpose of man, then one does not put their own preferences, privileges, pleasures, perversity, wants and desires above the health, interest, rights and needs of those they work with and for. Nor do they contend against others. This reality is what causes one to work for justice and freedom. This is the knowledge of and commitment to the definition and purpose of man. Such a definition and purpose causes one to be spiritually alive and mentally awake and thus capable of working at all levels and in all spheres for justice.

Men have fought injustice and have become heroes by being those who opposed what was obviously incorrect. However these heroes never discovered the alternative to tyranny and in most instances they created a worst social condition than the one they opposed.

Any social revolution that succeeds must succeed from the state of being spiritually alive and mentally awake. Most so-called revolutions are only a transposition from one spiritually dead and mentally asleep person to another, and thus they can never bring about a correction to the violation of self or others. Before any problem can be uprooted, there must be a spiritually alive and mentally awake person who can ascertain the total connective operation of the particular thing or

subject that creates the problem.

One must be able to definitively discuss the specifics that lead to the problem and that are inherited in the error. That is to say, the root cause of the violations. Man through the ages has attempted to correct the social order, but without understanding how that social order, derived from man's state of spiritual death and mental slumber, thus creating a competitive, unjust, inequitable social order to emerge.

Once the spiritual death and mental slumber of man is corrected and a social order has emerged from man's spiritual life and mental awakening, then an alternative to the unjust social order can be advocated, intellectually defended and sociologically established.

The Bible reveals the genesis of spiritual death and mental sleep. It also reveals the two lies that led to murder and the socialization of murder as a universally acceptable conduct. First of all the Bible identifies the Conscious Creator, "In the beginning God, created the heavens and the earth." (Genesis 1:1) Thus a subject (God) engaged in purposeful work. Then God said, "Let us make man in our image and likeness." (Genesis 1:26) The subject god thus invoked a second to the motion. Then God breath into man the breath of life and man became a living Soul. So God created man, male and female Man was created, and God blessed them and named them man when they were created. (Genesis 1:27)

Let us now look at the perverse thoughts. "Then the man said, this is at last bone of my bones and flesh of my flesh, she shall be called woman, for she was taken out of man." (Genesis 2:23) She was not taken from the rib of a male/man. anymore than a hen was taken from the side of a rooster, or a cow from the side of a bull or a mare from the side of a stallion. She was created in the image and likeness of God, by God and named man when she was created. (Genesis 5:2)

It is a spiritual and mental perversion whenever we think of or refer to anyone as less than a living soul created in God's image and likeness for the purpose of exercising dominion over the earth. This perversity blinds man to the abstract principle and definition of church, government, business, clinic, home and school. Therefore, man does not have insight and a context to address the health, interest, rights and needs of self and others, and therefore problems, questions, issues and needs also cannot be addressed when they arise in the social condition.

Without such insight and context man becomes an animal or a predator. No predator can ever be constitutional and just. This is the meaning and the state of sin that everyone has lived in vain to overcome, however without understanding the lie and the ill effect of the lie, man has been for the last 6,000 years separated from the Conscious Creator. Man has thus not been able to attain constitutional intimacy among each other and has not been able to bring about the evolution that develops the necessary constitutional institutions for being and doing what man was created to be and do.

From this perverse thought followed another. Let us continue to examine the errors in the beginning. God said, "Behold, I have given you every plant yielding seed and every plant with seeds in its fruit, you shall have this for food." (Genesis 1:29) Then out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden and the tree of the knowledge of good and evil. (Genesis 2:9) Three trees, living plants, living thoughts and living flesh grew in the garden. God told man to eat plants and thoughts, but not flesh. Then the Lord God commanded the man saying, "You

may freely eat of every tree in the garden, but of the tree of the knowledge of good and evil, you may not eat, for the day you eat of it, you shall surely die.” (Genesis 2:16-17)

Man was commanded not to eat meat; monkey, mice and mules. The serpent asked the female/man, “Did God say you shall not eat from any of the trees?” She said, “God said we can eat of the trees of the garden, but of the tree that is in the midst of the Garden (thought) God said not to eat of it, neither touch it lest we die.” (Genesis 3:2-4) This is not what God said. God said, “Don't eat of the tree of the knowledge of good and evil (flesh).” (Genesis 2:17)

This is the second lie that was told. A lying tongue destroys the soul.

The male lied about the identity of the female/man and the female/man lied about the diet. The result was over stimulation from eating meat and fornication with the inability to attain constitutional intimacy and to reconcile and cooperate, thus creating competitive negative sons. One son was hostile and aggressive and the other was a coward and passive, and neither was capable of comprehending the principle of equity, thus fulfilling God's prophecies, “The day you eat of it (flesh) you shall surely die.” (Genesis 2:17)

Those who plan to be less than man (a living soul created in the image and likeness of God, exercising dominion over the earth are eating flesh, fantasizing, fornicating, fighting and going to heaven after they die. What you eat does matter if you plan to join God in defining man as that being created in the image and likeness of God.

In order to be a living soul who exercises dominion over the earth, one must obey God, “Behold, I have given you every plant yielding seed which is upon the face of the earth. To you it shall be for food.” (Genesis 1:29) If you plan to be a living soul, then you must obey God and not eat monkeys, mice and mules. For the day you do, you shall die.

Male man lied about the identity of the female man. Why? The female man lied about the diet. Why? We do not know why, but we do know that lying is the result of fear. We do know that without the acknowledgement of God in all of our ways, we cannot stay on the word, in the will and in the way that leads to life.

Initially, man received the breath of life and became a living soul created in the image and likeness of God, and was designed to exercise dominion over the earth, however this state no longer exists. Man has lost consciousness and is no longer conscious of a Conscious Creator. Man can only remember the physical self as surviving, and that which aided in survival as being what constitutes right, thus man's reason for living is no longer of value. Thought and thinking left the human estate and was only re-enacted in isolated situations.

When relationships and institutions did not exist to support and execute the reason for man's existence, man would get together not to do the will of the Father, and use the resources of the Mother Earth correctly, but to engage in this or that survival scheme.

So Cain said to his brother, let us go out into the field, and when they were in the field, Cain rose up and killed his brother Able. (Genesis 4:8) Cain did not repent, and his perversities, hate and meanness was institutionalized into the social structure. For when a brother kills his brother, a sister ends up without a husband and children without a father. Prostitution and slavery is thus a direct consequence.

In that Adam did not correct his lie, and Eve did not correct her lie, and Cain and his sons did not correct his lie and misconduct, then their grandsons simply socialized and escalated lying and misconduct. This consummated the spiritual death and mental slumber of mankind and mankind has been spiritually dead and mentally asleep ever since. Mankind has thus been incapable of comprehending, defining, developing, maintaining and administering a social order that brings the spiritually dead to life and the mentally asleep to conscious awareness of self, others and the environment.

