In some ways, taking to nonviolence gives one a very simple view of life. Violence, despite its seductive appeal in some quarters, is a destructive force. It doesn’t work. It’s simply the wrong kind of energy to use for any purpose. The case of Iraq today is a glaring example. We (the United States) poured blood and treasure into Iraq to neutralize weapons that were not there, to...what were some of the other reasons? Oh, yes, to bring democracy to the Middle East. Instead, this war — and related acts of violence — have brought the Middle East to a state of catastrophic turmoil. Fallujah, where we waged a horrific campaign to drive out the “insurgents” (some say it was a kind of genocide against the civilians, and certainly against international law) is again in turmoil, though press reports that it has been retaken by a branch of Al Qaeda, which did not exist before we attacked the country, are probably misleading. However that may be, as one U.S. commander said during the war, “we are making terrorists faster than we can kill them.”

In a rational world, this would not have surprised anyone. Another commentator warned us years ago, “We failed in Vietnam, and left horror in our wake.” Israel has pursued security through military, i.e. violent, means for sixty years, and has become one of the least secure countries on the planet.

War is not the only kind of violence that isn’t working, but being nonetheless repeated. Our prevailing system of retributive justice, which is fundamentally a violent system, has been called a costly and disgraceful failure, while experiments in what’s called restorative justice are humanly and financially much more successful. Violent insurrections are half as successful as nonviolent ones; they take three times as long and lead to far less freedom and democracy. Now why should that be? Because freedom and meaningful democracy are positive ends, so you can only reach them by positive means: in this case the positive energy of courageous, creative, daring nonviolence.

What would it take to get people to look at life through this lens, to look at any social (or personal, or international) question and ask themselves, what’s the nonviolent way to address this? One thing that would work is to calmly and patiently point out whenever we get the chance, writing or speaking, that “This method we’re using is harming people or life in general; that’s violence. It never works, in the end. Try this one, that helps people get closer and protect life — that’s actually a form of nonviolence, and that’s where we want to go.” In time that frame, grounded as it is in the simple truth, could get picked up in the media and education, in all the ways that we talk to one another and construct our world. I have enough faith in human nature to believe that even a challenging truth — for some, especially a challenging truth — cannot but prevail against a harmful and ignoble falsehood in the end.
Early last year, Rabbi Joshua (Yehoshua) Engleman came to spend close to a week working with the Metta Center during a stopover on his way back to Israel-Palestine from India. We had many deep and probing conversations about the conflict where he lives and its peaceful resolution. I was caught slightly off-guard when he made a nonchalant comment in defense of the State of Israel, namely, "Israel is not the greatest human rights abuser in the world." These words drew me in. First of all, I had not stated that Israel was the greatest human rights abuser in the world. I remember having warm feelings for Israel before I learned of the conflict and its history. (My mother’s mother was Jewish—that makes Jewish according to Jewish law, or as my Uncle Fred once told me, “Jewish enough for Hitler.”)

Yet, I could hear all of the various messages across social media, creating in me a very negative, despairing visceral reaction whenever I would hear of various abuses of the Israeli Army, not to mention the expansion of settlements in particular. Besides the work of Rabbi Lerner of Beyt Tikkun and the Network of Spiritual Progressives, I do not come across social justice media regularly enough that offer a fair and nonviolent resolution of the crisis in the State of Israel. (Granted, there are some groups who do, but their voices are sometimes hard to hear or see in the alternative media discourse.) I recognized that due to this on-going conditioning and zero-sum framing of the conflict I had an unspoken bias in favor of the Palestinian people’s cause that caused me to overlook the problems of Israel. Part of my bias, which I think is far from mine alone, comes from focusing always on the problem and not the long-term solution -- particularly not a nonviolent solution.

As someone who seeks to understand nonviolence as a way of life, I was grateful for the opportunity to challenge that bias in myself—to ask where it came from, whether it was true or had truth in it, and to what extent I might expand my thinking in order to see something new emerge for me in relation to what I felt about this conflict in particular.

What it comes down to is that I agree with Rabbi Engleman: The State of Israel is not the greatest human rights abuser in the world. It is an example of one of many state systems who have fallen prey to rising militarism, corporatism, colonialism, and racism. There are perhaps few nation states who are not in some way oppressing other human beings, and are subject today to many, if not all, of this list of social ills. Israel is simply one example we can see because of the political significance it holds. However, this does not mean that I condone any of these issues in any state or feel ambivalent that this is somehow just what the world is, that there is no use in working toward something better.

