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A Biographical Study of Bernard LaFayette, Jr. as an Adult Educator Including the Teaching of Nonviolence Conflict Reconciliation

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A Biographical Study of Bernard LaFayette, Jr. as an Adult Educator
Including the Teaching of Nonviolence Conflict Reconciliation

by

Rozelia Maria Kennedy

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
in Curriculum and Instruction
with an emphasis in Adult Education
Department of Leadership, Counseling, Adult, Career and Higher Education
College of Education
University of South Florida

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DEDICATION

I dedicate this work to my beloved brother, the Rev. Dr. Bernard LaFayette, Jr, who exemplifies the nonviolence principles and nonviolence steps that he teaches, who was the inspiration for this study, and who encouraged me to pursue my dream.

In memory of my parents, Bernard and Verdell LaFayette and to my maternal grandmother, Rozelia Forrester Williams, who laid the Christian foundation in our family which has become a legacy of love, I dedicate this also to you who have gone on.

Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you: Matthew 6:33 KJV

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ABSTRACT

The purpose of this study was to explore the life and work of LaFayette, nonviolence and conflict reconciliation from an adult education perspective. This study explores LaFayette's life from an early age through his involvement in the Civil Rights Movement, his contributions to adult education, and his current views on social change. The nonviolence conflict reconciliation LaFayette teaches is based on the philosophy and strategies of Martin Luther King, Jr. During the last 50 years, LaFayette has been kidnapped, threatened, and survived ventures into hostile environments in his effort to teach nonviolence philosophy, strategies, and methods.

This historical/biographical study used semi-structured interviews to obtain information from LaFayette directly and from a plethora of media, books, and articles about him. Semi-structured interviews were also used to interview his family members and colleagues.

Despite the numerous awards and recognitions LaFayette has received, he had not been recognized in the field of adult education. Without realizing it, he incorporated some of the theories of adult education such as adult education agencies and categories during his workshop and encouraging institute participants to understand the first principle of the nonviolence training, which is *nonviolence is a way of life for courageous people*.

This study began with a review of LaFayette's family ties followed by his spiritual upbringing. It briefly outlined LaFayette's contributions to the Civil Rights Movement. LaFayette co-authored material and curriculum for the nonviolence training by codifying and creating a quality standard which has been used in important organizations he co-founded such as the Alternative to Violence Project and The Summer Institute at the University of Rhode Island Center for Nonviolence and Peace Studies. In addition to these two major institutions, the study included his contributions to adult education in six other institutions.

This study provides the most comprehensive, current, and overall picture of LaFayette's life and contributions. Education institutions, prisons, and community agencies could benefit from the information provided in this study including information about the nonviolence conflict reconciliation training.

Chapter 1

Introduction

As I wrote this dissertation, the media was filled with discussions among news commentators and politicians in regards to the lack of civility, respect, and decorum, which filled the airways and social media. I agree with Bowman (2017) who states over the last 50 years people have become accustomed to the media's obsession with personal scandal. Therefore, people hardly notice it anymore, or how far politics has strayed from the political issues into the realm of the merely personal activities. Fay and Levinson (2017) noted educators have become increasingly stymied by the challenges of teaching both in a democracy and for the state of democracy. In their article, *Teaching Democracy in Polarizing Times*, Fay and Levinson stated, by using 15 case studies to discuss ethical dilemmas with their colleagues, educators can better prepare to address political and civil challenges in their schools. These 15 recent case studies are available on their website for educators to study at www.justiceinschools.org. These are normative case studies they recommend for discussion before educators tackle the real-time dilemmas. More than 50% of teachers surveyed by the Southern Poverty Law Center (Costello, 2016) said they saw an increase in uncivil political discussions, even among high school students, which are becoming more polarized. The polarization has pushed individuals and groups to take uncompromising hard stands against their opponents. There are heated debates

about immigration, gun violence, the Lesbian Gay Bisexual Transgender Queer community, voting rights, race, education, and prisons. Sometimes these debates take place in adult education agencies among adults; adult educators find these discussions entering their educational environments.

Adult educators are everywhere—in the community, in the workplace, on farms, in hospitals, prisons, libraries, churches, colleges, and universities (Merriam & Brockett, 2007). These examples of the environments where adult education takes place can be found in the preface of the book, *The Profession and Practice of Adult Education* (Merriam & Brockett, 2007). The authors reviewed a variety of definitions of adult education and defined it as activities intentionally designed for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults. They emphasized with adults engaged in a large variety of adult education activities, many educators of adults remain unaware they are part of a group of thousands of individuals who make up the field of adult education (Merriam & Brockett, 2007). An examination of the definition of adult education also encourages an examination of who is considered an adult. The authors examined several definitions, including a historical Colonial America definition as the *age of discretion*. The definition of adult has evolved over time and has been determined by culture. For example, cultures can look at adults according to puberty or chronological age. In America, there are a variety of age-related restrictions based on activities and state laws such as the legal age to vote (18 years), drink (21 years), leave compulsory school (16 years), and in some states being tried in court as an adult at 14 years for serious crimes.

The field of Adult Education includes many scholars and researchers, for example, Merriam and Brockett's book (2007), is widely cited. These educators have attempted over many decades to define, categorize, and chart the different types of adult education and the different agencies of adult education. Merriam and Brockett examined three popular terms in use in North America as formal education, informal education, and non-formal education. They define formal education as institutions (private and public), and specialized programs offering technical and professional training, such as technical colleges and community colleges. They define informal education as unplanned, experience-based, and incidental learning, such as reading a magazine, engaging in casual conversation, or watching television. Informal education can occur within a formal education setting and can add to the specialized program. They define non-formal education as any organized educational activity outside the established formal system intended to serve identifiable learning clientele and learning objectives (Merriam & Brockett, 2007). Non-formal would include a church-sponsored Bible study class or a class given by the Fire Department.

In addition to an examination of the definition of adult education and the definition of adult, Merriam and Brockett reviewed the importance of the history of adult education. The authors cited several adult education researchers who suggested how historical knowledge helps contemporaries understand what was effective or worked versus what did not work in terms of adult education practices. Merriam and Brockett (2007) believed one of the most valuable historical resources can be found in the life stories of others. They provided examples of life stories of Booker T. Washington, Alvin Johnson, and Malcolm Knowles; and mentioned two volumes published on adult education of African Americans (Peterson in 1996; Neufeldt & McGee in 1990),

which included examples of contributions of Alain Locke, Marcus Garvey, Septima Clark, and W.E.B. DuBois.

Statement of the Problem

The histories and contributions of African Americans in the field of adult education have been overlooked, which is part of the reason I conducted this historical study to examine the life of Bernard LaFayette, Jr as an adult educator teaching nonviolence conflict reconciliation based on the philosophy and strategies of Martin Luther King Jr. Several additional authors have discussed African American's contributions, who also have been largely overlooked.

In Rachal's (2000) article, ("We'll Never Turn Back: Adult Education and the Struggle for Citizenship in Mississippi's Freedom Summer"), he stated adult education played an important part in the schools, the community centers, and the voter registration drives; and included literacy education, practical skills, and political awareness. Mississippi's Freedom Summer was a movement led by the Student Non-Violent Coordinating Committee (SNCC) to educate African Americans primarily in voter registration. LaFayette himself was one of the founding members of SNCC. Johnson-Bailey (2006) stated the involvement of African Americans in the annals of adult education in the United States has remained largely unknown to many adult educators, practitioners, and students. Denton (1993) discovered the contributions of Booker T. Washington and published her research in 1993, which was some 78 years after his death. Denton stated she discovered Washington was an adult educator after reading his references to adults and night school. She came to the realization that Washington was an adult educator of the first order. As famous as Washington was,

he is still not recognized by the field of adult education and is not in the International Adult and Continuing Education Hall of Fame.

LaFayette has been an adult educator for 50 years and it dawned upon me after two years of graduate classes. But he has not been recognized as such. His work has been overlooked, but it is similar to Myles Horton's efforts at Highlander Research and Education Center (2017).

No researcher has focused on LaFayette's activities and contributions to the field of adult education and how his work in nonviolence training and conflict reconciliation can make a difference in the lives of people today. Yet, as an adult educator, he has held many adult education workshops for police officers, Nigerian rebels, teachers, college students, counselors, prisoners, and church groups. His teaching and training efforts have been prolific, plus he has received numerous awards for his efforts. He has worked in a variety of adult education agencies. Moreover, there are a multiple of articles written about him teaching nonviolence conflict reconciliation. He has been included in several books focusing on his participation in the Civil Rights Movement and his nonviolence training, most notably *The Children* (Halberstam, 1998); *The Freedom Riders* (Arsenault, 2006); and *A Force More Powerful* (Ackerman & Duvall, 2000). In addition, he has been a part of several films: *Eyes on the Prize* (Blackside, 1988); *A Force More Powerful* (1990); *Passing the Torch to America's Youth* (2008); and *From Freedom Rides to Ferguson* (LaFayette, 2015).

The primary problem was the lack of research focused on LaFayette as an adult educator, using the basic principles and philosophies of adult education. LaFayette is part of the history of the Civil Rights Movement of the 1960s, as evidenced in displays and exhibits in historical museums depicting that era. He is an

educator with Ed.M. and Ed.D. degrees, who taught at various colleges and universities, and a Baptist minister who has pastored two churches. Most of these activities are directly related to adult education. Lafayette was trained in nonviolent techniques by James M. Lawson, Jr. in an adult education agency, a church. Dickerson (2013) noted

Although the Selma Movement has drawn the attention of innumerable scholars, journalists, and participants, none have written about it as a successful experiment in Gandhian nonviolence learned in nonviolent workshops like the ones that Lawson operated. (p. back cover)

LaFayette is considered a Civil Rights icon (Benn, 2016; *USF News*, 2009). His work during the Civil Rights Movement has been well-documented in photos and newspaper articles. He was arrested 27 times for disturbing the peace. However, stories of the quest for civil rights in America have been captured in case books for law students to study or history books on Blacks in America. The study and research of violence and nonviolence is often found in the field of psychology (see the *Journal of American Psychological Association*), hate crimes and violence, and *Peace and Conflict: The Journal of Peace Psychology*.

In the preface to their *Leader's Manual*, LaFayette and Jehnsen (1995) explained their objectives in conducting the workshops and programs was to share the richness of King's philosophy and strategies with others. This has led to several additional centers being created and courses established both across the U.S. and internationally. These centers facilitate discussions to educate communities in regards to conflict and nonviolence. Therefore, the curriculum developed by LaFayette and Jehnsen falls in the area of education and should be included in the field of adult education.

LaFayette became involved in the Civil Rights Movement at an early age. In 1947, when he was a seven-year-old boy growing up in Ybor City (Tampa), Florida, he recalls what he has defined as his first *sit-in*. During those days, LaFayette found odd jobs as a child to help his parents make ends meet. He would go to the local restaurant and purchase coffee for the vendors and deliver it to them for tips. As a Black person, he was allowed to stand inside the side door at the counter of the establishment to pick up the order, but as a frequent customer, he began to lean on a stool at the counter, and after a few more visits, he put a hip on the stool. One day, he actually sat on an empty bar stool at the counter. He can recall the moment his eyes met the waiter's eyes in the mirror behind the counter. They stared at each other for a short length of time. The waiter said nothing, and from that day forward, LaFayette entered the restaurant and sat on the bar stool at the end of the counter to wait for his order (B. LaFayette, personal communication, February 28, 2016).

LaFayette (personal communication, February 28, 2016) vividly recalls the last conversation he had with King on April 4, 1968 in room 306 at the Lorraine Motel in Memphis, Tennessee as he discussed with him a press release for the announcement of the Poor People's Campaign. The plan was for LaFayette to accompany King to Washington, DC to make the announcement that LaFayette would be the director of the campaign. However, unrest around the Memphis sanitation workers' demonstrations compelled King to remain in Memphis, Tennessee. After discussing the press release, King told LaFayette the next thing they must do is institutionalize and internationalize their nonviolence training. LaFayette boarded a plane to Washington, DC; when he landed, his ride was not at the airport to pick him up. He called the Poor People's Campaign office and heard King had been shot. He then

called the United Press International and the Associated Press and listened as both reporters read from the ticker tape. When he heard the United Press International reporter break down in tears, Lafayette knew King had died. He proceeded to the Washington, DC office and cancelled the press conference. He then boarded a plane to Atlanta, Georgia. The Civil Rights Movement was rocked by the death of King, but LaFayette accepted their last conversation as his marching orders: to move forward with institutionalizing and internationalizing their nonviolence training. Thus, LaFayette began his mission of training others in nonviolence in 1968; 50 years later, continues to teach nonviolence and conflict reconciliation nationally and internationally, which is evidenced by his teaching and lecturing engagements and the recognitions he has received.

Over the years, LaFayette was involved in the administration of and/or on the faculty of one or more agencies or institutions of adult education. As he advanced through formal educational institutions to obtain his own credentials, he was always employed in an administrative or faculty position at the same institution or at a different institution nearby. This gave him an opportunity to gain insights into the different types of formal adult education institutions and informal agencies. For example, LaFayette began his collegiate education at a seminary. During the same time, he was also participating in the Nashville Sit-Ins and receiving training as a nonviolent demonstrator (B. LaFayette, personal communication, February 28, 2016).

In 1957, Lawson was a student at Vanderbilt Divinity School, and he decided to open a Fellowship of Reconciliation field office in Nashville, Tennessee, where he started holding seminars on Gandhian tactics and nonviolent direct action (The Faith Project, *This Far by Faith*, 2003). Lawson read about the Montgomery Bus Boycott

and how Black citizens were able to change a system of discrimination through a nonviolent social action. Lawson wanted to be a part of the movement and decided to help organize sit-ins with White and Black students, instructing them how to resist violence by not fighting back.

According to LaFayette, his style and method of teaching grew from these seminars, and he was also influenced by the Highlander Folk School, which was founded in 1932 in Monteagle, Tennessee by Myles Horton (Highlander Research and Education Center, 2017). Highlander was a residential adult education institution for White and Black citizens who were involved in changing the segregated South. The educational programs at Highlander also addressed the needs of the poor, union members, farmers, and the illiterate. Despite its positive results, Highlander was attacked and considered to encourage communism. Its license was revoked in 1961. The State of Tennessee revoked Highlander's charter and seized its land, but it reopened the next day as the Highlander Research and Education Center in Knoxville, Tennessee. The Citizenship Education Program developed by Highlander was transferred to King's Southern Christian Leadership Conference (Parker & Parker, 1991). In 1972, Highlander moved to New Market, Tennessee and is still thriving today (Highlander Research and Education Center, 2017).

In 1962, the Student Nonviolent Coordinating Committee (SNCC) continued supporting voter registration and education throughout the South, and LaFayette became the director and organizer of the Alabama Voters Registration Project in Selma, Alabama (LaFayette & Johnson, 2013). LaFayette went to Selma when no other voter registration worker wanted to go. Selma was considered too resistant to change (LaFayette & Johnson, 2013), and therefore, LaFayette had to engage in a

slow method of community engagement before he could conduct any training. This process and experience is recounted in detail in his book, *In Peace and Freedom: My Journey in Selma* (2013).

LaFayette recalled Lawson became his mentor, and he employed methods of training similar to what Lawson used during his nonviolence training in Nashville. LaFayette started with workshops for students on nonviolent direct action and nonviolent responses to violent actions while teaching citizens how to register to vote, and explained why exercising the right to vote was important. The trainings involved a two-part process, understanding and practice (LaFayette & Johnson, 2013). First, participants are taught history and philosophy, then they are taught how to respond in real-life situations.