—Reverend James L. Bevel

FREEDOM & RESPONSIBILITY

The fight for freedom is the story of all civilizations and people. Other than the histories of sciences, industries and business development, the primary history of mankind revolves around the fight for freedom.

In most cases, those who fought for freedom instituted exactly what they were fighting against, a political, educational, economic, military system that violates the ecology, the people, and compromise the integrity of those who are authorities of the new system. Apparently, those who fight for freedom never quite understand exactly what freedom is, or they never really study to know the source of tyranny and oppression.

Freedom is lost by an individual to the exact degree to which the person compromises or contradicts the definition and purpose of their being. Tyranny and oppression emerge to the degree to which two or more compromised and contradictory people attempt to relate.

When any individual refuses to honor their definition and purpose and refuse to honor the definition and purpose of another person, instantaneously, that person becomes a liar, and no liar can comprehend “constitutionality.”

Constitutionality is the sum total of all law that sustains man in a state of integrity, and allows man (individually and collectively) to attain to definition and purpose. With the loss of constitutionality, an individual becomes an animated personality without the ability to comprehend their own or anyone else’s health, interest, right and needs. The lying individual (void of definition and purpose) is thus the source of tyranny and oppression.

In a tyrannical relationship, the person with superior physical and material strength is perceived by most to be the source of the tyranny. This however is not necessarily true, because tyranny is only possible when two or more people who disrespect their own definition and purpose and the definition and purpose of each other and/or others consummate a relationship. Given this reality, no person can be oppressed by another, because no one can force another to enter a dishonest relationship. Entering into a dishonest relationship is a voluntary act that stems from a lack of self-respect. We oftentimes offer compassion to people who are victims of their own tyranny and should help them overcome the tragic circumstances in which they find themselves, however we should never become sympathetic towards one person in a tyrannical relationship and angry towards the other just because one is male or female, rich or poor, old or young, black or white. We must be conscious of the fact that both are void of constitutionality, and both need help in overcoming the lie which comes about when they refuse to honor their own definition and purpose and that of others.

When you become responsible enough to help people who are bound by tyrannical relationships to dissolve them, and then help them to develop constitutional relationships, you will indeed be a “freedom fighter.”

In the world of man, that which is not science is of no value. What is often referred to as science is really mechanical magic. Mechanical magic is a concept used by tyrants to manipulate matter and weak people into tyrannical relationships. If any person is to be free, that freedom must be the result of the knowledge and application of the science of nonviolence.

Very little is done for freedom, for freedom must always begin with a person getting rid of the lie that fosters their personality. Once the lies that foster personality are resolved, the individual can then understand their own health, interest, rights and needs and that of others. The person can then see how to fulfill their and others health, interest, right and needs, individually and collectively, without compromising their integrity or violating others

—*Reverend James L. Bevel*

THE LAWS GOVERNING A NONVIOLENT MEETING

1. At the meeting, anyone is allowed to speak. They can only discuss what they and their Creator intend to do. They cannot discuss the misconduct and misfortune of other people, unless they show how that misfortune and/or misconduct creates separation, and unless they explain what they did or are doing to cause reconciliation in the situation, i.e., discuss a healing method for every disorder and misconduct. Otherwise it will be classified as gossip. All flattery is pseudo gossip, an attempt to sophisticate gossip.
2. All references to history should be to prove that there is an intelligent life force that has created all things to live in harmony with each other on earth. (If historical references don't prove the above then the person has a false sense of history which should not be allowed).
3. Each person must willing to honestly discuss their position, disposition and proposition.
4. The person speaking must be willing and open to let anyone at anytime question their motives and intentions.
5. If one is not prepared to speak under these terms, they must listen, and be contemplative, for they are not yet ready to speak.
6. The songs and music must be the same as the speech.
7. Prayers must be within the framework of the Lord's Prayer and David's 23rd Psalm. The Lord's Prayer is a private request and the 23rd Psalm is the public expression of it. Any prayer vibrations less than this is an outside show to an unfriendly world.

—*Reverend James L. Bevel*

NONVIOLENT PRECINCT COUNCILS

The United States of America is characterized by self-government. That self-governing process was primarily born out of strong religious convictions that manifested in voluntary social responsibility through the early town meetings. The actions taken at these town meetings clearly demonstrated that the people involved were indeed self-governing in their communities.

Much that is good in America's heritage and traditions stems from this form of grass-roots government which has served to benefit both the welfare of the local community and the rights of individuals in the community. It is this concept of responsible self-government that has helped America to become a powerful nation and a world leader.

There is however a darker aspect to our nation. These include all inequalities and schisms caused by sex, class and race. It is these inequalities and schisms that have manifested themselves in non-constitutional relationships, economic exploitation and militarism. Moreover, the principle of self-government has not been scientifically taught in our primary and secondary schools, causing young to people grow up without any real knowledge of the governing process at this most critical and basic level.

In addition, self-government has not been constitutionally instituted in our precincts; the primary political unites in our society. Thus it is no surprise that without the essential knowledge of self-government and the mechanism for participation in it being an operational reality, that the community can neither exercise its responsibility effectively nor hold its elected officials accountable.

The goal of a Nonviolent Precinct Council is to develop indigenous self-governing leadership at the precinct level as a form of empowerment of the people in order to heal the schism and inequalities.

The initiating of the Nonviolent Precinct Council is a further expansion of the noble view of the rights of man to all people. For inherent in the gift of rights is the duty of responsibility.

The Nonviolent Precinct Council is the means by which people can be institutionally responsible for their rights and needs as they become a legitimate, legally sanctioned constitutional democratic organization in the precinct through which citizens can address every social problem and fulfill every social need.

Precincts are the smallest political unit in our constitutional democratic republic. They serve primarily as units through which we organize political parties and cast ballots for political candidates and issues, however, based on our present crisis, the precinct must become a place where the citizens volunteer their gifts, skills, talents, intelligence, goodwill and time to address their immediate and broader community needs and problems within a governmental structure.

Nonviolent Precinct Councils cannot be established by public relations schemes. They must be established by education and community organization. This reality necessitates a character and community development institute, because people must become principled and apply principals to achieve desired results.

As the noble view of the rights of man was expanded in this country in the Nonviolent Right-To-Vote Movement, new knowledge was generated and the participants maintained obedience to the law of love (principle). This adherence brought new truth, or rather old truth that could not and cannot be comprehended by those who compromise the definition of man and contradict the purpose of man on earth. It is this non-comprehension and contradiction of the definition and purpose of man that has historically kept democracy from working and manifesting justice for all.

The Nonviolent Precinct Council is based on the social need of man and is driven by the integrity of those involved in honestly serving and addressing the needs and problems in the precinct for the right reason. The precinct council cannot run or operate on sectarian belief. It can only run by the application of principles.