The notion of swadeshi, the Gandhian concept of localism, means that our work has to start at home. We can’t point the finger at the human rights abuses committed by the State of Israel without looking clearly at the abuses in our own communities and nations, done by others and done by ourselves, such as upholding institutions of structural violence (the prison system for example) or ignoring the suffering of people who live not even 2 miles down the road--or war.

We are interconnected; so are the issues we face. If we can learn to work on our problems at home as a way of fighting injustice abroad, we might eventually make it past the seed of violence where in order to feel less violent, we have to change someone else not ourselves. Let’s look at ourselves while we face others.
wo things had led me to that insight—which I still think is quite correct. I had been practicing meditation for some years with a great teacher from India, Sri Eknath Easwaran, and through his eyes come to understand (at least to a degree) how Gandhi had rescued a great spiritual civilization when it had all but succumbed to materialism in the grip of British domination. In other words, he played a role not only in human history, but human spiritual evolution. And he did it by showing Indians that their ancient culture could still produce a human being who could reach such a summit of awareness that she or he no longer lived for him or herself, and could draw others into the vortex of that love powerfully enough to change the direction of human history. It would be difficult to underestimate Gandhi’s impact on the Indian people, even before it became clear that he had made such a mark. One American journalist was unable to comprehend the outpouring of grief that convulsed the country at the news that Gandhi had fallen. An Indian friend explained, “There was a mirror in the Mahatma, in which we saw reflected the best part of ourselves.” And he added, “Now we are afraid that mirror has been shattered.”

My second breakthrough came from the new understanding of Jesus and his relation to Judaism that was made possible by developments within modern science and history, namely the scientific attempt to reconstruct the little that can be discerned as true about “the Jesus of history.” By skillfully weaving evidence from archaeology, sociology, textual criticism and other fields, scholars like John D. Crossan, Marcus Borg, Bart Ehrman, and others feel that they can say a couple of things about Jesus with fair confidence that are of particular interest to us here: 1) “the Jews” did not kill him, and 2) he was nonviolent. It was the Romans who killed him, though some Jewish authorities (who had their own problems with Jesus) no doubt played their baleful role in the murder. If he had been a violent revolutionary like Barabbas, for instance, of whom there was no small number in Palestine at the time, the authorities would have killed his followers along with him.

Jesus came to rescue a great spiritual idea that had been born among the Jewish people, the idea that God is One and every human being is sacred in that oneness—the vision at the heart of nonviolence. The Roman occupation of Palestine had almost snuffed out that vision. This is precisely the spiritual crisis into which Gandhi would emerge two millennia later. I would even say that Jesus and Gandhi did not fail; such great figures do not come to fix our problems: they come to show us how to fix them. Be that as it may, the realization I gave voice to that night in New York is that for some Jews of his time, and potentially for most Jews of all time, Jesus’s vindication of the nonviolent spirit within Judaism restored the people’s faith in themselves and the spiritual vision that defined their faith. The manipulation of history that made “the Jews” out to be his executioners and made him into an inimical figure for the Jews themselves was truly a crime against human conscience.
This may serve as a bit of background for an exploration of nonviolence in Judaism today. To begin with, all the world’s major faith traditions are grounded in nonviolence. Nonviolence, whatever terms they used for it, was integral to their original revelation, which was in all cases a revelation of unity. There are differences of degree (Jainism being the most pronounced in this regard), but one could almost say, to paraphrase a Sanskrit maxim, ‘nonviolence is religion’ (ahimsa, paramo dharma). But this revelation occurs, historically, in the stream of an older religious vision that saw the world in disunity such that violence, albeit with some constraints, was a norm; and, more to the point, as this recurrent revelation enters the real (?) world of most humans, with their perceived need for protection and aggrandizement through violent means, it is progressively adulterated. In primitive Christianity, for example, adherence to the Christian sect in the Roman empire meant that one would not practice war-fighting, often, like St. Maximilian, accepting martyrdom for one’s belief, but by the fourth century only Christians were conscripted.