LaFayette (personal communication, February 7, 2017) continues to teach what is now termed Kingian Nonviolence Conflict Reconciliation. Along with David Jehnsen, he developed *The Leaders Manual: A Structured Guide and Introduction to Kingian Nonviolence: The Philosophy and Methodology* (Lafayette & Jehnsen, 1995); *The Leaders Manual for Trainers* (LaFayette & Jehnsen, 1995); and the *Nonviolence Briefing Booklet* (LaFayette & Jehnsen, 2005), which is intended for student training. Two revisions are used with children: *Nonviolence Education Training Manual for Teachers of Youth Grades K-2* (Wildman, 2003a) and *Nonviolence Training Manual for Teachers of Youth Grades 3-12* (Wildman, 2003b).

LaFayette co-founded the Center for Nonviolence and Peace Studies in 1998 at the University of Rhode Island (URI) in Kingston, Rhode Island, and he was its first director. Its workshops focused on learning the history of the Civil Rights Movement and other nonviolent campaigns around the world, as well as understanding conflict

and the principles of nonviolence according to King's philosophy and strategy. The Center is in its 19th year of training national and international community organizers and educators (URI, 2018).

In Greenhaven Prison in New York in 1975, LaFayette co-founded the Alternatives to Violence Program (AVP), which has grown into a national (35 domestic chapters) and international organization, which primarily helps prison inmates, but it also focuses on communities. It held its 42nd Annual Conference in May 2017 with LaFayette as the keynote speaker. He was recognized as one of AVP's two co-founders (Alternatives to Violence National Conference, 2017).

LaFayette is an active adult educator, who has not been recognized as such in the field of adult education. His experience and teaching in several of adult education agencies such as churches, prisons, universities, schools, and community centers, demonstrates his work in adult education. Therefore, in this study, I illustrate how LaFayette is an adult educator. I note his contributions to the Civil Rights Movement, his contributions to the field of adult education, and his perspectives on social issues today.

Statement of Purpose

The purpose of this study was to explore the life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. I found no information in the adult education literature on LaFayette, but there were many references of him in the areas of history, social activists, the Civil Rights Movement, and religion. Another goal of this research was to capture LaFayette's voice as a unique perspective of the Civil Rights Movement and contemporary issues.

Objectives

The objectives of this study were to investigate:

1. LaFayette's contributions to the Civil Rights Movement;
2. LaFayette's contributions to the field of adult education; and
3. LaFayette's perspectives on issues related to social change today.

Conceptual Framework

The conceptual framework for this historical and biographical study is adult education. Adult education covers a broad and diverse field of education. It can include, but is not limited to, a county extension service which teaches citizens how to garden, church groups, prisons, social movement groups, and unions (Merriam & Brockett, 2007). Adult education researchers have developed several different typologies of adult education over the years. However, in this study I describe only one typology originally developed by Darkenwald and Merriam in 1982, but recited in Merriam and Brockett (2007). They describe four types of adult education agencies: Independent, educational, quasi, and non-educational. Independent education agencies include agencies where the education of adults is the primary goal. These agencies can include community-based agencies, nonprofit adult schools, and for-profit technical schools. The other types included are educational institutions (e.g., public school adult education, four year colleges), quasi-educational organizations (e.g., libraries, museums, senior citizen centers), and non-educational organizations (e.g., armed forces, unions, hospitals).

One of the underlying emphases in adult education is the concept of social justice. A brief discussion of philosophy based on Elias and Merriam (1995), lists five different philosophies commonly seen in adult education. They are *liberal* (to develop

intellectual powers of the mind), *behaviorist* (to bring behavior to ensure survival), *progressive* (to transmit culture and societal structure and promote social change), *humanistic* (to enhance personal growth), and *radical* (to bring about changes in society through education).

LaFayette's formal post-secondary educational achievements spanned some 16 years. Simultaneously, he worked in a number of adult education institutions and organizations which provided the experiences he needed to obtain his objectives. LaFayette did not set his goal to become an adult educator (B. LaFayette, personal communication, February 28, 2016). However, he utilized the adult education agencies to accomplish his ultimate goal, which was King's mandate: to internationalize and institutionalize their nonviolence training.

Background and Rationale

The mission of nonviolence related to civil rights served as the basis for the Kingian nonviolence curriculum created by LaFayette and Jehnsen in 1995. It was designed to introduce adults to the strategies and philosophy of nonviolence, which were used during the civil rights campaigns led by King. The Kingian strategy proved to be successful in accomplishing specific goals related to social change. The curriculum has been consistently used with groups of students in formal classroom settings and with participants in informal settings (LaFayette & Jehnsen, 1995).

LaFayette is still sought after and recognized for his work related to nonviolence teachings. An itemization of his numerous activities comes directly from LaFayette (B. LaFayette, personal communication, February 28, 2016). However, his activities can be independently verified by the websites of each of the following entities. Some of the numerous awards he received include the 2012 National Freedom Award from the

National Civil Rights Museum, which now exists at the Lorraine Motel in Memphis, Tennessee (Coleman, 2012) and the 2016 Mahatma Gandhi International Award for Reconciliation and Peace (African Centre for the Constructive Resolution of Disputes, 2016). He has been a commencement speaker and has received three honorary doctorate degrees. He is a professor emeritus at Emory University in Atlanta, Georgia and is Chairman of the Board of the National Southern Christian Leadership Conference (2018), which was co-founded by King.

Positionality and Reflexivity

LaFayette is my oldest brother in a family of seven siblings. There are two brothers and five sisters, and I am the third child and second sister. LaFayette and I are approximately 10 years apart, and therefore, just when I began to know him, he graduated from high school and left for college. I have always been deeply influenced by my older brother, whom I admire and who set the academic bar very high in our family. Not only did he encourage his younger siblings to obtain academic excellence, but he also encouraged and demonstrated Christian values. He is our role model, and we still seek his advice and guidance. After two years of study in adult education, I began to realize he engaged in adult education and his activities warranted further study. Thus, he and his work became the subject of my dissertation.

I recall as a school girl the signs and laws regarding segregation. I remember going to downtown Tampa, Florida with my mother to shop for school clothing and supplies and observing the water fountains and restrooms with the signs *colored* and *white* labelled above them. I recall having to sit in the rear of the city bus and being denied service at soda fountains in stores. This discrimination extended into all walks of my life such as religion, education, family, medical care, housing, business, and

economic opportunities. It was disheartening and discouraging to hear the words “we don’t serve coloreds here” or “you have to go around to the back door.”

On May 17, 1954, the United States Supreme Court outlawed segregated schools, but it was not until 1966, during my sophomore year in high school, when I became one of the first Black students to attend C. Leon King High School, an *all-White* school in Tampa, Florida. I first attended one of the two all-Black schools; then during the second semester, I was told I could attend a desegregated school, and my parents asked me if I wanted to attend the all-White King High School, which was closer to our home. In my young mind, it was the least I could do to promote the cause of civil rights. After all, I was well aware of what my brother was enduring in Nashville and Selma as I watched the televised sit-ins and marches. I knew it took courage, and I also had to be courageous. All of my grade school years were influenced by the Civil Rights Movement, from 1955 to 1968 as I heard about the Montgomery Bus Boycott, the Freedom Rides, the Sit-ins, and the campaign for voting rights. These discussions were just as constant as the discussions about the Vietnam War. While I endured being stared at, physically pushed and shoved, ostracized by classmates, and discouraged by teachers, LaFayette was deeply involved in the Civil Rights Movement in Nashville, Tennessee.

In addition to my personal relationship, I attended the 2008 and 2009 Summer Institutes at the University of Rhode Island’s Center for Nonviolence and Peace Studies. I am a Level III Certified Trainer and have been involved in training at least 100 participants in the Introduction to Kingian Nonviolence.

My research into LaFayette’s teachings and philosophy began by asking: How did he determine teaching nonviolence conflict reconciliation was important enough for

him to dedicate his life to it? Thus, began my research journey nearly 10 years ago, despite the fact I was unaware of the path I would take.

My personal career had evolved into quite a boring experience, and I was ready to make a serious change and rekindle my love for education, research, and history. I found my way to the University of South Florida and eventually applied to the doctoral program in Adult Education. I started working in the School of Social Work with the Jim Walter Partnership Center (JWPC) as a Fiscal and Budgets Analyst. This position allowed me to continue using my financial background and still work in a very people-oriented environment. I interacted with college students from different fields of study as well as foreign students participating in summer institutes. I began to realize the nonviolence training LaFayette conducted could be beneficial to students, and I asked the program administrators to sponsor my nonviolence training at the University of Rhode Island. I obtained two levels of training and began holding introductory sessions with students and community workers through JWPC and through a non-profit organization my son and I created. However, when JWPC started to lose funding, I transferred to the University of South Florida's Sponsored Research Division, where I made the decision to apply for the doctoral program in Adult Education.

After two years of classes, I learned about various adult education agencies, and I realized nonviolence training was part of the field of adult education. With that knowledge, I began asking LaFayette questions. The more questions I asked LaFayette, the more I became interested in his life and work. I realized asking him a few questions was not going to be enough to satisfy a doctoral study. According to Cranton and Merriam (2015), "All who do historical research are concerned with obtaining the best information available on the topic" (p. 61). In my pursuit of this

historical research, the best information came from the primary source of this research since I had personal access to him. However, in addition to personal access to the individual, a plethora of secondary sources was available to support his accounts in printed material and oral interviews. Each conversation with LaFayette drew me further into history as I realized I needed more details.

Limitations

Simon and Goes (2013) stated “limitations are constraints that are largely beyond your control but could affect the study outcome” and “a limitation associated with qualitative study is related to validity and reliability” (p. 2). The limitations associated with this study are a result of my close association with the subject of the study, which could result in a personal bias. My presence in the data gathering and interviews also could affect the subjects’ responses, and issues of anonymity and confidentiality can be problematic when analyzing findings (Anderson, 2010).

Another limitation could be reflected in how much the subject recalls. Despite the fact there was much information on the subject from a variety of sources, the information was not all in one place. Therefore, I relied on the subject to provide direction and content for incidents, which were not documented anywhere else. The family members and associates were asked to recall their first memory of LaFayette and this required them to give considerable thought to the incident and could have resulted in memory lapses or seeing events through their own lens instead of actual facts.

Definition of Terms

Some terms used in this study are unique to this type of research. These operational definitions are in accordance with the focus of the study:

Adult education—Merriam and Brockett (2007) define adult education as activities intentionally designed for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults. In a 1970 report by England and Wales, the National Institute of Adult Education defined adult education as “any kind of education for people who are old enough to work, vote, fight and marry and who have completed the cycle of continuous education, [if any] commenced in childhood” (para 1).

Alternatives to Violence Project—According to the AVP International website, it is a training program enabling participants to deal with potentially violent situations in new and creative ways. Workshops are delivered by trained facilitators and are experiential (not based on lectures) (International Alternatives to Violence Project website, 2017).

Civil Rights Movement—The Civil Rights Movement was a struggle by African Americans in the mid-1950s to late-1960s to achieve civil rights equal to those of Whites, including equal opportunity in employment, housing, and education, as well as the right to vote, the right of equal access to public facilities, and the right to be free of racial discrimination. No social or political movement of the twentieth century has had such a profound effect on the legal and political institutions of the United States. This movement sought to restore African Americans’s rights of citizenship guaranteed by the Fourteenth and Fifteenth Amendments, which had been eroded by segregationist Jim Crow laws in the South (West’s Encyclopedia of American Law, 2005).

Formal Adult Education--Institutions (private and public), and specialized programs offering technical and professional training (Merriam & Brockett, 2007).

Informal Adult Education--Unplanned, experience-based, and incidental learning such as reading a magazine, engaging in casual conversation, or watching television. Informal education can occur within a formal education setting and can add to the specialized program (Merriam & Brockett, 2007).

Kingian Nonviolence--Nonviolent education programs based on the philosophy of King and his methods of nonviolent conflict reconciliation (LaFayette & Jehnsen, 1995).

Non-formal Adult Education--Any organized educational activity outside the established formal system intended to serve identifiable learning clientele and learning objectives (Merriam & Brockett, 2007). Non-formal could include a church sponsored Bible study or a class given by the Fire Department.

Nonviolent Reconciliation—Nonviolence seeks friendship and understanding with the opponent. Nonviolence does not seek to defeat the opponent. Nonviolence is directed against evil systems, forces, oppressive policies, and unjust acts but not against persons. Through reasoned compromise, both sides resolve the injustice with a plan of action (The King Center, 2018).

Organization of Study

I organized this study into eight chapters. In Chapter 1, I describe the type of study that was conducted and introduce the main subject of the research. This chapter includes the statement of the problem, statement of the purpose, objectives, conceptual framework, background and rationale, positionality and reflexivity, limitations, and definition of terms. In Chapter 2, I examined literature relevant to the study, specifically adult education, as well as the biographical oral history provided by

the subject in the recorded interviews. In Chapter 2, I also included a review of LaFayette's journey from peace education to nonviolence conflict reconciliation and his involvement in the Civil Rights Movement. In Chapter 2, I also examined his involvement in institutionalizing and internationalizing nonviolence conflict reconciliation and psychological perspectives on nonviolence and peace to the field of adult education.

In Chapter 3, I discuss the research design, sources of data, data collection, and data analysis, and provide a summary. I decided to focus on one individual due to the uniqueness of the person's background and contributions. In Chapter 4, I focused on LaFayette's early life, including his family, spirituality, his involvement in the Civil Rights Movement as well as a chronology of his life and summary. In Chapter 5, I discussed LaFayette's Alternatives to Violence Project and Kingian Nonviolence Training. In addition, I included a closer inspection of two individuals, David Jehnsen and Charles Alphin, Sr., who worked closely with LaFayette in the development of the Kingian nonviolence curriculum and its delivery. In Chapter 6, I specifically addressed his contributions to the field of adult education in the following areas: Middlesex Community College, Gustavus Adolphus College, Lindenwood College IV, Alabama State University, University of Rhode Island, Emory University Candler School of Theology, National Southern Christian Leadership Conference and Foundation for Ethnic Harmony. In Chapter 7, I covered LaFayette's perspectives on some of the current social issues today including race, privatization of prisons and education, voting rights and gerrymandering, questions raised by LaFayette, today's youth and a summary. Finally, in Chapter 8, I provided a summary of the research, my conclusions, its implications, and recommendations for further research.

Chapter 2

Review of Literature

The purpose of this study was to explore the life and work of LaFayette, nonviolence and conflict reconciliation from an adult education perspective. There was no research or previous investigations on LaFayette teaching nonviolence conflict reconciliation as an adult educator. This chapter begins with a definition of adult education, principles, philosophies, and its agencies. I take a brief review of peace education, which in some ways encompasses nonviolence education. I also take a close inspection of King and LaFayette's journeys to nonviolence conflict reconciliation teachings. The Civil Rights Movement became the foundation for the nonviolence conflict reconciliation curriculum, because it was during those years the strategies were developed and used successfully. In this chapter, I also highlight the institutionalization and internationalization of nonviolence conflict reconciliation training and LaFayette's vision for it. I also address the psychological perspectives on nonviolence and peace.