One must ask the question: If truth indeed frees man, why am I and others not free? The next question is: Can an untruthful person know truth? When a person is the subject of life happening (conscious) then the subject has to be truthful unto the self and in relationship to all other selves and things in order to really know truth. Another question is: What has kept mankind generally and me specifically from knowing and exercising truth?

The founding fathers came to the conclusion, as did Yeshua ben Joseph (Jesus), that life was a right given by God. The founding fathers however felt, as did Cain, that they had the right to take life under certain circumstances. Those people who fought for freedom and rights in the movement of the 60's and who did not assume that taking another life was their right, gave to the world new options, opportunities and alternatives that those who assume it is right to take a life cannot comprehend. Yet, as a result of their dedication, commitment and work, the world changed and there is a great need to gain this comprehension.

The Nonviolent Precinct Council derives from that discipline and knowledge that comes as a result of fighting but not taking life. "Not by might, but by my spirit says the Lord." The Nonviolent Precinct Council as a constitutional, democratic, cooperative republic is the hall mark of a free, healthy, intelligent, prosperous and peaceful people.

There are two things that man must have in order to be confident, courageous and fruitful: 1) a right relationship with God, and 2) a right relationship with community. Without these two, a home is not possible. The relationship with God is the foundation of faith. The relationship with nonviolent institutions of church (temple, mosque, etc.), government, business/industry, clinic, home and school is the foundation and substance upon which we are able to build.

The doors of opportunity were swung open by using nonviolence. In order to maintain the gains of the Nonviolent Civil Rights Movement, nonviolence must be comprehended and utilized in the development of institutions and the Nonviolent Precinct Council provides us with the means and method for ending all violations and contradictions at every level of society and human endeavor, and thus its time has come.

—*Reverend James L. Bevel*

SELF-KNOWLEDGE VS. SELF-CONCEPT

Constantly, we are challenged by men of wisdom to know ourselves. For without self-knowledge nothing else can be known. For all knowledge must be the extension of self-knowledge.

We do not exist in history, we exist in our biology, and from the biology comes the psychology, and from the psychology comes the ecology, and from the ecology comes the sociology, and from the sociology comes the anthropology, and from the anthropology comes the theology. So to the degree that we are ignorant about our biology, to that same degree we are ignorant about the remaining ologies. When we do not have self-knowledge, we cannot express knowledge about the other ologies; we can only express opinions or beliefs.

The expressions of opinions and belief come from our self concept. Self-knowledge is the knowledge of what Man, He and She is in space, energy, motion and elements as they live in obedience to God. Our self concept is our image of ourselves as we perceive ourselves in society.

Self-concepts make us compete with others. It makes us defensive, arrogant and resentful. It makes us brag and show-off. It keeps us trying to prove that we are worthy to others. It keeps us constantly fearful of failure. When we become slaves to our self-concepts, we fall prey to every advertiser and salesman who can detect an aspect of our insecurity.

Self-knowledge gives us knowledge of our Source (God). It gives us knowledge of our purpose and the knowledge to carry out our purpose. Self-knowledge gives us real confidence for the confidence is anchored in self-knowledge and reality. Self-knowledge causes us to know our needs and the needs of our family, race, community and world. Self-knowledge causes us to educate ourselves to initiate, develop, maintain and administrate our six human and community institutions. Self-knowledge gives us the knowledge of others, thus we have the insight to cooperate and share, for the good of our and others health, interest, rights and needs.

The struggle to know the self, our Source, our purpose and the means for carrying out our purpose is what gives us our authenticity. It affirms our commitment to truth.

—Doctor James Luther Bevel

NONVIOLENCE: THE TIME HAS COME

In a world overrun with violence at every level, it is the science of nonviolence that offers the most promise for solving problems, and yet many say even after the evidence that nonviolence does not work. Who are these naysayers? They are those enmeshed in ignorance, fear and hatred for self and others. For in truth you cannot hate another unless you first hate yourself, thus providing a place to give birth to hatred. They are those whose perception has been clouded by violence from within and without. They are the victims of slavery who have not done as the master taught, "Physician heal thyself, "thus they bear the offspring of slavery time and again.

In recent years people of African descent here in America had the opportunity to learn the science of nonviolence after it was successfully used to gain for them civil rights and the right to vote. Given the power and precedence that this science produced, these people choose to turn their backs on nonviolence and began to worship a personality (Dr. King) who advocated the tenets they rejected. They declared themselves violent and choose to promote and practice black power as a reaction to white power and preceded to utilize and deface the opportunities afforded them as a result of the application of nonviolence. It stands to reason that if nonviolence is the method used to open the door of opportunity, that it would take nonviolence to keep the door open. As a result of the wholesale denial of the truth about nonviolence, we find that within a twenty year span of time, that many of the gains that were a direct result of the application of nonviolence have been lost, simply because people refused to take serious the science of nonviolence and learn it and use it to maintain and administrate those gains.

Today people of African descent and women are immersed in violence that permeates every area of their lives. They do not know how to interact with each other on a personal level save for violent means. Practically every institution today is imbued with some form of violence. This is because people have held a belief in an external enemy whom they believe they have to be violent with, and so when they had an opportunity to learn nonviolence they projected that Dr. M.L. King, Jr. was a fool for advocating that they be nonviolent. Dr. Martin Luther King, Jr. was not a fool; he was a scientist who realized that "injustice anywhere is a threat to justice everywhere." He realized that people had to remove fear, hatred, revenge, and angry feelings before they could rebuild their lives, otherwise they would reduplicate the past. They didn't realize that they had no way of relating to family, associates and neighbors void of violence. They inherited violence from slavery, and they maintained their inheritance.

Nonviolence as a science is still available as a means for the obtaining of peace of mind and peace on earth. Its tenets are simple, its application effective and its legacy is rich with achievement.

Yes European slavers did hold African descendants down, but what we fail to realize is that in order to hold someone down, you lose your free mobility and creative goodwill and inspiration are numbed. The European slavers were not free as long as they engaged in slavery for in truth no free person would ever want to own a slave. Those who enslaved and denied people their basic human rights are just as much enslaved as the oppressed. So both are ill and both must heal. Neither is a role model for the other in spite of appearances. European people cannot be free as long as they engage in slavery, whether it is chattel slavery, wage slavery or prison slavery. Those who enslave and deny people their basic human rights are just as enslaved as those they oppress thus both are ill and ignorant.

Instead of seeking healing solutions and advancing lifestyle alternatives to violence, people of African descent and women decided to emulate and reduplicate the status of the European male who appeared to have been a great achiever and possessor of what they wanted for themselves. Thus he became their role model. It is a simple truth that your ends and your means must be congruent. This simple truth however eludes most people who are illogical and unreasonable. From their state of illogic and unreasonableness, it appears that a person can obtain success and peace through violent means. This is not possible, for as it states, "If you live by the sword, you shall die by the sword, and an eye for an eye and a tooth for a tooth leaves every one blind and toothless."