Likewise, in rabbinic Judaism, the Rabbinic Judaism, the Rabbis who preceded Jesus were at pains to interpret away the many references to the sanctity, if not the normalcy, of war. When Jesus, as is often said, ‘in disarming Peter, unbelted every soldier,’ he was giving voice to the ultimate meaning of monotheism and its ethics of unity. Although this played not much role in Jewish life generally, which was embroiled in disastrous rebellions against Greco-Roman rule, still, as Crossan points out, there were seven uprisings between the years 4 and 63 C.E., “all . . . were nonviolent, all had very specific objectives, and four out of the seven achieved those objectives without loss of life.”

Jesus’ vision of nonviolence embraced much more than the practice of war and revolution. It seems very probable that his quarrel with the practices of the Jewish temple were based on his abhorrence of the sacrificial system that centered on that institution; and as we now know from the work of René Girard and others, ritual sacrifice is a widespread cultural code for legitimizing, indeed sacralizing the practice of scapegoating that is still, in disguised forms (like our criminal justice system) a very prominent feature of societal life.

When, over the next several centuries, Jews lived mainly in diaspora, they clung to the ethical teachings of their tradition, which often included pacifism and a discomfort with sacrifice, including capital punishment, among many other practices that we would today call violent. The classic statement of Rabbi Hillel (roughly a contemporary of Jesus), “Do not do to others that which is hateful to you,” alongside the principles of saving a life, honoring the dignity of every human being and of course, loving your neighbor as you love yourself were each identified by rabbinic tradition as great principles of Torah.*

Then came the Holocaust. The Holocaust could be regarded as an extreme case of what I call ‘the Sharpeville crisis,’ after the murder of 60 peaceful demonstrators by the then-Apartheid regime of South Africa in the township of Sharpeville in 1960. The shock of this attack, its barbarity, caused the African National Congress (ANC) to abandon its commitment to nonviolence. Nonviolent movements not infrequently meet with such shocks, and much depends on whether they can maintain their nonviolence in the face of it. During the Holocaust itself, contrary to popular opinion, Jews did not merely, or not all accept their fate with passivity – which is not a nonviolent response. Some attempted armed resistance, as in the Warsaw Ghetto uprising of 1943, and a few exhibited various kinds of nonviolent defiance.

The shock of the Holocaust, however, dealt the most severe blow to Jewish identity (not to mention, physical existence) in two thousand years of exile, and the passionate cry of “Never Again” has come to mean, for many Jews, not only that they would never again accept persecution but that they would never again be militarily too weak to resist it (by those means). It could be said that the Holocaust has unleashed a battle for the soul of Judaism. Psychiatrist Viktor Frankl, the author of Man’s Search for Meaning, relates that when he was liberated from Auschwitz after two and a half years of unparalleled horror and humiliation, he happened to pass a wheat field, with a fellow prisoner, who proceeded to trample the wheat. When Frankl asked him what he was doing the ex-prisoner replied, “This is what they did to us; why should I not do it to them.” In these two responses we see the two responses of Judaism, particularly Israeli Judaism, as a whole. One group of Israeli citizens today, probably not an overwhelming majority but certainly the dominant force in the country’s official policy, is ‘doing to “them” what “they” did to us (although the Palestinians were not at all involved in the original Holocaust); while another group regards this as a betrayal of Jewish values that may prove to be, in the end, more destructive than the Holocaust itself.** Of course, this potential debate is heavily skewed by the misguided power of the United States, which is stifling the emergence of an authentic Judaism as Rome did so many centuries before.

Yet it may still take place, and the party of justice and nonviolence, represented by many groups and individuals both inside and outside Israel, may still prevail. That tikvah (‘hope’) can never be extinguished. That mirror can be obscured, but it can never be shattered

* I thank my friend, Rabbi Lynn Gottlieb for these observations (the more generous as she by no means agrees with everything in this article)
** Rabbi Michael Lerner, who founded Tikkun and the Network of Spiritual Progressives, calls these universal tendencies respectively “Settler Judaism and Renewal Judaism”
For more than twenty years, Meta Peace Team (formerly, Michigan Peace Team) has been training and deploying peace teams around the world and across the United States. For over sixteen years, MPT has maintained a peaceful presence in the West Bank (Palestine/Israel) and - when we are able to gain access - the Gaza Strip.