Adult Education

Bogner and King (2017) in their efforts to preserve the voices of adult educators conducted the Adult Education Interview Series (AEIS). The intent of the interviews was to preserve the history and stories of adult educators and to analyze the interviews to determine similar themes that provide insight into perspectives of professionals in the field. In presenting their paper at the 2017 Annual Meeting of the Adult Higher Education Alliance (AHEA), the authors gave an example of the responses to one of

their research questions. The question centered around what books the adult educators would recommend. The responses provided interesting insight as the adult educators noted the classic books, the contemporary books, and their personal favorite books. The researchers conducted 22 interviews within the adult education community, which have implications for the field of adult education. In particular, their study highlights the accomplishments of the adult education scholars. “The idea of AEIS is to record the current thoughts of adult educators throughout the nation and the world and to archive them so they can be used by adult educators in adult education courses now and in the future” (p.14). The results of AEIS are available to any member of the AHEA for their adult education courses. The authors noted adult education is a broad field of study and this information would address the problem of college students not being familiar with the history, breadth, and relevancy of adult education.

Adult education principles. Knowles used the definitions of pedagogy and andragogy to highlight the principles of adult education (Knowles, 1980). He determined adult educators were attempting to apply the same assumptions regarding learning principles for children (or pedagogy) to adult learners (or andragogy). Knowles first used the term andragogy in 1968 after learning it from a European adult educator. The term andragogy, as Knowles defines it, refers to “the art and science of helping adults learn” (p. 43). One of the differences in the principles of learning between pedagogy and andragogy is in teaching children, teachers are the source of learning material for children, but in andragogy, adults can provide additional sources and research for discussion. In andragogy, the relationship is more a partnership where evaluation of self and teacher are used (Wolfson, 1998); (Merriam & Brockett,

2007). One of the major differences is children are told what they need to learn, while adult learners convey what they feel they need to learn.

Adult education philosophies. A comprehensive overview of adult education philosophies was given by Elias and Merriam (1995). They provided five choices in a list as a guide to the educator's approach to adult education (Elias & Merriam, 1995). These philosophies are liberal, progressive, behaviorist, humanistic, and radical/critical. However, in their third edition, Elias and Merriam added two more philosophies, which were analytical and postmodern (Elias & Merriam, 2005). A brief description of the first five philosophies was provided by Cox (2015) in his article on the case of self-directed learning strategies in graduate teaching. The Cox's descriptions are

- *Liberal adult education* – The purpose is to develop intellectual powers of the mind and to make a person literate. The learner is always a learner and seeks knowledge not just information. The teacher is the expert.
- *Behaviorist adult education* – The purpose is to bring about behavior that will ensure survival of the human species, societies and individuals and to promote behavioral change. The teacher is a manager.
- *Progressive adult education* – The purpose is to transmit culture and societal structure and to promote social change and to give the learner practical knowledge and problem solving skills. The teacher is an organizer.
- *Humanistic adult education* -- The purpose is to develop people open to change and continued learning; to enhance personal growth and development and to facilitate self-actualization. The learner is highly motivated and self-directed and assumes responsibility for learning and self-development. The teacher is a facilitator.
- *Radical adult education* – The purpose is to bring about fundamental changes to social, political, and economic changes in society through education. The learner is seen as equal with the teacher in the learning process. The teacher is the provocateur. (p.18-19)

In addition to the five philosophies of adult education, other researchers have described specific characteristics common to adult educators. Giannoukos, Hioctour, Stergiou, and Kallianta (2016) indicated prerequisites for adult literacy educators

should include the ability to motivate adult learners; be flexible and open to change during the course of training; bring their own knowledge and experience to share with adult learners; ability to use educational techniques in adult education such as brainstorming, role play and working in groups; and be able to link skills with needs of adult learners.

Leach (1991) conducted a study of over 200 training managers and found characteristics of excellent trainers, which included caring, sociable, assertive, warmth, and openness.

American Association for Adult and Continuing Education. The most prominent association related to adult education is the American Association for Adult and Continuing Education (AAACE). AAACE (2018) cites as its mission to provide leadership for the field of adult and continuing education. In his article, Schmidt (2013) noted the history of adult education associations in the United States dates back to the 1920s. His depiction of AAACE revealed an organization associated with a field of study which is robust and growing with purpose and a variety of activities. Schmidt described the seven commissions, mentioned the 28 special interest groups, and noted the three journals published by AAACE. The AAACE website has a wealth of information on the current activities, scholars, and history of adult education. I attended the 2017 Annual AAACE Conference in Memphis, Tennessee and was overwhelmed by the scholarly activity, publications, and discussions regarding adult education. The University of South Florida's Adult Education program has one of the past presidents of AAACE on its staff, W. James, who was previously inducted into the International Adult and Continuing Education Hall of Fame.

Adult education agencies. Adult education, sometimes called continuing education, is any form of learning undertaken by or provided for mature men and women. The National Institute of Adult Education defined adult education as “any kind of education for people who are old enough to work, vote, fight and marry, and who have completed the cycle of continuous education, [if any] commenced in childhood” (*Encyclopaedia Britannica*, 1970, para. 1). In addition to this definition, Merriam and Brockett (2007) defined adult education as virtually any activity for adults designed to bring about learning. They also gave several examples, including an aerobics instructor, a literacy worker, and a community activist, engaged in adult education. It can be the process by which men and women continue learning after their formal schooling (Knowles, 1977); it can be described as a set of organized activities for mature men and women, or it can be a combination of all the processes and activities of adult education into a field of study. Therefore, the goal of adult education is for adults to learn something new or to increase their knowledge of a subject (Houle, 1961). The Nonviolence and Peace Education training LaFayette facilitates falls within the field of adult education, because it is usually taught to mature men and women, and it is also taught in many adult education agencies.

Professionals in adult education have identified four types of agencies in adult education (Merriam & Brockett, 2007), which include venues where LaFayette still teaches. Merriam and Brockett (2007) identified these four types as:

- *independent adult education organizations* (e.g., community-based agencies, non-profit adult schools, learning exchanges, free universities, private literacy education organizations, proprietary schools, and grassroots organizations);
- *educational institutions* (e.g., public school adult education, community college, four-year colleges and universities, cooperative extension service, and community education);

- *quasi-educational organizations* (e.g., libraries, museums, cultural organizations, religious organizations, senior citizen centers, social organizations, theater and music groups, social and literary societies, occupational associations, and mass media); and
- *non-educational organizations* (e.g., corporate training, armed forces, correctional institutions, and hospitals).

Merriam and Brockett updated and adapted Darkenwald and Merriam's (1982) types of agencies in defining these four types.

From Peace Education to Nonviolence Conflict Reconciliation

LaFayette has taught in each of these four types of adult education agencies. He co-founded the Alternatives to Violence Project in prisons (non-educational organization); he co-founded the Center for Nonviolence and Peace Studies at the University of Rhode Island (educational); he founded LaFayette and Associates, Inc. (independent adult educational organization); and he has facilitated trainings in churches, museums, and libraries (quasi-educational).

Peace Education is a part of adult education, because it is often taught in several adult education agencies, such as educational institutions (Gustavus Adolphus College), religious organizations (Southern Christian Leadership Conference), and government agencies (U.S. Institute of Peace). LaFayette (1974) conducted a study to analyze three peace education programs in his dissertation. He found each program was initiated by a different group of people: one by students, one by faculty, and one by a combination of students, administration, and faculty. One common factor with these peace education programs within adult education was they were initiated by mature adults who saw a need for peace education programs during those years. LaFayette did not mention adult education in his dissertation, but Jehnsen, who co-authored *The Leaders Manual* and *Nonviolence Briefing Booklet*, attempted to connect

the two. As he stated on his website, his dissertation topic was *The Cultural Transferability of N.F.S. Grundtvig's Conception of Adult Education*; however, conflict with the Harvard Graduate School of Education Committee on Degrees prevented him submitting his thesis (D. Jehnsen, personal communication, April, 5, 2018; Center for Nonviolence & Conflict Transformation, 2018). Jehnsen founded the Institute for Human Rights and Responsibilities. One of its goals is to provide peace-building educational programs, evaluation, action research, community outreach, and leadership development projects that foster mutual understanding among people to build more harmonious peaceful, sustainable relationships at every societal level, from interpersonal interactions to institutional and governmental policy nationally and internationally (Center for Nonviolence & Conflict Transformation, 2018).

A History of Peace Education in the United States of America outlined the beginning of interest in peace education and its focus, which was on educating children to oppose war and promote citizenship (Stomfay-Stitz, 2008). Stomfay-Stitz (2008) concluded peace education expanded with new technology, as peace educators find new ways to teach peace education to adults and to children. The launch of the *Journal of Peace Education* in 2004 by the Taylor & Francis Group, and the continued publication of *Journal of Peace Research* since 1964 by Sage Publications, and *Peace and Conflict* since 1995 by the American Psychological Association are all indications of the continued interest in peace education for adult learners.

LaFayette produced two texts on nonviolence conflict reconciliation. His first product, *The Leaders Manual: A Structured Guide and Introduction to Kingian Nonviolence: The Philosophy and Methodology*, was published by LaFayette and Jehnsen in 1995. This was not a departure from peace education, but a narrowing of

focus and concentration on the teachings of Lawson and King. Therefore, today the training is usually referred to as Kingian Nonviolence or KNV.

King recounted his pilgrimage to nonviolence in his book, *Stride Toward Freedom* (1958). He graduated from Morehouse College in Atlanta, Georgia in 1948 and went to Crozer Theological Seminary in Upland, Pennsylvania, where he majored in theology and philosophy and where he studied a variety of philosophers. One Sunday afternoon, he traveled to Philadelphia, Pennsylvania to hear a sermon by Mordecai Johnson, who was the President of Howard University in Washington, DC. Johnson had just returned from a trip to India, and he spoke of the life and teachings of Mahatma Gandhi. After the sermon, King (1958) says he purchased a half-dozen books on Gandhi's life and works. King became fascinated by Gandhi's campaigns of nonviolent resistance and how Gandhi emphasized the power of love and nonviolence, which could be used on a large scale. King graduated in 1955 from Boston University in Boston, Massachusetts and, by then, he concluded nonviolent resistance was one of the most potent weapons available to oppressed people in their quest for social justice (King, 1958). In 1957, King met Lawson and urged him to come south; Lawson transferred from Oberlin College School of Theology in Oberlin, Ohio to Vanderbilt University in Nashville, Tennessee. In Nashville, Lawson began training students in nonviolence resistance (Dickerson, 2014). The details of King's pilgrimage to nonviolence are a part of the nonviolence curriculum of Kingian Nonviolence Conflict Reconciliation training.

Civil Rights Movement and Nonviolence Conflict Reconciliation

In a review of the history of the Civil Rights Movement, I looked at the historical events and actions in American history which led to the inception of the Movement,

beginning with the Civil War, which lasted from 1861 to 1865. The Civil War, between the United States of America and the Confederate States of America, started when the confederate states left the union to form their own country to protect the institution of slavery (American Battlefields Trust, 2018).

The Emancipation Proclamation, signed by President Lincoln on January 1, 1863, declared "that all persons held as slaves within the rebellious states are, and henceforward shall be free" (para. 1). Through this action, President Lincoln ended slavery in the United States of America (U.S. National Archives, 2017).

The signing of this document was the beginning of freedom for Black people in America. Frederick Douglass played an important role in working with the President, and he continued to work for the ratification of the 13th, 14th, and 15th Amendments to the U.S. Constitution, which are the backbone of civil rights today (Bontemps, 1968).

The 13th Amendment provided "neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction" (U.S. Constitution Amendment XIII, 1865, para. 1). A major provision of the 14th Amendment, which was ratified in 1868, granted citizenship to anyone born or naturalized in the United States, including former slaves (U.S. Constitution Amendment XIV, 1868, para 1). Equally important was its provision "no state [shall] deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws" (U.S. Constitution Amendment XIV, 1868, para.1).

In 1870, the 15th Amendment was enacted; it gave Black males the right to vote. The U.S. National Archives and Records Administration (1995) noted from that point on, freedmen were generally expected to fend for themselves. In retrospect, the 15th

Amendment was in reality only the beginning of a struggle for equality, which continued for more than a century before African Americans could begin to participate fully in American public and civic life (U.S. National Archives and Records Administration, 1995, para. 1). However, despite the Emancipation Proclamation and the ratification of the 13th, 14th, and 15th Amendments, Blacks in America, especially in the South, were constantly subjected to violations of these laws.

To counter this situation, President Harry Truman delivered his “Special Message to Congress on Civil Rights” on February 2, 1948, emphasizing “we believe that all men should have a voice in their government and that government should protect, not usurp, the rights of the people” (Bontemps, 1968, p. 106). President Truman recommended establishing a permanent Commission on Civil Rights, but it was not until 1957, when the Civil Rights Act of 1957 was passed, that the Civil Rights division of the U.S. Department of Justice and the U.S. Civil Rights Commission were established, which allowed federal officials to prosecute anyone who conspired to hinder another citizen’s right to vote. All of these changes signaled a growing federal commitment to the cause of civil rights (Digital Library of Georgia, 2013).

At the local level, after the Montgomery Bus Boycott in 1954, which lasted 381 days, Blacks began to protest against other segregation laws in the southern states. LaFayette became involved in the nonviolence strategies while he was a student at the American Baptist Theological Seminary in Nashville, Tennessee in 1959. He began to learn nonviolent strategies and conflict reconciliation during this time (B. LaFayette, personal communication, February 28, 2016).

In the *Nonviolence Briefing Booklet*, LaFayette and Jehnsen (1995) outlined the major issues of King’s campaigns from 1954 to 1968. Social issue campaigns and

their results are discussed as part of the curriculum during the training sessions on nonviolent strategies so participants have a clear picture of what was accomplished during this time period.

Nonviolence training workshops. In the history of the US civil rights movement, the Nashville sit-ins are usually presented as a case study showing the power of nonviolent action (Martin & Coy, 2017). The authors of “Skills, Training and Activism” (Martin & Coy, 2017) examined the effectiveness of the Nashville, Tennessee sit-ins campaign in which LaFayette was a trained participant. They gave particular attention to the skills the Nashville sit-ins participants developed and practices over several months. The authors pointed out the citizen campaigns are seldom given training in activism, but in the case of the Nashville sit-ins, James Lawson, who had learned from the Gandhian campaigns, brought the disciplined training to the citizens and students. The authors examined training and performance in other areas of learning such as music and military training suggesting deliberate practice is hard work and with the right preparation, motivation, and guidance, it is possible to learn new skills very rapidly (Martin & Coy, 2017). The authors explained the Nashville sit-ins as an example of a sustained effort to develop highly trained and disciplined activists. LaFayette described themselves as nonviolent soldiers (Ackerman & Duval, 2000). In their examination of the skills and training, the authors Martin and Coy (2017) summarized key elements to development of skills: motivation to learn, capable teachers, circumstances conducive to learning, habits conducive to learning, and many hours spent in deliberative practice noting that for activists, motivation to learn is usually high. LaFayette went further to say, they knew you must win the sympathy and

support of the majority and that the key to their success was the training (Choi & LaFayette, 2011).

The nonviolence training conducted by Lawson took place in the basement of a church (Lewis, 1998). It is worth noting that the Black church facilities provided meeting places for Black people during the Civil Rights Era due to their independency. They were owned and managed exclusively by the Black citizens and, therefore, Whites could not dictate their availability (LaFayette, 2004). Blacks could not meet at other public meeting places such as libraries and public buildings because they were segregated. Black churches served as adult education centers where Black people could meet, learn, and worship for hours without being harassed.