The violent person is ineffective in solving problems, but effective in creating them. Violent people perpetuate problems. All violent revolutions have led to the development of new violent regimes, because violence begets violence.

The reality is that nonviolence is the only method available to mankind for the solving of personal and social

problems that will lead to a peaceful resolution. Why is this so? In order to understand the why of this statement, one must first understand what nonviolence is and isn't. Nonviolence has for the most part been interpreted by violent people, however a violent person can only seek an understanding of nonviolence from a nonviolent person, which few are willing to do. Nonviolence for the most part has been interpreted by violent, cowardly people.

What is violence? Violence is the application of fear based emotion, and negative attitudes and dispositions to the solving of personal, social and ecological problems. Violence is thus the domain of the reactionary and destroyer.

What is nonviolence? Nonviolence is the application of love-truth-thought to the solving of personal, social and ecological problems. Nonviolence is thus the domain of the thinker and creator. Nonviolence in application causes a person to think through all of the options that are available for the solving of particular problem. Whereas violence in application causes a person to reduplicate a behavior that has previously been acted out and thus creates a greater problem.

Nonviolence demands that the practitioner step outside of the problem in order to see it from all perspectives, even the perspective of the perpetrator, in order to understand the root cause. By seeing a problem from 360°, a workable solution can be developed and implemented that can eradicate the problem. Thus the practitioner of nonviolence is free to move on to the next problem. It is said that "Mathematicians love problems, "and so it is with nonviolent practitioners, for they never run from problems or attempt to deny that they exist, but rather acknowledge, define and work to find solutions that work. This does not mean that the solutions are readily available, however there is always a solution to any problem and one must be diligent in discovering it.

America the home of the brave and the land of the free, is a nation that was built on violence. The Native and Black American Maafa and slave trade was the most violent epic in the history of mankind, and the violence perpetrated has not been corrected. The sons and daughters of former slave owners and the sons and daughters of former slave, have yet to create a new contract based on reconciliation, forgiveness, healing and an agreement to create a future void of violence. This is the only way that Americans can live out her great creed that "All homo sapien babies are created equal and are endowed by their Creator with certain inalienable rights of life, liberty, health, and the pursuit of happiness. "Happy is the person who has wisdom and understanding (education)." (Book of Wisdom)

The study of nonviolence is an absorbing and fascinating trek into the world of possibility thinking. It affords its students and practitioners the luxury of creating a world where they can live in peace and harmony with their fellow Earthians. The violent left to themselves will destroy themselves, for the law is you reap what you sow, therefore if we sow the seeds of nonviolence, we can only reap a harvest of peace.

For the nonviolent student and practitioner there are only two enemies and they are ignorance and the illness it creates and to that end we create clinics and schools to heal and educate. People are never enemies for they are reflections of the self projected externally to teach a lesson. Let us be diligent in picking up the tool of nonviolence and usher in a world of Peace On Earth Goodwill Toward All Life Forms.

"It's either nonviolence or nonexistence."

—Dr. Martin Luther King, Jr.

FREEDOM IN NONVIOLENCE

It is understandable that an oppressed people or person when newly freed by law would desire to have what the former oppressor gained as a result of their oppression. In fact the hallmark of achievement that the oppressor displays is the highest aspect of the oppressed person's reality. Not knowing freedom the oppressed person naturally volunteers himself to the oppressor by seeking to participate in the institutions built during the oppressive years.

The oppressed has a built in desire to be accepted and approved by the oppressor. This is what equality is equated as for the oppressed, which still carry the emotional scars of slavery and the mental shackles. The oppressor became a sort of godlike figure for the oppressed in that they had and have the freedom of mobility denied the oppressed and most of all the ability to interact with nature to secure their basic life needs. From the perspective of the oppressed, the oppressor has great powers of creation which have been denied them. The oppressed when no longer under the oppressor seeks to have the things that the oppressor creates from nature rather than a direct relationship with nature, especially if the formerly oppressed person was forced to interact with nature like in plantation work for the benefit of the oppressor.

The newly freed person in seeking approval and acceptance from the former oppressor and is incapable of realizing that true freedom is an inward state and seeks no approval or acceptance from any other free agent. Free agents are self-regulating, self-defined and self-accepted and engage with nature in a way that they can secure the basics of life food, clothing, shelter, transportation, communication, tools and energy from nature, needing no handouts or giveaways from the former oppressor.

When the newly freed accepts the tenets of nonviolence, he/she will realize that the institutions of the former oppressor do not serve their health, interest, rights and needs in that they were setup to initiate, develop and maintain their oppression. Thus the nonviolent student and practitioner seek to create new institutions that fulfill their needs, protect their rights, secure their interest and attain and maintain their health.

The oppressor was incapable of creating institutions that advanced freedom, justice and equality for all in that he violated the definition and purpose of man by engaging in the enslavement of another for the purpose of satiating greed. The definition and purpose of man thus violated handicapped him and left him in a state of physical animation, incapable of principled thought and just conclusions and he is thus beset with problems and his institutions are of no benefit to the newly freed person.

The newly freed must on their own initiate, develop, maintain and administrate institutions that protect and foster their definition and purpose as individuals and a collective. Whereas the oppressor only related to the newly freed as a body that they could use for labor, sex and sport, they must of necessity activate the other components of their Being in order to experience true freedom. Man (male/female) is spirit, mind, emotion and body which activates within space, energy, elements and motion. The consideration of and the act of activating the other three aspects of personhood may initially cause fear and trepidation for the newly freed in that he/she is so use to and habitually conditioned to seek direction and permission from the former oppressor, and experiences fear of repudiation and punishment for thinking a thought outside of the confines of the former oppressor.

When America disposed of British rule, it no longer sought to impose the institutions of Britain on itself. Americans had to create a government for themselves and all the other institutions needed to sustain life in a meaningful manner. They no longer sought the approval of the British and began making decisions for themselves. There were two main carry overferences that Americans took from their British inheritance and that was slavery and the English language. By not disinheriting slavery, Americans lost the ability to create a true democratic/republic. They instead created a slave state, because that is all they knew as British citizens. Today the consequences of this action is that millions of descendants of slaves and the cohabitation between the master and slaves remain in a state of mental, emotional and spiritual slavery, incapable of advancing beyond the state of being a physical body only seeking pleasure and comfort, and having no sense of

responsibility for advancing the creative goodwill and thoughts of a free person. As a result a slavery recidivism has set in, whereby descendants of slaves unconsciously seek to be enslaved as in prisons and personal and social relationships.

Unlike the first Americans, the descendants of slavery never sought to establish their own institutions. Instead we sought to assimilate into what the slave masters had set-up which could only reinforce our enslavement. We made the European our role model and sought and seek to emulate him and his way of life, the very way of life that led to our enslavement in the first place. As a result the prison industrial complex is no more than a form of recycled slavery.

Slavery has crippled America. It has stunted the growth of its people for in truth no one is free until everyone is free. American's didn't care about others freedom, they just wanted to proclaim their own and trample on the freedom of others who are unable to defend themselves.

