

Heather Eaton and Lauren Michelle Levesque, Eds., *Advancing Nonviolence and Social Transformation: New Perspectives on Nonviolent Theories*. Sheffield, UK and Bristol, CT: Equinox Publishing, 2016, P/B, 364pp. \$ 29.95. ISBN 9781781794722.

According to Mohandas Gandhi, “if intellect plays a large part on the field of violence, it plays a larger part on the field of nonviolence” (v). Those words provide the epigraph to *Advancing Nonviolence and Social Transformation: New Perspective on Nonviolent Theories*, edited by Heather Eaton and Lauren Michelle Levesque. This groundbreaking and thoroughly interdisciplinary anthology takes up the formidable intellectual task of engaging with the field of nonviolence, which means engaging multifaceted implications of nonviolence in theory and in practice, historically and in contemporary contexts. This book is relevant to anyone interested in theories and practices of nonviolence or in any of the fields of study that intersect with nonviolence and social change, including peace and conflict studies, religious studies, ethics, history, gender studies, political theory, and environmental studies. While the book is global in its scope, several of the chapters include specific focus on nonviolence and social transformation in Canada. The Foreword is written by the leader of Canada’s Green Party, Elizabeth May, and many of the chapters are written by Canadian scholars and activists, including a chapter by the famous Canadian singer/songwriter and child advocate, Raffi Cavoukian. This book is thus highly pertinent to anyone engaging with issues of social change in Canada, yet it is nonetheless useful to people studying other areas or working in other locations, and it is accessible to any interested reader.

Heather Eaton, the book’s lead editor, provides a clear and informative Introduction to the book and, more generally, to theories of nonviolence. Following the Foreword and Introduction, the book is divided into five parts, elaborating on the history (I) and philosophy (II) of nonviolence, examining the social (III) and ecological (IV) implications of nonviolent resistance, and concluding with considerations of different possibilities for the future of nonviolence (v). The historical accounts given in the first five chapters begin with Christopher Key Chapple’s cogent overview of the various expressions of nonviolence found throughout the history of religions, including the prophetic monotheisms (Judaism, Christianity, and Islam) and Asian religions (Hinduism, Buddhism, Jainism, Sikhism, Daoism, and Confucianism). The next two chapters focus on nonviolence (*ahimsa*) in Gandhi’s understanding of democracy and Gandhi’s influence in South Africa, looking at the Truth and Reconciliation Commission and the peace efforts of Albert Luthuli and Nelson Mandela. A history of nonviolence in Canada is the focus of the fourth chapter,

and the final chapter of this section reflects on the current state of Gandhi's legacy in nonviolent movements across India.

The section of Philosophical and Theoretical Considerations opens with Sophie Cloutier, a scholar of ethics and politics, presenting a compelling interpretation of the distinction between violence and power in the work of Hannah Arendt, for whom political power comes not from strength or violence but from actions that build connections among the plurality of people. The next chapter provides a critical analysis of just-war theory and its "intrinsically contestable concept" of victory (124). The following chapter considers peace and nonviolence in the work of Pope Francis, which can be further expounded in dialogue with the cosmic vision of Thomas Berry and the "ecofeminist and liberationist insights" of Ivone Gebara, Leonardo Boff, and others working toward "social justice, ecological health, and substantive peace" (146).

The third part of the book, Nonviolence and Social Resistance, begins with a chapter representing indigenous perspectives, particularly in light of Idle No More, the grassroots protest movement organized by First Nations people of Canada with the goal of building "healthy, just, equitable, and sustainable communities" (161). The two following chapters discuss the ways in which sex and gender figure into nonviolence. Drawing on a background in public health, Eileen Kerwin Jones analyzes a Canadian non-governmental organization's response to human trafficking that is done for the sake of sexual exploitation. Jones synthesizes insights from the feminist philosopher Martha Nussbaum, the womanist philosopher bell hooks, and a founding theorist of peace and conflict studies, Johan Galtung. In the subsequent chapter, the sociologist Catherine Holtmann examines feminist and religious resources for responding to intimate partner violence, consulting global trends and statistics while focusing on cases in Canada. The next chapter investigates the ambiguous role of violence in the 2012 Quebec student protests (the *carré rouge*).

The fourth part of the book, Nonviolence and Ecological Concerns, begins with an overview of the ethical and political challenges involved with efforts to grant rights to animals. The next chapter interrogates the role of violence in radical environmentalist groups, defending the legitimacy of some destructive tactics directed against those forces that commit violence against the Earth community. In this part's concluding chapter, the educator and activist Paul Waldau draws on the work of Thomas Berry to call for an extension of community to include all of the organisms and environments of the whole Earth community, moving beyond the narrow sense of community constrained by anthropocentrism. That larger sense of community provides a comprehensive context for cultivating peace. The concluding section of the book, Nonviolence and Future Directions, begins with a chapter proposing that a sense of won-

der can provide a remedy for violent tendencies, specifically the cosmic sense of wonder articulated in the work of Thomas Berry, in *The Journey of the Universe* project of Brian Swimme and Mary Evelyn Tucker, and in the eco-theology of Celia Deane-Drummond. Lauren Michelle Levesque (the book's co-editor) reflects on some ways in which music can support efforts to facilitate nonviolent social change. Finally, noting that any future possibility for peace requires future generations of humans, the famous singer-songwriter Raffi Cavoukian presents his vision of "a compassionate revolution" that he calls "Child Honouring" (292).

While a critic could argue that the final part (v) of the book is rather vague in its consideration of the future of nonviolence, I suggest that such vagueness is appropriate to the subject, calling for readers to participate in the task of imagining the future they want to see in the world. Although the treatment of some prominent proponents of nonviolence is not equally distributed (e.g., Gandhi gets far more attention than Mandela, and Martin Luther King is only mentioned in passing), there are no glaring omissions in this book. A difficulty in a book with such a broad scope is that topics get raised without the space for in-depth analyses. For instance, terrorism is only mentioned briefly a few times, despite the fact that the issue is very timely and seems to present unique challenges for nonviolent resistance. Nonetheless, the book strikes an overall balance between the breadth of its topics and the depth of its analyses. All books have limitations, and in this case, the editors and authors clearly articulate the limits of the ideas and case studies that they cover. The book advances the theorization and practice of nonviolence while avoiding any idealization of nonviolence as a panacea or one-size-fits-all solution. Contributing to academic and activist engagements with nonviolence, this anthology does an exemplary job of crossing disciplinary boundaries to provide a comprehensive account of a complex topic that touches everyone, all humans and indeed the whole Earth community. For personal and professional use by anyone concerned about facilitating positive social change, this book is worth reading, discussing, sharing, and enacting.

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