Meta Peace Team’s aim is to reduce and prevent violence in this war/conflict zone. MPT practices a specific type of intervention work called “Third Party Nonviolent Intervention” or TPNI. This work includes protective accompaniment (living and travelling alongside those threatened with violence and/or death), observation and documentation (human rights monitoring), being a peaceful presence and modeling peaceful behavior & reactions (which amazingly can be “contagious”), and inter-positioning (being willing to put our bodies between conflicting parties to prevent either side from being hurt, often at the risk of our own lives). Each team trains together for weeks, learning effective skills of violence de-escalation, about the culture & people and specific conflict into which they will be entering, and about how to work with each other successfully as a team. We focus on the front-line work of reducing violence and/or the threat of violence in order to create some safe(r) space for everyone involved. Creating this space can then allow the parties themselves to determine the means and the terms of transforming and resolving the conflict.

A component that has aided us in our success has been our partnering with other groups and organizations that are also “on the ground” and invested in seeing a nonviolent resolution to the problems. Specifically to help decrease the likelihood of violence in Palestine/Israel, we work alongside the International Solidarity Movement, Rabbis for Human Rights, Jewish Voice for Peace, the International Women’s Peace Service, and of course the men, women, and children in the towns and villages where we invited.

In the coming year, Meta Peace Team has been invited to participate in the Freedom Bus: an interactive theatre initiative engaging Palestinian communities throughout Occupied Palestine.

At the heart of all Freedom Bus activities is the belief that community engagement, active solidarity and creative expression are vital in the journey towards a more just, peaceful and egalitarian world.

Photo of a peace team “puppy piling”: When the soldiers try to illegally drag off a nonviolent protester to throw in jail, peace team members each grab a limb of the targeted person: It makes it impossible to cart away the one person without bringing along four or five others. Since no one in the puppy pile - - Not the targeted protester (in this case, Palestinian) nor the international peace team members - - have technically done anything illegal, the soldiers tend to give up and walk away. If the arrest had gone through, the person arrested sometimes “disappears”.

So the act of Puppy piling can actually save a life.
An ensemble of Palestinian actors and musicians use Playback Theatre to elicit and enact the personal accounts of audience members and help to raise awareness about the impact of occupation, colonization, and apartheid. Freedom Bus events include multi-day solidarity stays involving building and accompaniment work in communities subjected to home demolitions, settler violence and military aggression - - which is where MPT Peace Teams will be most needed.

Over the course of 16+ years working to create a safe space for conflict resolution in Palestine/Israel, we are continually humbled by the courage, generosity, kindness, and dedication of ordinary Palestinian, Israeli, and international citizens who never lose sight of a better, more just world. It is an honor to take our lead from them as we strive for a more egalitarian nonviolent world
It's early evening in Ramallah, and Abdullah (not real name for security reasons) & I are sitting on the tiny balcony of the apartment building the International Solidarity Movement (ISM). He lights up a cigarette from his pack of Marlboros and smiles as he tells me in his thick accent that he has cut down to only a pack of cigarettes a day. Nearly all the men I've met in Palestine smoke heavily, and I wonder at how fervently this universal habit for calming nerves has taken hold here. Abdullah draws deeply on his cigarette, and as he slowly pushes the smoke back out of his lungs he comments on the beauty of the evening: he is looking skyward as fingers of sunlight pull themselves away from the last of the day. “I used to enjoy hunting on a day like this - - deer & small birds,” he muses. It was good to be outside, and if we maintained our gaze skyward, it felt peaceful and relaxing. Eventually, though, my eyes are drawn downward to the narrow street below. Two old men argue in front of their shops - - neither leaves his post, but gesture wildly as they speak, and eventually it becomes clear to me that they’re not really battling with each other, but a common unseen aggressor.

Abdullah turns to me - perhaps in response to the discussion below held in a language that he (but not I) understands - and says “Everyone in Palestine has their stories. You cannot live here and not have your stories. And some of them are funny stories. Those are the ones that keep us alive. My brother was being held by the soldiers, eh....They had him on the ground like this” (and he demonstrates handcuffed hands and ankles tied together from behind) “…and they were kicking him and yelling at him and he did not know what he had done, but they had kept him like that for three days with no food, and the water they poured over him, and he was losing a lot of strength. And then they threw another prisoner into the cell with him, and because he was tied up like my brother, they could not see each other. My brother said to the man “Who is my new neighbor?” so the soldier hit him with a baton for speaking. But the new prisoner recognized my brother’s voice and whispered, “Someone who has news for you! - - Your wife has had your baby. It came yesterday.” And my brother was filled with joy and began to move as best he could, struggling all around, and the soldiers beat him and ask “What are you doing?” My brother said, “I am dancing, for there is a new life, a life that will take my place.”