Slavery was more than an economic scheme to deprive people of free agency, and use their physical labor to amass economic advantage. Slavery was also a debauchery and denied free agents the right to live principled lives thus they became enmeshed in lying, stealing, raping, trickery, manipulation, superstition, and imitation. These states are what appear when free agents are denied their free agency by another free agent. Free agents have needs that have to be fulfilled and when these needs cannot be fulfilled in an honorable and just manner then the above mannerisms rise to the top and become the means to an end. These unprincipled ways of gaining ones needs are still operating in the majority of the descendants of enslaved people. In addition these actions are fueled by shame and anger.

The descendants of slave owners still operate from arrogance, a sense of self importance and a "know it all ism" and are themselves trapped in the physical realm, as there only reality. This has become there comfort zone. They are fueled by guilt. Both are frozen in fear and the game continues. In the meantime America decays from within, leaving her vulnerable to attack from external forces.

Why is this scenario as it is? It must be understood that mothers are the purveyors of culture or enslavement. The mother transmits to her unborn fetus her fears, her shame, her lust, her lies and her enslavement or freedom. our role model and sought and seek to emulate him and his way of life, the very way of life that led to our enslavement in the first place. As a result the prison industrial complex is no more than a form of recycled slavery.

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YESHUA THE CHRIST

The Sermon on the Mount, by Yeshua the Christ (generally referred to by his Greek name of Jesus), can be found in what is now called the book of Matthew in the Bible. It covers chapter five through seven in the book. Matthew was a Jew who collected taxes for the Roman occupiers and most Jews hated the type of person Yeshua represented.

Yeshua (who was also a Jew) went one day and told Matthew, “Well they can get someone else to do the tax collecting. There will always be someone to do that. You come and go with me for a few years, and I’ll wake you up.” So Matthew went and got spiritually cleaned up.

When he wrote his book about his experience with Yeshua, he gave account of a long speech that he gave to a lot of people on a hill, because in those days they didn’t have microphones to amplify his voice, so a speech to a large audience had to be done either indoors or in a quiet location away from the city and village noises.

People generally call this speech the Sermon on the Mount. It is however much more than a sermon, it is a scientific lecture. Every item in it can be worked out scientifically, and is usable in life for solving seemingly unsolvable problems. We used it in the movement as our main teaching, our textbook and our guidebook. We used it like a chemist would use his chemical formulas.

Reverend James Lawson introduced me to the real meanings of this lecture. During the Nashville Movements, we studied it daily. We began to dig deep into the Sermon on the Mount, not to memorize it, but to study the points and be in compliance with it, and then we adjusted our lives so that we followed it as closely as possible. Remember, we were students experimenting with nonviolence, to see if it worked. We were both explorers and scientist in a science which had very little field study done. We had to do most of the basic field work, just to see if it actually worked.

For instance, Yeshua uses the phrase, “Blessed are the pure in heart, for they shall see God.” We had to acknowledge that we weren’t pure hearted enough, because none of us had seen God.

“Well, I haven’t seen God, so God cannot be seen,” the issue arose. “Yeah, well we don’t know, because we have not met the requirements of being pure in heart. We have ill motives. We have motives to cheat, to get even with people and to engage in physical injury. We have all kinds of motives. We even have motives to be successful in a system of segregation, which we all recognize to be unjust.” So we started working on the areas of fear in ourselves and on the areas of hate, of emotional attachment to things and to concepts. We addressed the whole problem of embarrassment, shame, guilt, blame, jealousy and regrets. We began to challenge ourselves on these negative emotions using the “Sermon on the Mount.”

Historically, men have said that if somebody violates you, as the nation was doing to us with segregation, you should violate them. Nonviolence said, “Not so.” It wouldn’t work for everybody’s health, interest, rights and needs. This means that when others are being irresponsible, you must assume the responsibility to be responsible.

The theology of old would say that if somebody curses you, you curse them. Nonviolence says no. The person that curses you is having a problem. So why should you take on their problem? Why don’t you continue to do what you’re doing? Keep on respecting them and thus you teach them to respect people from the way you respect them.

When somebody hits you, turn the other cheek. In the movement, a good example of this is, if in a demonstration somebody throws a brick and hits a little girl in the head. Instead of acting up about this, keep on demonstrating and assign someone to get an ambulance for the little girl. This way, when the little girl is taken to the emergency room of the hospital to save her life, she’ll have the ambulance and the attention of the emergency room staff all to herself. If the crowd reacts, they are likely to cause a chaotic scene and many more injuries, and the little girl could die from lack of proper medical attention.

When guys persecute you for something you are doing, be glad about this. It gives you an opportunity to serve. When somebody sues you for your coat, let them have it. Don't contend with people over things.

Don't be concerned about what you're going to eat or drink or wear in the movement. Stay concerned with the health, interest, rights and needs of the people. Don't judge other people, because if you are judging others, you certainly have not worked out the science of creating your own reality and taking responsibility. If people oppose you in a movement, don't yell and scream and sing taunting songs. Take them aside, walk that mile with them, respect their point of view and show them your point of view. These are the kind of things that we learned. The strategy was to bring ourselves into active compliance with the spirit and the attitude of the "Sermon on the Mount."

Once we did this, the Nashville Sit-in Movement became natural. We were not sitting in because we were black, we had actually gone through a process of transformation, and we were men.

For the first time, I really understood what it meant to believe in Yeshua the Christ, in the Divine. For the first time, I really understood nonviolence, the science of love. It had to do with living the gospel. The science is taught in all enlightened texts of value in every culture. Should we wait or should we live it? We were just living the gospel.

So, in the movement we learned not to believe in the historical drama that went on, and what the status quo was suppose to be. We accepted Christ's principles and applied them to our own lives. We then acted on these principles in a larger arena and called this movement. These actions brought us more knowledge and that further knowledge brought more experiences, and so on.

I began to see how our instructors at the Nashville American Baptist Theological Seminary, pretended that Yeshua's suggestions were not for this time period. They contended that it was just history. They could not imagine anybody actually doing what Yeshua said. As we began to practice it, we came out of darkness and then we began to apply natural common sense to the situations that we found ourselves in.

All throughout the 1960's movements, we'd open our SCLC meeting with reading from the "Sermon on the Mount." We taught everybody who was taking movement classes and citizenship education classes that the "Sermon on the Mount" was the centerpiece, our textbook.

The movement leaders all know that this is true, but few have used it since, or continued to ground people in it. They leave that out of their public actions. What has been missing in movements since 1968 is making sure that the "Sermon on the Mount" is instilled in people.

The religion of Christ is the religion of love. The science of Christ is the science of what love does when it is applied. This is what creates a scientific working mind. According to the science, when we negate or leave out this point of love, we then get off into our own ego, or into some kind of national or group religion. Most people play at religion. They are not practicing the religion and the science of Christ. As a result, you get all the whole disorder of man and nations.