Highlander Folk Center. LaFayette was also influenced by activist Myles Horton's teaching methods at the Highlander Folk Center, an adult education center in Tennessee (Horton, 1966). Horton was inducted into the International Adult and Continuing Education Hall of Fame in 1998 (IACE Hall of Fame, 1998). The purpose of Highlander's Citizenship Education Program "was to stimulate nonviolent direct mass action to remove the barriers of segregation and discrimination" (Horton, 1966, p. 93). Horton found three factors present in his analysis of adult residential racially integrated education programs, which he conducted for the specific purpose of training civil rights leaders. Horton (1966) stated, the first essential factor is the setting, which was a residential setting permitting ongoing interaction among the participants. The second factor is the presence of adults of all ages from a variety of community activities and involvement in various citizenship help programs. The third factor is a problem-oriented educational program.

Adams (1975) in *Unearthing Seeds of Fire*, noted the presence at Highlander of LaFayette along with John Lewis, James Bevel, Diane Nash, and Julian Bond on April 1, 1960. Adams claimed that the youthful leaders would soon stir the nation. Horton welcomed them and added that they (Highlander) was there to help them.

As an adult educator, LaFayette drew upon the Highlander Folk Center's educational format to provide a similar experience at the Summer Institutes at the University of Rhode Island's Center for Nonviolence and Peace Studies (B. LaFayette, personal communication, February 28, 2016). First, the two-week institute is a residential environment in which participants are housed in student dormitories on campus, which are only separated by gender to provide some privacy. The setting allows participants to not only mingle and network, but also study together and learn from each other. Second, the Summer Institute's participants are quite diverse, coming from many different countries and backgrounds, but they gather for the same purpose: to learn how to reconcile conflict in their own environments. Third, LaFayette's program is a problem-oriented educational program. Participants learn to be trainers of the philosophy and teachings of nonviolence conflict reconciliation, including the nonviolent strategies LaFayette also learned from Lawson. With these experiences, LaFayette forged ahead to institutionalize and internationalize the training of nonviolence and conflict reconciliation.

Therefore, despite the fact LaFayette has continued with a structure of training similar to Horton's, he has not been noted in the field of adult education.

Institutionalizing and Internationalizing Nonviolence Conflict Reconciliation

On April 4, 1968, at the Lorraine Motel in Memphis, Tennessee, LaFayette spoke with King about the Poor People's Campaign press conference as LaFayette

prepared to board a plane to Washington, DC. King told him they needed to institutionalize and internationalize the philosophy and teachings of nonviolence, which King believed was the next thing they needed to accomplish. Several hours later after LaFayette landed in Washington, DC, he learned King had been killed (B. LaFayette, personal communication, February 7, 2017).

King was an ordained Baptist minister and pastor of a church in Montgomery, Alabama when he was summoned to be a spokesman for the Montgomery Bus Boycott. King emphasized he did not start the protest nor suggest it (1958). As a pastor, he did not have the slightest idea he would later become involved in a crisis in which nonviolent resistance would be applicable (King, 1958).

King met James Lawson at Oberlin College while Lawson was enrolled in the Oberlin School of Theology. King encouraged him to come south because the movement had no one with Lawson's nonviolent strategy skills (Dickerson, 2014). Lawson had trained hundreds in nonviolent strategies, which were very effective during lunch counter sit-ins, freedom rides, and marches. The strategies led to major changes in federal laws. In 1961, the U.S. Attorney General, Robert Kennedy, invoked an Interstate Commerce Commission ruling to enforce desegregation in interstate busing facilities as a result of the freedom rides (LaFayette & Jehnsen, 2005). In 1963, an agreement was reached with business leaders that including both desegregation of public accommodations and promises of employment for Blacks. This agreement led to the federal Civil Rights Act of 1964; its affirmative action provisions outlawed discrimination based on race, color, religion, sex, or national origin. In 1965, the Federal Voting Rights Act made barriers to voter registration and voting illegal. This

was a result of the March 7, 1965 Bloody Sunday March in Selma (LaFayette & Jehnsen, 2005).

Nonviolent campaigns continued from 1955 to 1968 in Florida, Illinois, Ohio, Tennessee, and South Carolina as Black people sought social justice. After King's death, LaFayette decided to continue his education at Boston University's School of Law, but he later determined educating others was what he wanted to do, so he went to Harvard University's Graduate School of Education, where he obtained both master's and doctoral degrees in education (B. LaFayette, personal communication, February 16, 2017). LaFayette's 1974 dissertation is titled *Pedagogy for Peace and Nonviolence: A Critical Analysis of Peace and Nonviolence Studies Programs on College Campuses in the Northeastern U.S.A.* LaFayette was now on the road to accomplish what he had accepted as his life's work.

The term nonviolence is often embedded in peace education. For example, the *Journal of Peace Education* believes peace education is education for the achievement of nonviolent, ecologically sustainable, just, and participatory societies (*Journal of Peace Education*, 2018). However, Stephan and Chenoweth (2008) studied more than 300 nonviolent campaigns and movements and found that nonviolent movements are twice as successful as violent movements at reaching their goals.

King outlined his pilgrimage to nonviolence in *Stride Toward Freedom* and explained how he came to believe nonviolence was the only way for Blacks in America to accomplish civil rights (King, 1958). According to King, his first intellectual contact with the theory of nonviolent resistance was when he read Thoreau's *Essay on Civil Disobedience* at Morehouse College in 1944.

In 1975, Secil House titled his dissertation, *The Implications of Dr. Martin Luther King, Jr's Work and Philosophy for the Field of Adult Education* (House, 1975). House concluded with respect to the strategies and tactics which King employed in his efforts to provide solutions to the problem he perceived, many characteristic educational concepts were in evidence, such as concepts of change, communication, goal setting, planning, leadership development, and feedback. However, House noted the application of the concepts was not always consistent with the theoretical application advocated in adult education literature. For example, planning was not always accomplished collaboratively nor was goal-setting always accomplished collaboratively. House concluded the philosophy and work of King is clearly and consistently significant, in specific areas, to the practice of adult education.

As previously discussed, LaFayette accepted institutionalizing and internationalizing nonviolence training as his mission for life. According to Hodgson (2006), institutions are systems of established and prevalent social rules, so the structure of social interactions and language, money, law, systems of weights and measures, table manners, and firms are all institutions. Therefore, institutionalizing nonviolence training would require the identification of ways to train individuals or groups of individuals in different institutions. LaFayette went first to penal institutions with AVP, then to educational institutions with Kingian Nonviolence Training (KNV), then to community groups. Next, LaFayette responded to the international community when he accepted invitations to take the KNV training to South Africa, South America, and Nigeria. This was LaFayette's view of internationalizing nonviolence training (B. LaFayette, personal communication, May 31, 2018). LaFayette also focused on Civil

Rights Movement strategies and successes when he teaches nonviolence conflict reconciliation.

In the *Nonviolence Briefing Booklet*, Lafayette and Jehnsen (1995) stated,

Our initial objective in conducting workshops and programs was to share the richness of Dr. King's philosophy and strategies with others. Time and events have carried us beyond what we had anticipated. The need to systematize Dr. King's methodology and to institutionalize research, training, and education programs in nonviolence, making them more accessible to others, presented new challenges for us as practitioners. (p. 4)

To meet this challenge, LaFayette and Jehnsen developed a curriculum in 1995 that consisted of three certification levels, which the Annual Summer Institute at the University of Rhode Island's Center for Nonviolence and Peace Studies has used consistently (University of Rhode Island Summer Institute Nonviolence Training, 2018). However, variations of the basic model have been developed over the years to accommodate differences in the participants, such as their size of classes, specific social problems, type of conflict, and the general environment. Summer institute training is an intense, two-week class. The first level is termed the Two-day Core, which is basically an introduction or orientation to Kingian Nonviolence Conflict Reconciliation. It provides participants with information they may have never heard before and includes exercises for participants to demonstrate immediately what they are learning.

If an individual is already familiar with Kingian Nonviolence, the next step is to register for the Level I: Kingian Nonviolence Conflict Reconciliation Certification Program (University of Rhode Island Center for Nonviolence and Peace Studies, 2018). It was designed to prepare participants to present the Two-day Core to others. Called "Training the Trainer," it is a two-week program in which the Two-day Core

curriculum is one week of learning the history of nonviolent movements, King's principles of nonviolence, and King's six steps of nonviolence, along with information about the types of conflict and levels of conflict in everyday life. At the end of the first week, participants are given a written qualifying exam, which they must pass before starting the second week. Then in the second week, more complex situations are reviewed, and participants are required to practice what they learned during the first week (LaFayette & Jehnsen, 1995).

Level II Certification is Advanced Kingian Nonviolence Training. It was designed for individuals who have already completed Level I and have conducted Two-day Core sessions or presented Kingian Nonviolence to others. These sessions are generally attended by community organizers and leaders who are functioning in non-profit or government organizations (B. LaFayette, personal communication, February 28, 2016).

I experienced the Level I and Level II trainings at the University of Rhode Island in 2008 and 2009. The training sessions were intense because they required complete attention and dedication to the curriculum. Sessions began at 8:00am and ended around 9:00pm with breaks for lunch and dinner. This intense training created a bond and connection among the participants, who lived in dormitories on campus in facilities separated by gender. There were late nights of piano and guitar playing to accompany some of the freedom songs such as "We Shall Overcome." Films of the Civil Rights Movement and other nonviolent conflicts for social change from around the world were screened. Nights were filled with studying for the exam.

Psychological Perspectives on Nonviolence and Peace

The American Psychological Association's (APA) Division 48: Peace Psychology publishes *Peace and Conflict: Journal of Peace Psychology* (Wessells,

1996). Division 48 was established in 1990 by psychologists who were concerned about peace and who worked to make a difference in the world by encouraging social responsibility in their profession.

Wessells (1996) recounted the history of APA and its involvement with World War I and World War II in war and war preparations as opposed to war prevention and the construction of peace. Division 48's website stated their purpose as increasing and applying psychological knowledge in the pursuit of peace. They defined peace to include both the absence of war and the creation of positive social conditions, which minimize destructive conflicts and promote human well-being. Division 48 of APA was established 30 years after King and Lawson began training demonstrators in nonviolent social change strategies.

Psychology researchers, however, have continued their study of nonviolence and even developed instruments to measure it. Mayton and others (2002) conducted a review of five instruments developed to measure nonviolent dispositions. The instruments included a Pacifism Scale, The Nonviolence Test, The Teenage Nonviolence Test, Nonviolent Personality Measures, and Multidimensional Scales of Nonviolence. The researchers acknowledged nonviolence involves more than just a means for conflict resolution; it encompasses a way of life in which individuals confront problems and find peaceful resolutions (Mayton, Susnjjic, Palmer, Peters, Gieth, & Carswell, 2002). Reviewing these five instruments is a clear indication of the growing interest in the psychological perspective on nonviolence.

Mayton (2001) also examined nonviolence based on the peace psychologists' view of it as similar to Gandhi and King. He described active nonviolence as a political strategy, part of a philosophy, or even conceptualized as a set of behaviors. He

concluded active nonviolence is a positive strategy to build cultures of peace. Active nonviolence is not passive.

Eddy (2014) conducted a case study involving accompaniment workers (volunteer workers invited in conflict zones for observation purposes) in foreign countries in which he reviewed the difference between pragmatic nonviolence versus principled nonviolence and concluded principled nonviolence was more effective. As Eddy explained, accompaniment workers came from a variety of organizations such as Peace Brigades International and Christian Peacemaker Teams. They are volunteers who go only when they are invited by local nonviolent actors. They seek to support rather than lead locals, and they position themselves as unarmed observers. They enter a conflict zone and live full-time as unarmed body guards and human rights observers. It appears pragmatic nonviolence allowed for some minor violence such as verbal responses to insults. Eddy described pragmatic nonviolence, which involves practical motivation for utilizing nonviolence, and principled nonviolence, which involves belief in the use of similar means and ends to attain goals based on Gandhi's principles.

However, in terms of the nonviolence training conducted by Lawson and later by LaFayette, individuals were not subjected to psychological evaluations. It did not involve scientific study of behavior. In most instances, individuals requested to be participants in the training and in some instances, the management of individuals in an organization requested the training for the entire group.

Summary

In summary, there had been no research on LaFayette in the field of adult education. Adult education is defined as virtually any activity for adults designed to

bring about learning. This review included four types of adult education agencies; independent adult education organizations; educational institutions; quasi-educational organizations; and non-educational organizations and emphasized how LaFayette utilized all four of these types of agencies in teaching nonviolence conflict reconciliation.

In the section on peace education to nonviolence training, I found King and LaFayette both had their pilgrimages related to nonviolence, where this training became the guiding philosophy during the Civil Rights Movement. This chapter also covered the time period and events leading to the Civil Rights Movement starting with the Emancipation Proclamation to the assassination of King. The final mandate given from King to LaFayette is detailed in the section on institutionalizing and internationalizing the nonviolence training. The section on peace education to nonviolence training explains how King determined the necessity for nonviolence and how LaFayette accepted the mandate to continue with the training. There is also a section on the psychological perspectives on nonviolence and peace, which points out the difference between pragmatic nonviolence and principled nonviolence.

Chapter 3

Methods

The purpose of this study was to explore the life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. The parts of this chapter include research design, sources of data, collection of data, analysis of data, and a summary. The research design was primarily historical research as I reviewed the life history of LaFayette. In the section on sources of data, I investigated different areas of information shedding light on LaFayette's life and teaching. In the section on the collection of data, I describe the process I used to gather information on LaFayette. In the final section on analysis of data, I describe how I reviewed the data and organized it into types of data and sources. This analysis helped me determine the thoroughness of my research and information.

Research Design

Historical inquiry is usually prompted by a researcher seeking the answer to a question, which is usually *how?* (Cranton & Merriam, 2015). In contrast, biographical research is described as having five forms (Kridel, 2017). The appropriate form for this research is biographical research, which is "defined as life history writing (and the narrative study of lives) with strong allegiance to the social science research traditions of oral history and narrative discourse" (Kridel, 2017, para. 5).

Sources of Data

The methods I used to gather data on LaFayette and his nonviolence teachings were semi-structured interviews with LaFayette, his family members, and close associates. For example, I invited LaFayette to be interviewed at a location and time convenient for him. These interviews were semi-structured in terms of subject matter. However, from observations, I knew LaFayette would spend an hour or more describing a particular scene or going into details which might have been an offshoot of the original subject. LaFayette was involved in many civil rights campaigns and other conflicts; therefore, some interviews focused specifically on a particular subject or timeframe. These one-on-one interviews without an audience or other participant provided sufficient time for LaFayette to discuss a particular aspect of his training or his life and work.

I interviewed LaFayette's living family members, including his six siblings, his spouse, and two children, for brief statements regarding his influence on them and his character. I looked for stories, which helped to develop an understanding of how LaFayette encouraged and inspired his family members. I also interviewed three other civil rights associates, who worked with LaFayette throughout his career, who might have unknown antidotes about him. I interviewed a total of 14 individuals for one hour sessions, although a few lasted longer.