“You see,” Abdullah confides to me, “They can never win as long as there is one of us alive. And as long as one of us lives, we know that there is hope for us - - that someday we will again be free.”

He finishes his cigarette and retreats into the darkness of the apartment just as a neighbor child climbs out onto her own nearby balcony. She is beautiful and fearless, a radiant smiling face wreathed in dark curls. She silently plays peek-a-boo with me for awhile, pleased that I understand the game without our having to exchange a word. She pulls herself up onto the railing to get a closer look at me - so very obviously a foreigner - and I warn her to be careful even though I’m aware she knows no English, and when she steps back down from the rail I gratefully breathe one of the few Arabic words I’ve learned: “Shukran” - “Thank you”. She giggles and then scampers into her own apartment at the sound of what could only be her mother’s beckoning voice. For a short while, this little street in Ramallah is quiet, save the sounds of birds on the wire and the background clatter of an evening meal being prepared.

Then, as the sun sets, the melodic call to prayer reverberates through the street. A lone voice cries out to the people of Ramallah to remember their God who loves them, and will lift them up from their struggles. And I remember that the God of Mohammad is also the God of Abraham and Moses, and wonder at the absurdity of the political system that would try to divide a family, separate one child from another, and expect to be successful, or revered, or even tolerated.
1. Tell us your story...
I was born and raised in Israel. In the past 13 years I have lived in San Francisco with my husband and two young children. My father’s parents fled Germany in 1933 when Hitler grabbed power and my mother’s parents fled Poland during the war. They escaped a concentration camp and were granted entry to Cuba. In 1948, after the establishment of Israel, they migrated to Israel.

2. At what age did you join the Israeli Military Forces?
Political issues of security were very much a part of our daily lives and we were all waiting to give our share to society by being drafted to the Israeli army. However, I always remember my father explaining me that the situation of the Israeli occupation of Palestine is not sustainable, every people and country in history have fought for freedom and eventually won. With that, the Israeli occupation was always justified as a necessity and the military was praised. i.e. the Israeli occupation is a result of Palestinian terrorism; it is in self defense; not a tool of oppression or a way to grab land and resources. Clearly, I was confused. Therefore, although being against the occupation and supporting the Oslo Peace Process and Itzak Rabin’s peace initiative, I was happy to join the military and proud to do whatever I was asked to defend my country.
When I grew up in Israel, political debate was alive, very different than what it is going on today. Unfortunately, today there is no debate, nobody is talking about peace or about a political process. Most Israelis are indifferent to Palestinian suffering, and believe that there is “no partner for peace.” This is one of the most devastating outcomes of the Second Intifada; the believe that there is no one on the other side to talk to. Complete dehumanization.

3. What was your experience in the Israeli Military Forces?
I served on the northern border of Gaza Strip and one of my duties was to tour the settlements. It was the first time I saw the occupation, and these were “quiet times”: little fences, no walls. I realized that an occupation is an occupation; there is no good and bad occupation, there is only an occupation, and the idea of a moral army is a myth. It is a contradiction in terms; morality and violence cannot mutually exist. It was a hard realization and I left. I decide to study abroad to get a better perspective on what is going on in Israel.

Nonviolence was and is the solution. Nonviolence taught me that we can use every conflict for growth, for opening our eyes to differences, and to help restore respect in human beings. We can transform conflicts into positive educational tools; to grow out of them, to rehumanise and find creative solutions. Violence is a cycle that doesn’t work; nonviolence can lead us out of this cycle. Nonviolence is practical and sustainable. We can use nonviolence to oppose the violence and the occupation; we can use nonviolence to build an alternative peace army and an alternative education system that will support human spirit, teach both sides of the story, and enable a dialogue that will kindle compassion and understanding of the other side. There are many people and groups who are already engaged in these kinds of projects. Learning the history of nonviolence has practical and moral tools for us to use to resist the current situation and to build another future.