When we don't deal with our personal, social or economic problems through institutions like government and business, we are not able to maintain a point of love. This has now been field tested. When you follow the science of love, it causes society to follow logic and love to its logical conclusion and freedom and intelligence follows.

—Reverend James L. Bevel

YESHUA BEN JOSEPH
JESUS THE CHRIST
The Sermon On the Mount
Treatise On Nonviolence

{5:1} And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: {5:2} And he opened his mouth, and taught them, saying, {5:3} Blessed [are] the poor in spirit: for theirs is the kingdom of heaven. {5:4} Blessed [are] they that mourn: for they shall be comforted. {5:5} Blessed [are] the meek: for they shall inherit the earth. {5:6} Blessed [are] they which do hunger and thirst after righteousness: for they shall be filled. {5:7} Blessed [are] the merciful: for they shall obtain mercy. {5:8} Blessed [are] the pure in heart: for they shall see God. {5:9} Blessed [are] the peacemakers: for they shall be called the children of God. {5:10} Blessed [are] they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. {5:11} Blessed are ye, when [men] shall revile you, and persecute [you,] and shall say all manner of evil against you falsely, for my sake. {5:12} Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you. {5:13} Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. {5:14} Ye are the light of the world. A city that is set on an hill cannot be hid. {5:15} Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. {5:16} Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. {5:17} Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. {5:18} For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. {5:19} Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them,] the same shall be called great in the kingdom of heaven. {5:20} For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. {5:21} Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: {5:22} But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. {5:23} Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; {5:24} Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. {5:25} Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. {5:26} Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. {5:27} Ye have heard that it was said by them of old time, Thou shalt not commit adultery: {5:28} But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. {5:29} And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. {5:30} And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell. {5:31} It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: {5:32} But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. {5:33} Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: {5:34} But I say unto you, Swear not at all; neither by heaven; for it is God's throne: {5:35} Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. {5:36}

Neither shalt thou swear by thy head, because thou canst not make one hair white or black. {5:37} But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. {5:38} Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: {5:39} But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. {5:40} And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloke also. {5:41} And whosoever shall compel thee to go a mile, go with him twain. {5:42} Give to him that asketh thee, and from him that would borrow of thee turn not thou away. {5:43} Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. {5:44} But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; {5:45} That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. {5:46} For if ye love them which love you, what reward have ye? do not even the publicans the same? {5:47} And if ye salute your brethren only, what do ye more [than others?] do not even the publicans so? {5:48} Be ye therefore perfect, even as your Father which is in heaven is perfect. {6:1} Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. {6:2} Therefore when thou doest [thine] alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. {6:3} But when thou doest alms, let not thy left hand know what thy right hand doeth: {6:4} That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. {6:5} And when thou prayest, thou shalt not be as the hypocrites [are:] for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. {6:6} But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. {6:7} But when ye pray, use not vain repetitions, as the heathen [do:] for they think that they shall be heard for their much speaking. {6:8} Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. {6:9} After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. {6:10} Thy kingdom come. Thy will be done in earth, as [it is] in heaven. {6:11} Give us this day our daily bread. {6:12} And forgive us our debts, as we forgive our debtors. {6:13} And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. {6:14} For if ye forgive men their trespasses, your heavenly Father will also forgive you: {6:15} But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. {6:16} Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. {6:17} But thou, when thou fastest, anoint thine head, and wash thy face; {6:18} That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. {6:19} Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: {6:20} But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: {6:21} For where your treasure is, there will your heart be also. {6:22} The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. {6:23} But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great [is] that darkness! {6:24} No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. {6:25} Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? {6:26} Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? {6:27} Which of you by taking thought can add one cubit unto his stature? {6:28} And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: {6:29} And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. {6:30} Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven,

[shall he] not much more [clothe] you, O ye of little faith? {6:31} Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? {6:32} (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. {6:33} But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. {6:34} Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof. {7:1} Judge not, that ye be not judged. {7:2} For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. {7:3} And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? {7:4} Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam [is] in thine own eye? {7:5} Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. {7:6} Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. {7:7} Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: {7:8} For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. {7:9} Or what man is there of you, whom if his son ask bread, will he give him a stone? {7:10} Or if he ask a fish, will he give him a serpent? {7:11} If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? {7:12} Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. {7:13} Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: {7:14} Because strait [is] the gate, and narrow [is] the way, which leadeth unto life, and few there be that find it. {7:15} Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. {7:16} Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? {7:17} Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. {7:18} A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit. {7:19} Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. {7:20} Wherefore by their fruits ye shall know them. {7:21} Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. {7:22} Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? {7:23} And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. {7:24} Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: {7:25} And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. {7:26} And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: {7:27} And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. {7:28} And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: {7:29} For he taught them as [one] having authority, and not as the scribes.

NONVIOLENCE

**Nonviolence is a way of life
for courageous people.**

**Nonviolence seeks to win
friendship and understanding.**

Nonviolence seeks to defeat injustice, not people.