Other sources of data on LaFayette were an examination of written materials about him in books, newspaper articles, and/or recorded interviews by others. I interviewed David Jehnsen, who co-authored the training material with LaFayette, one time. I also interviewed Charles Alphin, Sr., who co-trained with LaFayette, one time. These two individuals were interviewed only once and their interviews were recorded

and transcribed. I also conducted one interview with each of LaFayette's six siblings, two children, and one nephew for approximately one hour each. These interviews were also recorded and transcribed.

In researching the written material, I looked for answers to questions such as what type of programs LaFayette had administered and whether his work was consistent to shed more light on LaFayette's work and his philosophy. I also looked for validation of activities through chronological cross-references and consistency. Another source of data I examined were institutions and organizations using the format and materials developed by LaFayette and Jehnsen, such as the Center for Nonviolence and Peace Studies at the University of Rhode Island. I found LaFayette in 13 books and in dozens of newspaper articles spanning the 50 years of teaching nonviolence. I found dozens of recorded interviews of LaFayette conducted by private and public institutions. I began, in 2013, reviewing these materials during my courses in adult education. Several of my research assignments focused on LaFayette.

LaFayette is seen in many pictures from the Civil Rights Movement because he was in the forefront of Student Nonviolent Coordinating Committee protests. He was a Freedom Rider, a lunch counter protester, and a voter registration worker in Selma. Since those Civil Rights Movement days, he has often been found on university campuses and in communities teaching Kingian Nonviolence. I examined the pictures and articles related to the Civil Rights Movement and used them to support semi-structured interviews with LaFayette. For example, when LaFayette stated he was a Freedom Rider, his statement can be supported by photos of him on a bus and books written about Freedom Riders (Arsenault, 2006).

Data Collection

The first step I took in collecting data was to gather as much information as possible on LaFayette and his life. This information included LaFayette's biographical summary which he provided. See Appendix A for his biographical summary. This summary was organized to reflect his activities at a particular time in history when he worked and or enrolled in a college or university at the same time. This information has been organized into chronological order based on his work and studies. See Appendix B for Chronological Order of his Work and Studies.

The second step I took was to review written materials such as books and articles. I reviewed videos and films, which I was able to access from a variety of sources. I viewed films, which included LaFayette, such as *Eyes on The Prize* by PBS. I organized the collected information into a list of museums with displays that feature LaFayette. See Appendix C for the list of museums with LaFayette Displays.

My research process included verifying as much of historical information as possible, including articles, journals, books, and documentaries. As a means of collecting data, I created a guide that I used in reviewing information on LaFayette to determine where it should be included. See Appendix D for the written materials, interviews, and media guide.

The third step included reviewing websites of organizations and institutes with which LaFayette interacted to find quotes and statements regarding adult education programs and training centers. See Appendix E for a list of the major training centers and programs influenced or co-founded by LaFayette.

The fourth step was to interview LaFayette, transcribe the recordings from the interviews, and organize the information chronologically. For example, one structured

interview with LaFayette included an examination of his educational pursuits and his 16-year journey to institutionalize and internationalize nonviolence. I formally interviewed LaFayette five times, which were all recorded and transcribed, and had more than 12 informal discussions with him regarding specific questions concerning previous interviews searching for specific dates, events, and his views. I recorded and transcribed the formal interviews; however, the informal interviews and questions were noted, but not recorded. The informal interviews were brief conversations lasting no more than 15 minutes or less and were follow-up questions to previous formal interviews. Interviews with LaFayette also included his view of current events over the last six years as they relate to social change and civil unrest.

The fifth step was to conduct brief interviews with other family members and associates. I talked with LaFayette's siblings in an attempt to obtain living family members' recollections of his life while they were growing up in Tampa, Florida and Philadelphia, Pennsylvania. I also interviewed LaFayette's immediate family members to obtain their stories and insights into his character and how he influenced them. In addition, I interviewed a few of his closest living associates who were actively involved in the Civil Rights Movement with him. See Appendix F for a listing of the family members and associates interviewed.

I conducted the interviews with LaFayette's family and associates in person or by telephone, I recorded them and transcribed them. The interviewees signed a consent form and agreed to be identified in the dissertation by name and relationship. See Appendix G for copy of the Interview Questions for Family and Associates. They were interviewed once and it lasted from one to two hours depending on the

interviewee. If an interviewee was involved in recounting a story, the interview was not ended until they completed the story.

The sixth step I took was to solicit LaFayette's views on current events and the progress of nonviolence training. As chairman of the Board of Directors for the National Southern Christian Leadership Conference, LaFayette was instrumental in moving its 55th Annual Convention to Lake Mary, Florida to honor Trayvon Martin in 2012 (Busdeker, 2012). During protests in 2014 related to the shooting deaths of Black men, N. Logan of Global News interviewed LaFayette on December 5, 2014. LaFayette at that time, discussed the unrest and protests. " You cannot change anything unless you win the support, the sympathy, or active involvement of the majority. And the majority in this case, and in the cases of the movement in the 60s, is the actual White voting population" (Logan, 2014, para.12).

Data Analysis

Schaefer (2016) reviewed Roller and Lavrakas' book, *Applied Qualitative Research Design: A Total Quality Framework Approach* (2015) and note, despite a renewed focus on quality, few comprehensive guides for qualitative researchers exist. He further describes the four major components of Total Quality Framework or TQF as credibility, analyzability, transparency, and usefulness. These components were considered while analyzing the data collected for this study. LeCompte (2000) described analyzing data as transforming data into research results. In this research about LaFayette, I gathered the data and analyzed the results to determine if the data supported the idea LaFayette was an adult educator. There were a variety of data in many forms extending over 50 years, which required the results to be organized to view and analyze what was available. In completing the analysis, I utilized some of the

steps outlined in *Analyzing Qualitative Data* (LeCompte, 2000). Step one required tidying up, which describes the process of organizing the data as needed during the data-gathering process. Step two was to find information to support the interview facts. For example, photos supported LaFayette's statements concerning his participation in events as well as books such as *The Freedom Riders* and *A Force More Powerful* film. During Step three, I created a table with sets of items reflected in the creation and use of Appendix D. The last step was to cross verify the data collected using interviews, videos, and written materials. This supported the historical biographical research of LaFayette and added strength to the research about his life and work.

I completed the chart of LaFayette's life experiences (Appendix B) to better analyze the experiential path LaFayette undertook in educating himself. It is not a complete picture of his activities; it only reflects his student and occupational activities. It does not include his professional appointments such as board memberships, sponsorships, consultancies, advisories, international activities, and community activities, which are depicted in his biographical summary.

Videos of LaFayette are found in a number of places, including television interviews, television series, and documentaries. PBS produced the more prominent series such as *Eyes on the Prize*, *American Experience: The Freedom Riders*, and The American Folklife Center's Bernard LaFayette oral history project. I reviewed a total of nine films which featured LaFayette.

I sorted the data according to the type and source of the information. The types included interviews with LaFayette, antidotes from siblings and associates, accounts from video productions, books not written by LaFayette, and newspaper articles. These data were then compared and sorted chronologically to develop a timeline of

LaFayette's life. One example of this type of corroboration was selecting a specific timeframe and identifying each piece of data supporting LaFayette's activities. For instance, LaFayette stated he was in Memphis, Tennessee on the morning of April 4, 1968, conversing with King before he was assassinated. LaFayette's account could be supported by interviews of other associates who were present during the incident. Mapping LaFayette's activities in this type of analysis led to an understanding of LaFayette's mission to educate others in nonviolence conflict reconciliation. Photos of LaFayette can be found in Appendix H. Photos of LaFayette.

Summary

A wide variety of information is available regarding LaFayette's activities spanning over 50 years, including written, audio, and video material regarding the Civil Rights Movement and Kingian Nonviolence training as spread by LaFayette. While it was not possible to include every newspaper article or book that including LaFayette, I included ones providing specific information related to this study. I added to this study a list of the museums with LaFayette displays for a total of eight museums (Appendix C). This method of reviewing and organizing information as well as creating the guide enhanced the research and analysis.

I interviewed a total of 15 individuals for at least one hour each. Some interviews went longer as individuals recounted lengthy stories. I reviewed a total of 10 books that included information on LaFayette. I read more than two dozen articles about LaFayette spanning over 50 years and including newspaper and magazine articles. I was able to obtain copies of articles from the Southern Christian Leadership Conference magazine which have been included in this study. See Appendix I for

articles about LaFayette. LaFayette's biographical summary (Appendix A) provided details on additional films and books.

Chapter 4

Early Life and the Civil Rights Movement

The purpose of this study was to explore the early life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. This chapter focuses on LaFayette's life, including his childhood, siblings, family, work ethic, education, and involvement in the Civil Rights Movement. Spirituality is an important aspect to his life, and therefore, special attention has been given to his faith. I interviewed each of LaFayette's siblings to gain insight into their relationship with him and their opinion of his life's work. I also interviewed each of his children to understand how his life's work affected their lives. A list of the siblings, children, and four associates I interviewed as well as their relationship to LaFayette can be found in Appendix G.

As I interviewed family members for my research on LaFayette, I began to uncover a man, deeply devoted to his faith and loved ones, who was patient, generous, kind, and tolerant. I also found how similar he is to our own father, Bernard LaFayette Sr., a man whose advice LaFayette Jr. sought up until LaFayette Sr.'s demise in 2006. For many years, family members called LaFayette Jr. "Junior" instead of "Bernard" because he was named after his father.

Family

LaFayette's parents, Bernard and Verdell LaFayette, were married in Ybor City in 1938 and LaFayette Jr. was born two years later. They were married for 61 years until the death of LaFayette Jr.'s mother in 1999. They had a total of eight children all born in Tampa, Florida except for me. I was born in Philadelphia, Pennsylvania during a short period when the family moved north looking for better jobs. The children born to this union are Bernard Jr, Harold, Joyce, Rozelia, Brenda, Geri, Michael, and Victoria. All of LaFayette's current living siblings reside in Tampa, Florida today. LaFayette himself has two sons, James and Bernard III. James resides in Tampa with his family and Bernard III resides in Columbia, Tennessee with his family. The LaFayette family is considered close knit, because we support each other and organize a family reunion every two years.

LaFayette's sister, Joyce, was born eight years after LaFayette. She stated LaFayette always had more responsibilities than his other siblings (J. Wright, personal communication, April 26, 2018). LaFayette himself recalled working from the age of seven and sharing his income with children at school who did not have money for lunch. He also shared fruits from our backyard in Ybor City with friends who came by, giving them oranges, bananas, peaches, grapefruit, and mangoes (B. LaFayette, personal communication, March 28, 2018).

LaFayette demonstrated a sincere concern and love for family and friends. He seems to never forget a birthday, graduation, wedding, or special event, and he particularly loves to surprise people. He has officiated at least 20 family weddings and eulogized his parents, a grandparent, and many other relatives and friends. He is compassionate and uplifting in his relationships with family and friends. He is

generous to a fault when someone expresses a financial need. He never expects or seeks anything in return for what he does.

LaFayette was televised in the 1960s reading a letter from his mother, Verdell LaFayette, as she expressed concern for his safety as a Freedom Rider. I remember sitting on the floor in our small living room, peering into the television looking for a glimpse of our older brother, who we called “Junior”. Any time we heard news about the Freedom Riders, Sit-Ins, or Civil Rights Marches, we knew he would be there, and we wanted to see if he was doing well. He said he became involved in the Civil Rights Movement because he wanted to do something about the injustice perpetrated on others.

This concern for each other was taught to us by our parents at a very early age. My mother would always say, “Keep in touch with your brother or sister.” My father called and wrote to relatives in Pennsylvania, New Jersey, Georgia, and North Carolina even in his later years. LaFayette Jr., born in 1940, is the eldest of seven children. The next child, Joyce, was born in 1948. The age differences between the other children following these first two were staggered by one to three years. One child, Harold, was born in 1944 but died from sudden infant death syndrome about a year later. LaFayette has vague memories of Harold, but he stated it was never explained to him what happened to this child, as he was about five years old when Harold’s death occurred (B. LaFayette, personal communication, January 17, 2017). LaFayette was the eldest in more ways than one; not only was he the oldest child, but he was the older brother and the child who grew up in a different era. This gave him a strong sense of responsibility for his younger siblings, as was expected by his parents (B. LaFayette, personal communication, January 17, 2017).

He also experienced an incident that gave him reason to participate in the Civil Rights Movements. He was very close to his maternal grandmother and has attributed a great deal of his community organizing skills to watching his grandmother participate in civic organizations as he accompanied her many times to meetings. In his book, *In Peace and Freedom*, he recounts this incident:

I recalled an earlier incident I had with my grandmother when the two of us got on a trolley car in Tampa. She deposited our coins in the receptacle in the front of the trolley but had to disembark and walk along the tracks to board in the back. Knowing sometimes the conductor closed the door and drove away while we were walking to the rear door, we used to run back as quickly as we could. The conductor shut the door and began to pull away. My grandmother fell as I was reaching for the door. At age seven, I was helpless, too small to hold the door open and grab my grandmother at the same time. I felt like a sword cut me in half, and I vowed I would do something about this problem one day. (LaFayette, 2013, p. 15)

This incident is similar to the LaFayette's deliberate change with the coffee distribution in Ybor City when he originally had to stand just inside the door to collect the coffee. At a early age he recognized the inequities in the world and was determined to make a change. LaFayette has provided detailed oral history about starting to work at the young age of seven. During our 2012 Family History Presentations at our bi-annual family reunion, LaFayette told the family when he started working and what his responsibilities were. We noted it was a different era in America, when children worked in factories and other odd jobs. If they were big enough in size, they worked.

This responsibility for others extended beyond work. This is an account of a family story, which has been told many times when the family gathers around holidays. At the age of 12, LaFayette was given what people today would consider a monumental task. During the summer of 1952, his immediate family had moved to

Philadelphia, Pennsylvania to find better paying jobs. While there, his maternal grandmother in Tampa, Florida became very ill and was unable to manage her rooming house in Ybor City. The family in Philadelphia discussed the issue and decided since LaFayette was already babysitting his two younger siblings, he could probably do the same thing in Tampa, Florida as well as help his grandmother. They asked LaFayette if he could take his two younger sisters on the train to Tampa, then help his maternal grandmother once he got there. LaFayette said, yes, he could do it. And he did. One sister was four years old, and the other sister (me) was only 18 months old. The family packed our luggage and shoe boxes of food and loaded us on the train in Philadelphia, Pennsylvania. LaFayette took care of his sisters all the way to Tampa, even changing trains in Jacksonville, Florida. Once we arrived in Tampa, LaFayette found his grandmother bedridden, and he knew he had a job to do. Besides caring for two little sisters, he managed the rooming house by collecting the rent and evicting those who did not pay. He also prepared meals on a wood stove, chopped wood, and cared for his ailing grandmother. LaFayette's sister, Joyce, remembered this trip because she was given stern instructions to do what her big brother told her to do (J. Wright, personal communication, April 26, 2018).

LaFayette also worked to contribute to the family's income during the 1950s. He stated he actually paid the electric bill with his earnings. By the age of 14, he worked for The Blue Ribbon Supermarket in Ybor City (Tampa, Florida), owned by the Bobo family (B. LaFayette, personal communication, February 28, 2016). During a book signing I sponsored on October 18, 2014, several Bobo family members who owned the Blue Ribbon Supermarket were in attendance, and LaFayette expressed deep gratitude and appreciation for the confidence the owners placed in him at such a young

age. The Bobo family taught him many aspects of the supermarket business, including cashiering, managing the produce department, meat cutting, and making deliveries. I remember sitting on the front porch of our Ybor City home and seeing my brother, LaFayette, pass by sitting in the driver's seat of the Blue Ribbon Super Market delivery truck and waving. I was shocked because he was only 14 years old.