4. How do you understand the Israeli-Palestinian conflict today?
There are three myths about the Israeli-Palestinian conflict: the ancient conflict goes back to the Bible; it is a religious conflict between Judaism and Islam, and there is no solution. Truth is, it is a new conflict, Jews and Muslims co-existed all over the Middle East while Jews were persecuted in Europe; it is not a religious conflict since there are Jews and Muslims all over the world who live side by side. It is solvable.
he Season for Nonviolence is a great opportunity for educators to bring nonviolence into your educational setting. Co-founded by the Association for Global New Thought and Arun and Sunanda Gandhi, the Season spans the 64 days between January 30-April 4, which mark the anniversaries of Gandhi and King’s assassinations, respectively. Since its official launch at the United Nations in 1998, it has been celebrated by citizens worldwide who engage in education, media, and grassroots activities inspired by the life and work of Gandhi and King. This year’s theme is “Global Peace Through Social Media: There’s an App for That!”

Ideally, as educators, we try to integrate nonviolence in the classroom throughout the year and in all aspects of classroom life. If you are looking for a way to start bringing nonviolence into the classroom, the Season for Nonviolence is a great opportunity to start, and after 64 days, nonviolence will become a habit in your classroom practice. If you already bring nonviolence into the classroom, the Season can give you an opportunity to delve deeper into its study and application in daily life. The Season for Nonviolence web site has extensive educational resources to accompany the season, including the 64 Ways in 64 Days resources, which you can find here: http://www.agnt.org/64-days

Here are some additional ideas to get you started with bringing the Season for Nonviolence into your classroom:

1. Prior to January 30, watch the Season of Nonviolence introductory video from the Association for Global New Thought: http://www.agnt.org/snv-video
   As a class, discuss: Why do you think a season for nonviolence is important?

2. Consider the 2014 theme “Global Peace and Social Media.” As a class or in small groups, think of projects that you might undertake that would help promote peace and nonviolence through social media. Choose a project and make it a goal to work on it throughout the Season of Nonviolence.

3. Brainstorm other ways you might celebrate the season of nonviolence as a class, and register your activities on the Season of Nonviolence web site: http://www.agnt.org/submit-events
4. Have each student make a nonviolence commitment of their own choosing, or make a class commitment to nonviolence. See the Metta Center’s pledge of nonviolence as an example: https://mettacenter.org/nonviolence/pledge-of-nonviolence/
   Consider taking the pledge or writing your own.

5. Use the Season as an opportunity to learn more about Gandhi, King, and other nonviolence leaders. If you teach high school, the book Gandhi the Man by Eknath Easwaran is a very accessible and informative look into Gandhi’s life that you could read throughout the season. The Season for Nonviolence has also developed a resource on 64 Days of Gandhi: http://www.agnt.org/snv/64days/64daysGandhi.pdf

6. Throughout the season, learn about other nonviolence leaders throughout history. The Season for Nonviolence has resources to get you started with stories about Gandhi, Rosa Parks, the Dalai Lama, Kim Dae Jung, and Samantha Smith. You can find their stories here: http://www.agnt.org/node/168
   Additionally, you can assign students to do research and presentations on other nonviolence role models, both locally and around the world.

7. The Metta Center has developed numerous resources on nonviolence for high school classrooms, including a week of nonviolence for high school students and a youth violence prevention curriculum with NBA star Metta World Peace. If you would like some additional guidance on bringing nonviolence into the classroom using some of the Metta Center’s resources, please contact education@mettacenter.org and we would be happy to assist you.

   Week of Nonviolence curriculum: http://mettacenter.org/educators/highschool-curriculum/
   Youth Violence Prevention Series: http://mettacenter.org/youth-violence-prevention-series/

8. For additional ideas, check out the teacher resource, Common Peace Curriculum Guide for bringing the Season of Nonviolence into the classroom: http://commonpeace.org/

9. If you want to know more about Jewish nonviolence, a great book is A Trail Guide to the Torah of Nonviolence.

As you celebrate the Season for Nonviolence with your students, please keep us informed! We would love to hear your ideas for celebrating the season and updates as the season progresses. Email education@mettacenter.org and let us know how you plan to bring the Season into your classroom.

Stephanie Knox Cubbon is the director of education at Metta Center for Nonviolence.
Box: 98, Petaluma, California 94953
info@mettacenter.org
www.mettacenter.org
+1.707.774.6299

Editing & Design
Bijoyeta Das
Director of Communications
Cover Photo
Katrina, Meta Peace Team