**Nonviolence holds that suffering
can educate and transform.**

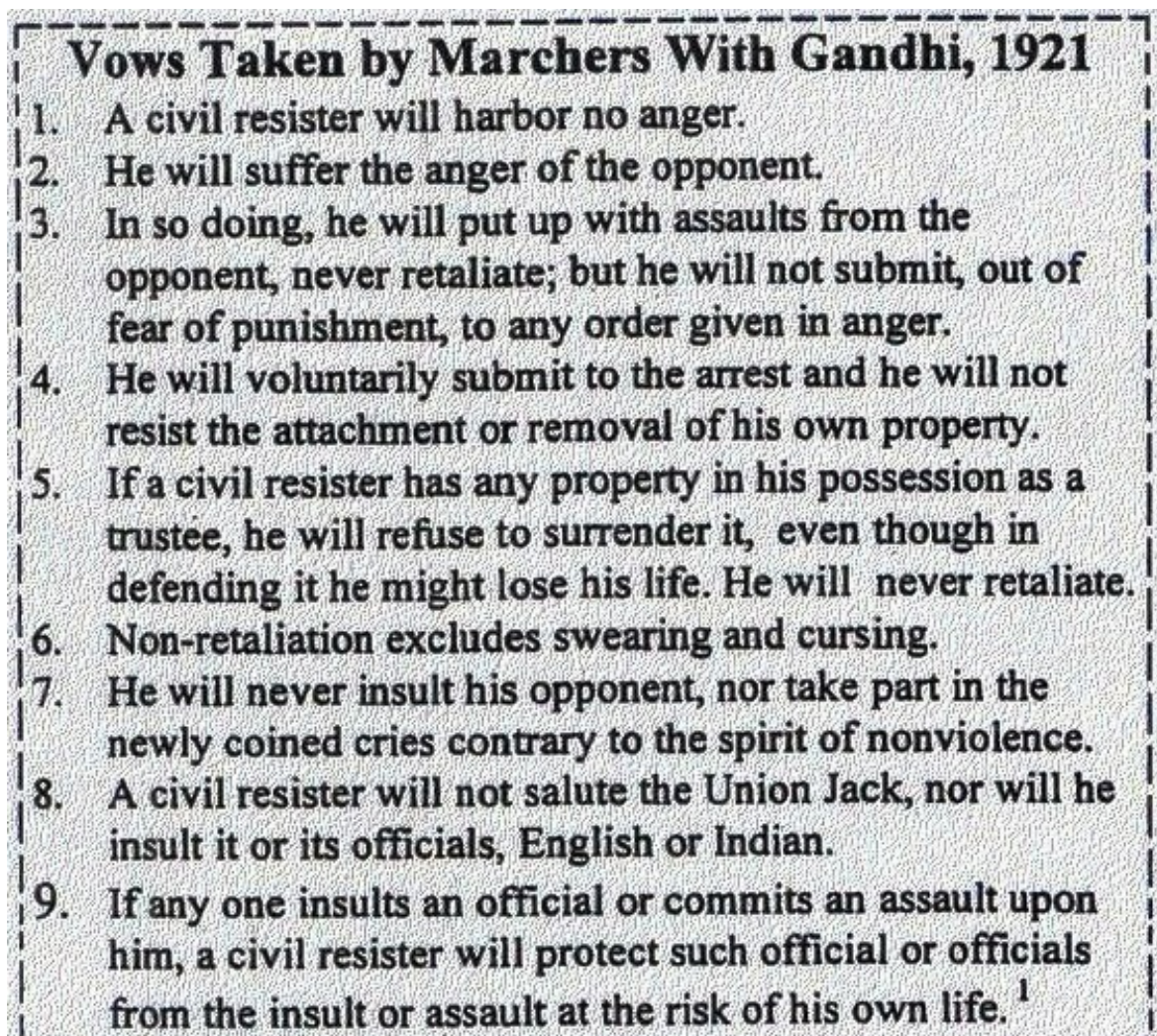
Nonviolence chooses Love instead of hate.

**Nonviolence believes that the
universe is on the side of justice.**

GANDHI'S CONTRIBUTION

The career of Mohandas Gandhi (1869-1948) marked a watershed in the development of the nonviolent struggle. In leading the struggle for India's independence, Gandhi was the first to combine a variety of tactics according to a strategic plan in a campaign of explicitly nonviolent action, and the first to conduct a series of campaigns toward long-term goals. Deeply religious, practical, and experimental in temperament, Gandhi was a shrewd, tireless, and efficient organizer who united cheerfulness with unshakable determination. He was not only a political strategist, but a social visionary. Gandhi's nonviolence had three main elements: 1) self-improvement (the effort to make oneself a better person), 2) "constructive program" (concrete work to create the new social order aimed at), and 3) campaigns of resistance against evils that blocked the way forward, such as the caste system and British colonial exploitation. Gandhi's success in linking mass action with nonviolent discipline showed the enormous social power this form of struggle could generate. It is through nonviolent direct action campaigns in the tradition of Gandhi that most people in the U.S. have become aware of nonviolence and nonviolent methods. In fact, despite the many violent aspects of American history of which we have become increasingly aware in recent years, the U.S. has its own native tradition of nonviolence.

*—Why Nonviolence? Introduction to Nonviolence Theory and Strategy
Written in 1978 by Bob Irwin and Gordon Faison;*



Vows Taken by Marchers with Gandhi, 1939

1. He must have a living faith in God.
2. He must believe in truth and nonviolence as his creed and, therefore, have faith in the inherent goodness of human nature which he expects to evoke by his truth and love expressed through his suffering.
3. He must be leading a chaste life and be ready and willing for the sake of his cause to give up life and possessions.
4. He must be a habitual khadi-wearer and spinner.
5. He must be a teetotaler and be free from all intoxicants.
6. He must carry out with a willing heart all the rules of discipline as may be laid down from time to time.
7. He should carry out the jail rules unless they are especially devised to hurt his self-respect.²

LEO TOLSTOY

September 9, 1828 – November 20, 1910

Tolstoy lived his life in search of human perfection. He wrote the epic novel *Anna Karina* and *War & Peace* and was considered one of the greatest novelist of all time.

He was born and lived not far from Moscow, in Russia. He struggled from childhood against the nature of his circumstances. He was born a nobleman and a count and he rejected elitism. He was born on a lavish estate yet he denounced private property. He inherited great wealth and became even wealthier through his work yet he tried to dispose of his money and physical possession. He toiled in the fields with the pheasants and he abhorred oppression. He dedicated his life to living the higher purpose of life. He had a longing for God. He searched for peace.

He studied the works of Rousseau especially those about equality and planned to put his and Rousseau's theories into practice. He set out to reform the serfs/pheasants on his estate. He found that they did not want to be reformed or improved. He bought newer and more efficient tools but they chose to use the old wooden ones. He served healthy, nutritious food, but they choose to eat the porridge. He started classes but none of the children attended, their parents wanted them to help in the fields. His school eventually took off after he returned from the war.

At forty eight Tolstoy had a spiritual crisis. He became dissatisfied with himself and pondered the question, "Why do I live." The question of the meaning of life plagued him. The pheasants told him, "one must not live for selfishness, one must live for God." He had a spiritual encounter. He heard a still small voice. This led him to the teachings of Christ. He rejected the rituals of the church. He promoted the idea of self-improvement through physical work.

Tolstoy set out to make his life as simple and self sufficient as possible. He gave up smoking, drinking and sex and became a vegetarian. He turned his property to his family. He grew his food, cleaned his own room and even made his own boots. He dressed mainly in pheasant clothes and worked every day plowing, sawing wood, baling hay and began writing non-fiction books.

He turned out essays and pamphlets that criticized the church and the government. He was ex-communicated from the church at age sixty-three. This had little effect on him.

His estate became a place of pilgrimage by Tolstoynians. He began corresponding with Mohandas Gandhi. There were many similarities between the two. The nonviolence even when assaulted, the denunciation of the material, the celibacy and the dedication to simple physical labor. For Tolstoy it was the hoe and the spade, for Gandhi the spinning wheel. Gandhi named a commune in South Africa after Tolstoy.

Tolstoy believed that the perfection of each individual relies on their obedience to truth which to him was

SEVEN SYSTEMS OF NONVIOLENT LIVING

Man (s/he) ought always pray and not faint.