During a warm October 2014 afternoon in Tampa, several members of the Bobo family sat and listened in amazement as LaFayette expressed sincere appreciation for their practice of paying his Social Security tax for him when he worked for them. He did not realize this until he reviewed his Social Security benefits statement many decades later and saw that contributions had been made during the time he worked at Blue Ribbon.

LaFayette has a loving spirit toward his family and has made personal sacrifices for our well-being and happiness. I remember once when LaFayette came home to visit from college during the 1960s, he took me and my sister, Brenda, to Ybor City for a day of shopping and lunch. He bought us all kinds of things like candy, toys, and clothes. As it got later in the afternoon and we knew it was time to go home, we realized we had spent all his cash and had bus fare for only two people, so LaFayette paid our fare to get on the bus and he said he would walk home. We did not know how far it was from our home to Ybor City, but we did know it would take him awhile. It was approximately four miles, and it took him over an hour to get home. As the bus pulled away, we peered out the windows at him until we could no longer see him. We were so afraid to let him walk home alone. In our minds, we knew anything could happen to him. After we arrived home, we stood at the gate in our front yard and waited for him. We silently prayed he would arrive before our parents, because we knew we would

have to explain why we left him in Ybor City. After about an hour or so, we saw him come around the corner of Louisiana and 40th Street. It was a happy day for us. Shortly after he arrived, our parents came home, and we did not have to explain why we came home on the bus without Junior (i.e., LaFayette).

One sister, Victoria, recalled LaFayette came home on one occasion and was there primarily to babysit the two younger siblings, her and Michael (V. Davis, personal communication, March 30, 2018). LaFayette told them he was going to take them out to dinner and he wanted them to put on their Sunday best. He took them to CK's, a revolving restaurant at the top of the Tampa International Airport Marriott Hotel. He explained to them they needed to exhibit their very best manners. It was an experience she never forgot, because she wanted to sit next to a window and see the exciting view of planes taking off and landing. However, the waiter sat them in the interior. She expressed to LaFayette she wanted to sit by a window, and he requested they be moved to an empty table by the window. There was some low volume discussion with the manager, but they were moved to the window.

LaFayette's siblings all speak fondly of him, and each had a unique experience with him. His only brother, Michael LaFayette, recalls living with him in Tuskegee, Alabama while he attended Tuskegee University for three years (M. LaFayette, personal communication, March 31, 2018). Michael remembered LaFayette had a great reputation in Tuskegee, Alabama, which transferred to him, his brother. People in the community and on campus treated him well just because he was LaFayette's brother. Michael stated his brother always seemed to be calm and peaceful, no matter what is going on, talking to him, Bernard, was just like talking to their father.

LaFayette's third sister, Brenda, says she is especially proud of her brother and the special moments she still has with him (B. Austin, personal communication, April 24, 2018). She has shared his accomplishments and involvement in the Civil Rights Movement with fellow students and co-workers by showing them newspaper articles about him. She recalled she had her only child on LaFayette's birthday. LaFayette called her while she was in labor at the hospital and encouraged her to deliver her baby on his birthday. She gave birth at 11:37pm on July 29th to Lafayette's goddaughter, Ralynda. Brenda also speaks fondly of her brother as being calm, peaceful, a great listener, and a joke teller who loves to sing and tell Bible-related stories.

LaFayette has continued to work and support, in various ways the entire LaFayette family. He stated he has always worked and does not recall ever being totally broke (B. LaFayette, personal communication, February 7, 2017). LaFayette is very close to his family and extended family, most of whom still live in Tampa, Florida, but he has traveled a great deal even while residing in both Atlanta, Georgia and Tuskegee, Alabama. When our parents were alive, he supported them financially by paying for a condominium for them to live in when the old neighborhood began to change and deteriorate. After they died, LaFayette maintained a practice of calling his brother or one of his sisters to check on everyone every week. If someone is ill, he calls to encourage them and try to determine if there is anything he can do for them. He and his wife, Kate, celebrate birthdays by sending cards and gifts. He has officiated at most of our weddings and provided all of the eulogies in the past 40 years for close family members. He attends graduations and special occasions. He encourages family members to maintain traditions such as our Thanksgiving dinner

and family reunions. He teaches us to be tolerant of one another despite differences. He stays in touch with family members even when they have attempted to estrange themselves from the family. He reaches out in a loving way, not demanding but, with concern.

In addition to working, he has always responded to family members in need and supported their desire to further their education. When each of his siblings graduated from high school, LaFayette encouraged each of them to further their education and go to college. Higher education has always been important in our family. Our parents only had eighth-grade educations, but they saw higher education as the key to joining the middle class and a better life. Therefore, LaFayette would not only encourage his siblings to go to college, but also would often pave the way. While he was in Chicago, Illinois, he encouraged his oldest sister, Joyce, to continue her education, and she eventually graduated from the University of Pennsylvania with a degree in nursing. Joyce initially went to Chicago, Illinois to support LaFayette during the Chicago Movement (J. Wright, personal communication, April 4, 2018). While there, she met several of the key figures in the movement such as Jackson, King, Vivian, and Abernathy.

While LaFayette was at Harvard University Graduate School of Education obtaining his master's and doctorate degrees, he encouraged the next sister, me, to join him, and I obtained a master's degree in education from Harvard. The next sister graduated from Florida Metropolitan University, and the others attended Tuskegee University, Dillard University, and Gustavus Adolphus College. Not only did he provide encouragement, but also some financial support.

LaFayette's fourth sister, Geri Coverson, remembered a decision made by her parents and LaFayette: she should go to Gustavus Adolphus College in St. Peter, Minnesota after she graduated from high school (G. Coverson, personal communication, April 3, 2018). LaFayette encouraged her to go because they had a program designed to encourage minorities to attend. She learned he was the only Black professor on campus and there were only about 50 Black students. She met a student at Gustavus who later became her husband. She stated LaFayette was a mentor and quasi-advisor to Black students. She recalled how she became aware of LaFayette's involvement in civil rights starting at a young age, looking for him on television any time something about the movement aired. She also remembered how excited and happy our mother was when he came home. She believed what he was doing was for the betterment of Black people. She participated in the nonviolence trainings he conducted at New Hope Missionary Baptist Church in Tampa, Florida. She continued having a close relationship with LaFayette even when she lived with her family in Atlanta, Georgia. She picked him up from the airport and took him to the King Center, where he worked on nonviolence programs. This activity gave her an opportunity to meet and converse with many of civil rights icons such as Coretta Scott King, John Lewis, Andrew Young, Ralph Abernathy, and Dorothy Cotton, just to name a few.

Geri recounted an amusing anecdote when they were preparing to attend a function at an auditorium in Atlanta, Georgia and Coretta Scott King mentioned to LaFayette she had not eaten, but needed to leave for the function. LaFayette went into his office and found his usual stash of peanut butter, jelly, and a loaf of bread. He then made a sandwich, wrapped it in a paper towel, slid it in a large brown envelope, and

wrote “Confidential for Mrs. King Eyes Only” on the outside. When they arrived at the auditorium for the event, Stevie Wonder was singing, and LaFayette passed the envelope down the row of seats. The envelope was handled carefully by each dignitary seated between him and King, and when King opened it, she started to laugh as well as everyone else in the row. Then to their amazement, she unwrapped and began eating the carefully handled peanut butter and jelly sandwich LaFayette made (G. Coverson, personal communication, April 3, 2018). Many years later, on April 4, 1999 Coretta Scott King attended the funeral of LaFayette’s mother, Verdell LaFayette, in Tampa, Florida and gave the family words of comfort.

LaFayette has continued to influence the next generation of his family. The grandchildren include three graduates from Florida A&M University, three graduates from the University of Florida, one from Florida Memorial University, one from University of Central Florida, and one who went to both Morehouse College and Wake Forest University, and the list goes on. LaFayette also received three honorary degrees. See Appendix J for a list of the honorary degrees bestowed upon LaFayette.

LaFayette’s eldest son, James Sr., recalled his father never expressed anger or raised his voice to him or his brother, Bernard LaFayette, III (J. LaFayette, personal communication, March 28, 2018). He and his brother did not get spankings from their father, nor did he yell at them. James stated his father would talk to them about their behavior and oftentimes used humor when explaining things. He would not hit them, even though LaFayette himself received many spankings when he was a child at home and at school. James added his father was a great influence on him, so much so that at one point he wanted to be a preacher, and even when he worked as a deputy sheriff, he incorporated conflict resolution techniques.

LaFayette III stated he is proud to carry the name and passed it on to his son as well. LaFayette III is a school teacher and an ordained minister living in Tennessee (B. LaFayette III, personal communication, May 6, 2018). LaFayette III shared he and his brother lived in a variety of cities growing up but always had a strong connection to their father. He became aware of his father's occupation starting at the age of four, and over the years, he and his brother would go to summer camps with LaFayette as he conducted summer institutes in nonviolence. LaFayette III related the best thing to ever happen to him was moving from New York to Tennessee to attend the American Baptist College, where his father was president in 1991. LaFayette III went on to share an illustration of his father's compassion for others. Once while he was in middle school, they were riding in their car on a long, winding road on their way to a summer camp when LaFayette saw a man riding a lawn mower who was starting to tilt over. LaFayette III said his father immediately stopped the car and ran over to hold the mower to keep it from falling. He and his brother were amazed he had the strength and the compassion to help someone he did not know and someone who was White.

Kate Bulls LaFayette has been married to LaFayette for 49 years, and she speaks lovingly about her husband as being kind, thoughtful, and romantic (K. LaFayette, personal communication, March 24, 2018). They met during a dinner at a friend's home in Boston, Massachusetts, which was a blind date after so many of their mutual friends encouraged them to meet. Kate recalled it was a wonderful experience, and the first time he came over to her place, he brought a big bunch of flowers. She saw he was very family-oriented and there was a quality of quietness about him, which was very much like her own father. She saw he was also sincere about his motives and involvement in the Civil Rights Movement. As a husband, he has always wanted

to make her happy. When they are apart, such as when he travels without her, they talk a lot by phone. She said he makes her feel so important and he tells her he feels so much better when she is with him. Kate said she feels fortunate to be his wife.

LaFayette enjoys travel. He especially enjoys traveling to Tampa. He has a specific routine he follows both when he travels on his own and when his wife, Kate, joins him. First, he either rents a car or someone picks him up from the airport. Then he makes a stop in Ybor City for a Cuban sandwich, a bowl of black bean soup, and a Devil Crab. The food is a must for him because he gets to enjoy his favorites, he cannot find them anywhere else.

The uniqueness of these specialty items is one of the experiences LaFayette looks forward to when he comes home to Tampa. He also has another request, which involves the entire family. He usually asks for us all to get together at someone's home so he can see everyone at once. These gatherings usually include a lunch or dinner meal, and he almost always brings something for someone's birthday or other special occasion. Once he brought a Zulu shield and spear from South Africa for his brother-in-law, John Kennedy, and he explained he was detained at the airport for carrying the artifact, because it was considered a weapon. Eventually, airport security let him go when they realized it was harmless (B. LaFayette, personal communication, February 7, 2017).

LaFayette loves to play golf although he does not play competitively. He plays for the walking exercise and the chance to think in a quiet environment. He has several sets of golf clubs and organizes a golf tournament during our family reunions along with t-shirts and trophies, and when he visits Florida, he can always find a golf

partner among New Hope church members (R. Kennedy, personal recollection, August 26, 2018).

LaFayette has played more golf with Omar Neal, an associate, in Tuskegee, Alabama than anyone else. Neal said he considers LaFayette his best friend; they met in the 1980s (O. Neal, personal communication, May 4, 2018). He remembered when they first met outside of a church in Alabama. They began a conversation, which lasted for nearly an hour as they stood and talked in the rain. From that day, they became friends, and Neal has come to consider him a brother, mentor, confidant, and cheerleader. LaFayette performed the marriage ceremony for Neal and his wife, and he is the godfather to Neal's daughter. When asked about LaFayette's influence on his life, Neal stated after a nonviolence training session in Miami, Florida, he completely changed careers. He was selling cars at the time and hosting a radio program, but he decided to become a nonviolence trainer. He stated he has trained approximately 90,000 people. Neal described LaFayette as calm and courageous.

I accompanied LaFayette and his wife, Kate, to Chicago, Illinois a few years ago to the Oprah Show when she featured the Freedom Riders (Oprah, 2011). I recall sitting in the lobby of the hotel waiting for a bus to pick us up and take us to the studio. As we sat there, many people who were Freedom Riders came by and greeted LaFayette. Some of the faces I even recognized from our training sessions, including Vivian and Lewis.

LaFayette's work has him not only crisscrossing the nation, but also traveling out of the country as well. During part of this study, he traveled to Germany and Holland. He has travelled extensively in South Africa, Palestine, Nigeria, and South America. He has been to India, Mexico, Haiti, and Cuba, just to name a few places.

He travels when requested by various groups to help with their programs when they are trying to develop nonviolent curriculums in a social or educational setting. He has been fulfilling his mandate to internationalize King's nonviolence training (B. Lafayette, personal communication, February 17, 2016).

He is technologically savvy and could lessen his travel by utilizing Skype and video conferencing. However, I realized he seems to enjoy certain aspects of traveling and meeting face-to-face with groups and individuals. He held two Skype sessions while visiting in my home: one with a group of students in Japan and the other with a group in Africa. However, it seems LaFayette is more of a hands-on person. I completed three weeks of intense training at the University of Rhode Island where LaFayette is the chief trainer of the Kingian Nonviolence and Conflict Reconciliation Training. I saw firsthand how he is able to connect with people and engage them in training sessions. The training is more than reading and writing—it is an emotional transformation, and Lafayette takes you on a journey. It was definitely transforming for me.

LaFayette even took his father, LaFayette Sr., with him to Cuba to visit the Martin Luther King, Jr. Center in Havana, Cuba. It was an experience LaFayette Sr. never forgot, as he privately spoke about it often. His grandfather, Antonio, was from Cuba, and he still had relatives in Cuba, so it was an opportunity to explore his roots as well as visit the center.

Throughout my descriptions and examples of LaFayette's character, one thing stands out: his courage to face dangerous situations. When he was kidnapped by the Revolutionary Armed Forces of Colombia (FARC), I became truly concerned about his welfare. I recall the day his wife called in tears and told us he had been kidnapped

while he participated in a march for justice. I had guests at home, and I was making homemade banana pudding for dessert. I became extremely nervous, and I burned the pudding several times because I became distracted thinking about what the FARC may be doing to my brother. The FARC's reputation for violence was well known during those times.

Later that evening, we learned Lafayette had been released, but two others who were with him remained captive. When I finally did speak to him, I told him we all were upset and he should not continue to put himself in danger. He explained to me he was not afraid of dying. He explained he believed if God wanted him to stop doing what he has been doing, then so be it, but as long as he had breath, he would continue to fight for justice in a nonviolent way.

As I recount incidences such as this, I realize his courage started many years ago, when he was just a seven-year-old boy who had a job to do and had to find the courage to do it. Courage seems to be a recurring part of his character, and I started to capture those courageous moments in one of my qualitative research classes in November 2014. The following is a poem I wrote for that class.

LaFayette's Courage: Facing His Fears

Courage to walk in the early morning darkness
Courage to deliver newspapers at age seven years old
Courage to deliver coffee to merchants at 5 a.m. at seven years old
Courage to be a church founder at nine years old
Courage to take a train to Tampa at 12 years old with his two little sisters in tow
Courage to evict someone from a rooming house at the age of 12 years old
Courage to be a Freedom Rider at 19 years old
Courage to march toward crowds of hate and sit-in at a counter and be beaten
Courage to be arrested 27 times
Courage to go to Selma when no one else would
Courage to face Sheriff Jim Clark
Courage to stand up to his KKK attacker and look him straight in the eyes

Courage to apply to Harvard University
Courage to speak to thousands of people
Courage to go to South Africa to help Mandela win
Courage to visit one of the most violent prisons in the world in South America
Courage to confront armed rebels in Nigeria
Courage to lead the national SCLC as chairman of the board
Courage to hold the annual SCLC board meeting in Sanford, FL for Trayvon Martin
Courage to go to Ferguson, Missouri to encourage peace
Courage to fight for justice and peace and nonviolence
Courage to fly

Courage to never give up

R. Kennedy, November 30, 2014

Spirituality

LaFayette Jr. was his father's first-born son, and on many occasions, LaFayette Sr. recounted how he prayed for his son and gave his son back to God. LaFayette Sr. was a devoted Christian, who believed he should give his first-born son to God as is described in *The Holy Bible* in the book of Exodus, chapter 22, verse 29. LaFayette Sr. was a deacon and trustee in New Hope Missionary Baptist Church for many years, and his name can be found on the cornerstones of the Church in Tampa, Florida.

LaFayette explained as a youngster, he was not aware of his father's spiritual commitment nor did he understand what it meant, but he was aware of his maternal grandmother's vision for him. Ma Foster, his maternal grandmother, told him he had the mark in his forehead indicating he would be a minister, and he often stood in front of a mirror looking for the mark. Humorously, he notes he only saw a chickenpox mark from a childhood disease (B. LaFayette, personal communication, March 24, 2018).

LaFayette recounted he was baptized at seven years old, and his spiritual growth came at a very early age (B. LaFayette, personal communication, March 28, 2018). His maternal grandfather was a deacon in the Baptist church, and his maternal

grandmother led home missions. LaFayette was placed in several leadership positions, including the choir, usher board, Baptist Young People Union, and Baptist associations. He attended services three times a week and had a lot of opportunities to study *The Holy Bible* and traditions of the church. During that time he attended New Hope Missionary Baptist Church in Tampa, Florida (New Hope Missionary Baptist Church, 2015). He began to exemplify a tendency toward the ministry and embraced studying the scriptures as well as a desire to share with others what he was learning.

After high school, he was awarded a full scholarship to Florida A&M University in Tallahassee, Florida to major in journalism. The scholarship was given to the editor of *The Middletonian Newspaper*, his high school newspaper, but his maternal grandmother encouraged and helped him get into the American Baptist Theological Seminary in Nashville, Tennessee to become a minister.

LaFayette has continued to preach at churches across the country and internationally. He has pastored two churches, Progressive Baptist Church in Nashville, Tennessee and Westminster Presbyterian Church in Tuskegee, Alabama. He has been the president of the American Baptist College in Nashville, Tennessee, and he is currently the Chairman of the Board of the National Southern Christian Leadership Conference in Atlanta, Georgia. Prior to his current appointment at Auburn University in Auburn, Alabama, he taught at Emory University's Candler School of Theology in Atlanta, Georgia.

Lafayette has often been invited to preach at churches in the Tampa, Florida community as well as in other cities across the country. Often when he is conducting a nonviolence training workshop, the facilitators learned he is a Baptist Minister, and somehow, he was asked to preach a sermon on the following Sunday morning.

Therefore, LaFayette is always prepared to give a Baptist sermon (B. LaFayette, personal communication, January 19, 2018). He said his favorite Holy Bible verses can be found in John 8:25-32, Ephesians 4:1-12, Romans 12:1-9, Mark 8:35, and Psalms 23 (LaFayette, personal communication, April 25, 2018). See Appendix K for LaFayette's favorite Bible verses.

Other than teaching nonviolence conflict reconciliation, he believes every day is an opportunity to practice the teachings of his Baptist faith. He stated, "We have to broaden our practice so we worship every day and be grateful every day. We have to live up to those standards and teachings which are so dear to us, every day, and our spirituality has to be a constant and permanent expression" (B. LaFayette, personal communication, March 24, 2018). It is not so much attendance in the church house as it is being the church and representing the faith everywhere we go and in everything we do.

In a 2004 article, "The Role of Religion in the Civil Rights Movement" (LaFayette, 2004), LaFayette described how religion and faith gave support to the movement by providing the background for a desire for freedom through meeting places and leadership who were financially independent of the White power structure. Individuals who were part of the Civil Rights Movement were people of faith willing to suffer for justice and freedom. Many of the songs of the movement came from the church because they were songs feeding their faith. LaFayette believed the themes of the movement grew out of the teachings of their religious orientation and were drawn from church hymnals. They were themes expressing the hope, aspirations, determination, and goals that energized the movement (LaFayette, 2004).

LaFayette's spiritual rituals include prayer, as it is believed in the Baptist faith prayer is powerful and is communication with his Lord and Savior Jesus Christ. He also likes music to feed his soul. According to Lafayette, music is something we treasure and embrace. He was a member of the Nashville Quartet along with James Bevel and sang songs whenever he had an opportunity. Usually at the end of training sessions, LaFayette has everyone sing "We Shall Overcome."

LaFayette has many fine qualities and characteristics shared by family and friends in the following accounts. When asked about his weaknesses, he admitted he should have kept a daily diary of his activities. He has constantly been on the move, and many of his experiences were worth noting and writing about.

Involvement in the Civil Rights Movement

LaFayette became involved in the Civil Rights Movement in fall 1959 when he was a student at the American Baptist Theological Seminary in Nashville, Tennessee. He attended nonviolence trainings at the encouragement of Lewis, who was also a student (LaFayette & Johnson, 2013); he and Lafayette became best friends. Lewis recounted in his memoirs there were only about 10 students meeting Lawson in those early days (Lewis, 1998). Lewis says LaFayette was like a brother to him, even sharing the care packages LaFayette's mother sent, and Lewis did the same with pies from his mother. Those early nonviolence training sessions taught by Lawson in the basement of Clark Methodist Church led to the Nashville Lunch Counter Sit-ins, where Lewis and LaFayette were active demonstrators (Lewis, 1998).

LaFayette recounted in the preface to *In Peace and Freedom: My Journey in Selma*,

Ever since I was a teenager, I have had an interest in civil rights. I participated in the Youth Council of the National Association for the Advancement of Colored People (NAACP) in Tampa, FL, at an early age. But my active involvement began when I was a student at the American Baptist Theological Seminary in Nashville, TN. (LaFayette & Johnson, 2013, p. xi)

On February 27, 1960, LaFayette was among the first people arrested for the Nashville Student Movement's ongoing lunch counter sit-ins (LaFayette & Johnson, 2013). This came after nonviolence trainings in civil disobedience, which brought students to the conclusion it was more important to obey a moral law than an unjust civil law. The lunch counters were segregated, because their owners did not allow Black individuals to sit at the counters and eat lunch.

On April 19, 1960, LaFayette was with the Nashville Student Movement when it decided to bring attention to segregated facilities in downtown Nashville, Tennessee, and with more than 4,000 others, he marched to city hall and met with the Nashville Mayor, Ben West. It was at this march Mayor West publicly acknowledged he felt segregation was morally wrong (Ackerman & Duval, 2000).

Chronology

In April 1960, the Student Nonviolent Coordinating Committee (SNCC) was founded at Shaw University in Raleigh, North Carolina; LaFayette was a founding member. Ella Baker was a member of the Southern Christian Leadership Conference (SCLC), and she encouraged the youth who were involved in the sit-ins in various cities to form their own organization. On Easter weekend in 1960, she drew 300 students to Shaw University and formed SNCC. They initiated voter registration projects throughout the South (SNCC Digital Gateway, 2013).

On May 21, 1961, LaFayette was one of the Freedom Riders journeying from Montgomery, Alabama to Jackson, Mississippi. The purpose of the Freedom Rides

was to bring attention to the segregated facilities serving interstate bus travel throughout the South (LaFayette & Jehnsen, 2005). One of the previous Freedom Rider buses was fire-bombed in Anniston, Alabama, and as a result, Attorney General Robert Kennedy sent marshals to protect the riders, and eventually the National Guard was sent in as well. LaFayette was among the Freedom Riders being protected by the National Guard.

In fall 1962, LaFayette arrived in Selma, Alabama to direct the Alabama Voter Registration Campaign for SNCC. The purpose of the campaign was to educate Black voters about registration and prepare them to vote in elections (LaFayette & Johnson, 2013). LaFayette remained in Selma for approximately two years.

Lewis is now a U.S. Congressman for the State of Georgia and remains a close friend of LaFayette. Lewis provided the foreword in LaFayette's book, *In Peace and Freedom: My Journey in Selma*:

No one, but no one, who lived through the creation and development of the movement for voting rights in Selma is better prepared to tell this story than Bernard LaFayette himself. He was trained in nonviolence by a master, the Reverend Jim Lawson, and stood shoulder to shoulder with Dr. Martin Luther King, Jr. He was the Student Nonviolent Coordinating Committee's main organizer in Selma (LaFayette & Johnson, 2013, p. ix)

On June 12, 1963, LaFayette survived a tristate conspiracy to kill three civil rights workers. LaFayette *insisted* the details of the attack be described as a demonstration of nonviolence training. Obviously, from his telling of this story in minute detail, this event had a profound impact on his life. Below is an account of the attack in LaFayette's own words:

So, on this particular night in June, I was returning home from a mass meeting. It was late, and I pulled up into the driveway. As I pulled up, I noticed a car across the street from my apartment building, and there was one White man under the hood of the car and another White man under the steering wheel, and

I assumed they had car trouble. It was not unusual to see White people in the neighborhood because the rest of the block from my corner of the apartment building was actually White people's homes, and it was very often that I would see them passing my house.

Well, as I was getting papers out of the back seat of my car, I heard the sound of footsteps coming behind me because the leaves were cracking under the footsteps, and I saw that it was one of those people, so I turned around to look at him. Sure enough, it was a White fellow, and he walked up on me, and he was huge. He had a crewcut, and his muscles were very large; he had a t-shirt on with the sleeves rolled up on top of his shoulders. He looked down at me and said, "Buddy, how much will you charge to give me a push?" And I was relieved that was the only thing he wanted, so I said, "I won't charge you anything." I quickly jumped into my car and lined up behind his car. He had one of those Chevrolets with the back tail fender almost like the Elvis Presley type.

So, I was matching the bumpers up there. He was stooping down looking to see if I had the bumpers in the right place because you wouldn't want to try to push a car without the bumpers being lined up. I had my window rolled down, and he was stooping down and looking. I asked him, "Do the bumpers match?" And he said, "Well, maybe you ought to take a look and see." I knew they would match because I had high bumper guards on my bumpers in the front of my car. I could push a truck almost. So, it was late at night, and I decided to do it very quickly. I got out of my car and bent over quickly.

When I bent over to look, he hit me, and I went flying over into the middle of the street. I realized what had happened, so I jumped up and turned around and looked at him. I had to look up because he was much taller than I was. When I did, he hit me again, and I went down. I got back up again, and this time, the blood was dripping down my eyelashes, and I could not make him out, but I knew where he was. He stood there, looked, and then he jumped up and came down right in the middle of my head, and I went straight down. My knees buckled; I rolled over in the street. I got back up again, and then I looked at him, and he looked like he was stunned. I got up the third time.

I didn't try to approach him; I didn't run. I didn't do anything but stand there and stare at him. He started backing up, then he pointed this gun at me, and that's what he had been hitting me with. I didn't know before what he had been using. He started backing up as if he was going to shoot me and run.

So, I turned my back on him and yelled to my neighbor upstairs over the apartment where I lived. I started yelling, calling him by his nickname, Red; he was a light-skinned fellow. Red broke across [took aim] the bannister of the porch there with a rifle. He had been to Vietnam and Korea, so he was trying to get a beam on this guy with his rifle. I would not let him get a beam; I kept bouncing in front of him. I said, "Don't shoot, Red, don't shoot." So, I was trying to protect this guy who was behind me with a gun aimed at my back. I was

trying to protect him from being shot by Red. So, this guy behind me did not know what to do. He jumped into his car and took off.

This incident is an example I use during trainings as a demonstration of the nonviolent strategy as an alternative.

So, the attacker took off so fast, I did not know the car was gone. When I turned around, it was my headlights I saw. There was nothing wrong with their car.

I went to the doctor that night. They stitched me up with seven stitches and kept me overnight for observation. I was not sure if it was observation or protection; it seems they wanted to keep me rather than let me go back home alone. Amelia Boynton, one of the civil rights workers in Selma, was the one who took me to the hospital.

This was the same night Medgar Evers was killed in his driveway. I didn't know Medgar was killed until the next day because my state office was calling me to let me know what had happened. They were also calling me to check on me and other staff folk working in rural areas. About a week or so later, an FBI agent from Mobile, Alabama came and was investigating the attack on me. They had an injunction against certain counties for interfering with people who were trying to register to vote, and Dallas County was one of the counties. The Justice Department from Washington, DC had surveillance on these counties as they had reports of discrimination.

The FBI agent was Tully, and he told me there was a three-state conspiracy, and three civil rights workers were supposed to be killed that night; one was Ben Elton Cox in Louisiana, and the other was Medgar Evers in Mississippi, and they targeted me in Alabama. They did kill Medgar at his home in Jackson, Mississippi, and I understand Ben Elton Cox did not go home that night, so that's where he was supposed to have gone, and they missed him. The only one they got was Medgar.

This incident is difficult for me, the researcher, to listen to because it is my brother recounting a time when he could have lost his life. LaFayette concluded by explaining what the FBI described as the *plan*.

The FBI told me the plan was to lure me further into the White community because I was close by. The whole objective was to have a group was waiting for me to pay me for the push in a different kind of way. The whole plan was made in New Orleans, Louisiana according to the FBI.

So, it was that situation that spurred a lot of people to continue with efforts to register to vote. (B. LaFayette, personal communication, May 5, 2018)

In LaFayette's book about the Selma incident, he stated the feelings of Blacks in Selma, Alabama toward him changed after that night because they realized he was prepared to give his life for a cause that would serve them (LaFayette & Johnson, 2013).

In the spring of 1963, LaFayette trained youth in Birmingham, Alabama in strategies of nonviolence (LaFayette & Johnson, 2013); then in the summer of 1963, LaFayette began a voter registration project in Wilcox County, Alabama (LaFayette & Johnson, 2013). He participated in many marches and has been arrested a total of 27 times for vagrancy or breaking Jim Crow laws in the South.

In summer 1964, LaFayette went to work on the Chicago, Illinois campaign. The issue in Chicago centered on segregated housing and ending slums (Finley, LaFayette, Ralph, & Smith, 2016). Then in summer 1968, LaFayette was recruited by King to work on the Poor People's Campaign in Washington, DC. King appointed him the national coordinator of the campaign and Hosea Williams was the national coordinator of field operations. The purpose of the campaign was to bring attention to poverty, which existed across racial and ethnic groups (B. LaFayette, personal communication, March 24, 2018).