A Personal Prayer

LORD'S PRAYER	DRIVE	SCIENCE	RELATIONSHIP	INSTITUTIONS
MY	LOVE Life's Only Valuable Experience	PHILOSOPHY IDEOLOGY	INDIVIDUAL KNOW THYSELF Spirit, Mind, Emotion, Body	SELF <u>M</u> aking <u>A</u> Nation Female/Male
CREATOR It is my will to do thy will.	PRINCIPLE	THEOLOGY	CREATOR Generator, Organizer Director	WORSHIP CENTER Church, Mosque, Synagogue, Temple, Circle, Sweat Lodge, Fellowship Hall
THY KINGDOM COME ON EARTH	ORDER	SOCIOLOGY	OTHER PEOPLE	GOVERNMENT Precinct, Ward, City, County, State, Nation, World
GIVE ME MY DAILY BREAD	WORK	ECOLOGY	ENVIRONMENT Earth, Air, Water, Trees, Sky, Animals, Mineral Protoplasm,	INDUSTRY/ BUSINESS Agriculture (Food Farming, Construction, Tool Making, Textile [Clothes making], Energy [Solar, Wind, Geo-thermal, Fuel Cell, etc.]
FORGIVE ME MY TRESPASSES AS I FORGIVE OTHERS.	HEALTH	PSYCHOLOGY/ EMOTIONAL HEALING	EMOTIONAL/ MENTAL MAINTENANCE	CLINIC Psychological Counseling, Energy Healing (EFT Emotional Freedom Technique), Massage, Aromatherapy, Acupuncture, Iridology, Hypnotherapy, Herbalism, etc
LEAD ME NOT INTO TEMPTATION	LIFE	BIOLOGY	PHYSICAL NEEDS Matrimony, Intimacy. Communication, Intercourse, Food, Touch, Hygiene, Clothing, Shelter, Solitude, Sleep, Beauty, Joy	HOME Health Care, Management, Diet, Nutrition, Tantra, Conception, Child rearing, Relaxation, Exercise, Hobbies, Entertainment, Enjoyment, Prosperity, etc
DELIVER ME FROM EVIL	KNOWLEDGE	ANTHROPOLOGY	TEACHING EDUCATION LEARNING Career, Vocation, Trade, Occupation, Life Skills, Job	SCHOOL Early Childhood, Home School, Pre-School, Elementary, High School, College, University, Private School, Trade School

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THE NONVIOLENT COURT

The “Nonviolent Court” seeks to understand the cause of misconduct to eliminate its effects.

Following are some of the tenets of the “Nonviolent Court”:

- ♦ Recognizes two enemies of the state; ignorance and the illness it creates.
- ♦ Offers two solutions; education and healing.
- ♦ Seeks to restore those who break the law to a state of wholeness and peace of mind.
- ♦ Seeks to restore those violated to a state of health (forgiveness and peace of mind) and wholeness
- ♦ Operates from a holistic viewpoint in addressing any violent action or violent human behavior
- ♦ Does not punish
- ♦ Recognizes that punishment causes people to lie and hide their error, thus an understanding of the cause is unattainable
- ♦ Acknowledge that all people are born with a pure essence and that environment, family, economic conditions, education or the lack thereof, and institutions shape and condition individuals to engage in violations against self and others
- ♦ Recognizes that violence is an illness that starts as a psychological/emotional conflict in the mind
- ♦ Recommends mental and emotional remedies to deviant behavior modification and elimination
- ♦ Recognizes that the violence that exists in individuals is also in the society
- ♦ Recognizes that in order to end the problem of violent human behaviors, the root must be eliminated. If the root is not addressed, then the problem remains. The problem is not criminal, family, tribal or national or some other form of social violence. The problem is human violence and human violence means psychological and emotional violence (toxicity: fear, guilt, shame, hatred, grief, sadness, etc.)
- ♦ Asks the questions: Is it possible to bring an end to psychological and emotional violence?
- ♦ Recognizes that every form of violence whether it is the violence of war, terrorism, murder, rape, anger, hatred, incest, or jealousy has a single root cause and thus has a single solution
- ♦ Recognizes violence as a state of fragmentation, separation and division
- ♦ Recognizes psychological identification that consists of various thoughts (cultural, mental images, beliefs, rationalizations, judgment, methods, plans, theories, conclusions, concepts and all that makes up the total conditioning of the mind) personal opinions, ideas that define and which influence and direct the decisions you make are all past conditionings or the playback of memory
- ♦ Recognizes emotional toxicity that fosters past conditioning as fear, anger, hate, shame, blame, guilt, sadness, remorse, jealousy, lying, cunning, hurt, selfishness, greed and envy
- ♦ Recognizes that violence is the result of energy lacking a natural, normal and beneficial avenue of expression in the society

The “Nonviolent Court” thus seeks to view human violence and its perpetrators in light of the societal conditioning and the elimination of toxic emotions and psychological biases assisting individuals to connect with their original essence and express their energy in a healthy manner that is empowering.

By James L. Bevel

**October 16, 1995
MILLION MAN MARCH
"THE WORLD DAY OF ATONEMENT"
(AT ONE MENT),**

THE 8 STEPS OF ATONEMENT

ONE: POINT OUT THE WRONG

If I have unknowingly wronged, or mistreated anyone , please bring it to my attention. I am but a phone call away.

TWO: ACKNOWLEDGE THE WRONG

If I have wronged you and you point out my wrong , then I can and will acknowledge it.

THREE: CONFESS THE FAULT

I will take ownership of it, making no excuses for it, confess it to my Creator first, and then to you.

FOUR: REPENT

I will utilize everything in my power to repudiate that offensive act and do it no more.

FIVE: ATONEMENT AND RECOMPENSE

I will make a sincere good faith gesture to make amends, and make amends to you.

SIX: FORGIVENESS

**I will ask forgiveness from my Creator first, then from you because by offending you I have offended the Creator who's essence animates you.
Hopefully the Creator will put it in your heart to forgive myself.**

SEVEN: RECONCILE AND RESTORE

At this point I pray that our relationship will be healed, as we move on in a positive wholesome way.

EIGHT: A MORE PERFECT UNION

The atmosphere of love and goodwill, saturates our lives, laced with compassion and empathy, and cemented with unity and solidarity returns to then become contagious to the entire community.

This Nonviolent Primer, is an introduction to the man, James Luther Bevel and the method he used “Nonviolence” to socially uplift part of the burden of slavery off of himself and others. Now you have some insight into what has, can and must be done to continue God’s work of freeing mankind.

Nonviolence is “The Sermon on the Mount” by Jesus (Yeshua) the Christ. Nonviolence is simply a modern day term for his work and message.

It is my prayer that you have found this short work by Dr. Bevel uplifting, insightful and meaningful in your quest to establish “Peace” in your corner of the world

Myeka, 2021

For further reading: www.lulu.com/Spotlight/Myeka or myeka.com

The Nonviolent Right to Vote Movement Almanac

The Journey From Lunatic to LunaQueen

LunaQueen, The Divinely Feminine Art of Self-Discovery

A Conscious Guide To Nonviolent Living and FEMCal (**F**ertility **E**ducation **M**astery **C**alendar)

Visit the archive of Blogtalk Radio, The Female Solution for an extensive list of audio’s by Myeka (Let’s Talk About It With Myeka).