In a recent interview in the *National SCLC Magazine*, LaFayette talked about the Poor People's Campaign and what the leadership of SCLC was thinking, which led to the campaign. LaFayette stated when they were looking at apartheid in South Africa and other countries in the so-called "Third World," there was no difference from the way people were treated in rural Mississippi, rural Alabama, and rural Georgia. It was another form of slavery: economic slavery (Eaton, 2018). They decided to go to Washington, DC to bring the issue of extreme poverty to the attention of the national

government. The Poor People's Campaign was a shift in strategy because it included all races and ethnic groups who were poor and, thus, it became a human rights issue. Congressional hearings were arranged for various group representatives to testify about their conditions. The SCLC was in the midst of travelling to various parts of the country to identify those considered to be poor and mobilize them to travel to Washington, DC when King felt he needed to travel to Memphis, Tennessee to support the sanitation workers' right to organize. After King's death, LaFayette explained the campaign planning continued because the group felt motivated to complete the Poor People's Campaign as it was King's last campaign. King's funeral caravan was a mule train rather than a hearse so poor people could identify with it (Eaton, 2018).

Summary

. It is worth noting that LaFayette's family and friends are important to him, which is evident in his individual relationships with each of them. These interviews revealed a man of faith, warmth, compassion, consideration, courage, humor, generosity, kindness, and love for all people—a man willing to sacrifice himself for the betterment of other people. LaFayette's spirituality is an important aspect of his life and his work. He was raised in a Christian family, which gave him the foundation of faith in his calling. Spirituality has never left LaFayette, and it has carried him through some perilous moments.

LaFayette was in his twenties during the height of the Civil Rights Movement, but he willing to put his life on the line for the cause of human rights for all Americans. From the time of the nonviolence training sessions conducted by Lawson and his involvement in the Nashville Student Movement, the Student Nonviolent Coordinating Committee, and the SCLC, LaFayette was constantly being arrested and his life was in

danger. Even after being arrested and jailed numerous times, he remained committed to the cause. After King's death, he accepted the challenge of institutionalizing and internationalizing nonviolence training.

Chapter 5

Alternatives to Violence Project and Kingian Nonviolence Training

The purpose of this study was to explore the life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. This chapter focuses on two major nonviolence training programs LaFayette co-founded. Nonviolence training is the foundation of LaFayette's teaching as he has lectured, conducted seminars, narrated bus tours, facilitated workshops, and spoke in a variety of settings. This chapter explores the Alternatives to Violence Project (AVP) and the Kingian Nonviolence Training Curriculum (KNV). The KNV training is reviewed in more detail than the AVP due to LaFayette's development of the curriculum and his train-the-trainer philosophy. This chapter also includes interviews of two individuals who are LaFayette's associates in the training development and training deliverance.

Alternatives to Violence Project

In researching LaFayette's involvement in AVP, I did not have to search far to find he was a co-founder of the program in 1975 at the Greenhaven Prison in Stormville, New York. This is how the organization described its beginnings:

In the 1970s, a group of inmates (the "Think Tank") at Greenhaven Prison in New York had witnessed the Attica riots and were also concerned with the "revolving door" they saw in their institution. Youth were appearing in prison for fairly minor offenses, only to return (sometimes multiple times) for increasingly more serious and violent crimes. That era saw conflict on our streets around the Vietnam War. The Society of Friends (Quakers), were active in the prison and were known to have conducted non-violence training and intervention around the war demonstrations. Together, the inmates and the Quakers developed non-violence workshops, with the involvement of people like inmate Eddie Ellis

(who later became nationally recognized for his work on prison reform) and Bernard LaFayette (SNCC and CORE Freedom March activist). The first workshop was held at Greenhaven in 1975. (Alternatives to Violence Project, 2018, How we began, pp.1-2).

The information shared on the AVP website (2018) stated it is active in 33 U.S. states and 45 countries. Their project venues have included prisons, jails, businesses, communities, churches, and homeless shelters. Their mission today includes building King's nonviolent, beloved community by including all aspects of the social environment in nonviolence training.

The Alternatives to Violence Project is an example of institutionalizing and internationalizing the nonviolence training LaFayette accepted as his mandate from King. On May 26-29, 2017, the AVP National Conference was held in Newton, Massachusetts. LaFayette was featured in the May 27, 2017 Saturday public session and cited as one of the co-founders of AVP (AVP National Conference, 2017). The theme for the conference was "Journey of Change: Transforming Ourselves and Our Communities as We Transform Conflict." The conference further described what the transforming of ourselves includes:

If we seek deep and lasting change, we must seek transformation not only of the conflict at hand, but of ourselves. We must continually ask how we are contributing to it. What of our own distorted thinking is fueling or informing the conflict? How are we connected to the violence in the situation? . . . How might we even *rely* on violence--perhaps the violence of others—to sustain our own wellbeing? Gandhi said, "Be the change you wish to see in the world." As we seek to transform violent conflicts deeply, how must we, ourselves, transform? Come, share, and journey courageously together—towards change. (AVP 2017 National Conference, p.1)

Adult education can benefit incarcerated individuals. James, Witte, and Tal-Mason (1996) concluded individuals who commit crimes against society are generally lacking the skills necessary to become a part of society. The same individuals have

honed illicit skills in prisons. The goal is to replace those skills with knowledge and the ability for successful integration. The Alternatives to Violence Project works to provide the same individuals with nonviolent skills to use when they encounter inevitable conflict.

LaFayette stated some of Quaker nonviolence training was absorbed into Kingian nonviolence training (B. LaFayette, personal communication, May 5, 2018). At Greenhaven, they drew from the Quaker's approach such as periods of silence instituted before training and during worship. They had at least a 15-minute period of silence in which no one said anything, the purpose of which was to connect with oneself and with God. The worship silence periods were sometimes an hour in length as a stress-resolution activity. The Quakers also used a lot of quotations from a variety of sources and an identification session using self-described adjectives. Individuals would introduce themselves using adjectives to describe themselves to the group.

Kingian Nonviolence Training

The Leaders Manual: A Structured Guide and Introduction to Kingian

Nonviolence: The Philosophy and Methodology was created and copyrighted by LaFayette and Jehnsen in 1995. According to its preface,

This Leaders Manual is designed to assist participants and leaders of nonviolent education programs in appreciating the full range of issues related to the philosophy of Martin Luther King, Jr. and his methodology of nonviolence conflict reconciliation. For many years, we have conducted education and training programs in nonviolence as part of our contribution to developing future leadership in government, the private sector, and local communities. These educational programs have drawn heavily on our personal experiences working with Dr. King and the movement he led for nonviolent social change. For Bernard LaFayette, Jr., who began his involvement in 1959 as a young Baptist seminary student in Nashville, Tennessee, and David C. Jehnsen, a conscientious objector from the Church of the Brethren who became involved in the Albany, Georgia movement in 1962, there has been no greater lifetime educational experience than an association with Martin Luther King, Jr.

This guide is for the practitioner—for the individual seeking methods and concepts to deal with the real problems we face as a nation and a society. It's also for beginners who are working daily to discover Dr. King's legacy of nonviolent social change and how we might bring our full moral, spiritual, and intellectual capacities to bear on the challenges we face in the future. (LaFayette & Jehnsen, 1995, p iv)

The Leaders Manual is divided into three major parts: historical context, philosophical and strategic foundation, and organizational and social change applications. Each major part has a number of modules for a total of 26 modules for introductory study, description, and their suggested use (LaFayette & Jehnsen, 1995). A total of 18 illustrations accompany the modules, and the manual has an introduction, which addresses the problem of violence in society (LaFayette & Jehnsen, 1995). It also introduces how the approach to violence and how nonviolence conflict reconciliation can be the antidote to violence by noting the successful movements of Gandhi and King.

Historical context. Part one is the Historical Context, which provides the background of King's philosophy and a review of the major nonviolent campaigns led by King during the Civil Rights Movement. There have been other nonviolent social change movements, as described in *A Force More Powerful* (Ackerman & Duval, 2000), which were successful campaigns. However, the methods and strategies of King and Gandhi are those experienced by LaFayette and Jehnsen.

The historical context lists 10 major campaigns during the Civil Rights Movement led by King in which the philosophy of nonviolence was used (LaFayette & Jehnsen, 1995), but only three specific campaigns are outlined in *The Leaders Manual* curriculum: the Montgomery, Birmingham, and Selma campaigns.

The Montgomery, Alabama Bus Boycott in 1955 lasted 381 days and addressed the segregated bus system and abuse of Black riders. This resulted in the Supreme Court ruling that Montgomery's segregated bus system was unconstitutional on November 13, 1956 (LaFayette & Jehnsen, 1995, p. 13). The second campaign outlined and reviewed is the Birmingham, Alabama one in 1963, which addressed segregated public accommodations such as lunch counters, fitting rooms, etc. in the downtown business district. The Birmingham campaign led to the federal Civil Rights Act of 1964, which included affirmative action provisions that ended segregation in public places and banned employment discrimination (Civil Rights Digital Library, Events, 2018). The third campaign outlined is the Selma, Alabama one, which addressed restricted voter registration and voting rights and led to the Federal Voting Rights Act of 1965. This Act outlawed the discriminatory practices used by states to keep Black citizens from voting (History.com Staff, 2010).

Philosophical and strategic foundation. Part two of the manual provides an introduction to the term “six principles of Kingian nonviolence,” which was coined in 1982 by the leadership of the Martin Luther King Jr. Center for Nonviolent Social Change in Atlanta, Georgia. These principles can be found in King's *Stride Toward Freedom* (1958). Each principle was described in detail by King, but has been summarized in the *Nonviolence Briefing Booklet* (1995) as follows:

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

Principle Two: The Beloved Community is the framework for the future.

Principle Three: Attack forces of evil, not persons doing evil.

Principle Four: Accept suffering without retaliation for the sake of the cause to achieve the goal.

Principle Five: Avoid internal violence of the spirit as well as external physical violence.

Principle Six: The universe is on the side of justice.

These six principles are provided and demonstrated in role plays and included in questions on the final examination for certification in Kingian Nonviolence. These principles provide a practitioner of nonviolence with a value base to intervene in a violence-prone situation with compassion for both sides involved in the conflict. It is a moral basis, to which the larger community will respond and support. This is referred to as framing the issue with the example of the Selma Campaign. It was not only an issue of voting rights, but also a denial of citizens' right to participate in government.

This part also introduces the six steps of nonviolence or the six elements of the nonviolent strategy. These steps are taken from King's "Letter from Birmingham Jail" (Washington, 1986). These steps should be present in every nonviolent campaign and are not necessarily carried out in this order:

Step One: Information Gathering

Step Two: Education

Step Three: Personal Commitment

Step Four: Negotiation

Step Five: Direct Action

Step Six: Reconciliation.

Organizational and social change. The purpose of part three of *The Leaders Manual* is to examine the concepts of social change organizing in order to distinguish between power politics and adversarial approaches and the nonviolent approach. It examines the nonviolent approach as being holistic in terms of the conditions. Its goal

is to bring help to the entire community to see how the condition affects them and help them come up with solutions. This section continues by providing examples of how SNCC and SCLC worked together and how Highlander's Citizenship Education Schools program trained 17,500 local leaders who were prepared to work together on problems they individually were concerned about.

This part also focuses on group development, leadership qualities, leadership development, and community support. The life of a community organization is examined in terms of its beginning, growth, and then its decline.

David Jehnsen

Jehnsen's first memory of LaFayette was in 1962 when he had just returned from Albany, Georgia where King was in jail (D. Jehnsen, personal communication, April 5, 2018). Jehnsen was sent to Albany to help conduct a prayer vigil, and he ended up being arrested and placed in the same jail facility as King. Sometime later when he was viewing the NBC television special, *The Nashville Sit-In Story*, he got his first glimpse of LaFayette's image. LaFayette, Lewis, and J. Bevel were sitting on a riverbank where LaFayette was reading a letter from his mother. I recalled the same video, and I have seen it many times since then. The video clip is in the film *A Force More Powerful*. LaFayette's mother was writing to him that she hoped he was not involved in the sit-in activities (D. Jehnsen, personal communication, April 5, 2018).

Jehnsen recounted he later met LaFayette at Lake Geneva, Wisconsin at a summer institute conference in 1964. They discovered after a brief conversation they were interested in the same thing, which was developing leadership for future movements. After King's death, they individually decided to read all of King's books and later discovered they had made the same decision. As they read King's books,

both began to see patterns developing during different campaigns. While the campaigns were different, they were also very similar in terms of strategies. Then in 1970 when students at Jackson State in Mississippi and Kent State in Ohio were killed (Lewis & Hensley, 1998), LaFayette called Jehnsen and informed him about 100 people calling themselves nonviolence trainers at Pendle Hill, Pennsylvania, a Quaker Retreat Center, were convening. LaFayette thought Jehnsen needed to be there.

LaFayette and Jehnsen developed *The Leaders Manual* so they could standardize their training and have a quality-control system of what Kingian Nonviolence was and was not. Over the next three years, Jehnsen recalled they worked separately and got together whenever they could. Then in 1985, LaFayette encouraged the King Center in Atlanta, Georgia to hire Jehnsen to do the international training piece of nonviolence, which gave them an opportunity to work together and have more time to talk. During this time, they were hired to do training in New York City for the Police Commission. This training, which was taped and transcribed, became the outline for their manual, and they began to codify knowledge related to what others who led training needed to know. Jehnsen stated this manual has now become the most authentic and standard curriculum for teaching about King's work on all seven continents (D. Jehnsen, personal communication, April 5, 2018).

Jehnsen noted the complete nonviolent Civil Rights Movement was not always reflected in the media. The media seemed to focus primarily on the drama of direct action, which is one of the steps in Kingian Nonviolence training. The media interpreted the movement as only marches, charismatic leaders, and protests. Therefore, it was necessary for the movement to create distinctions between grassroots power leaders of the people, organizers, and mobilizers of the movement

(persons who led from behind) and those out-front charismatic leaders. Leading from behind is one of LaFayette and Jehnsen's philosophies being explored more today. In the *Harvard Business Review* article, "Leading from Behind," the author quotes Nelson Mandela: "He [a shepherd] stays behind the flock, letting the most nimble go out ahead, whereupon the others follow, not realizing all along they are being directed from behind" (Hill, 2010, p. 1).

Jehnsen said he and LaFayette still work together and have a close relationship as they continue to back each other up (D. Jehnsen, personal communication, April 5, 2018). He recalled the day of the Washington, DC commemoration of the Martin Luther King, Jr. monument on August 11, 2011. He was watching it on television, and he could see LaFayette sitting in the audience with his wife, Kate. He recognized him because Jehnsen and LaFayette wore similar hats for 35 years, purchased from the same company. During the ceremony, LaFayette called him and he said to LaFayette,

You know, Bernard, the monument there with its relationship to the March on Washington across the street from the Lincoln Memorial is the new Institute of Peace, which I wrote the bill for, and I said, "We have 50 years of our history tied up in those three spots within 300 yards. That's one thing that stands out." (D. Jehnsen, personal communication, April 5, 2018)

Charles Alphin, Sr.

Alphin usually affectionately refers to LaFayette as "Doc," and they were friends for several years before Alphin knew of Lafayette's role in the Civil Rights Movement. He met LaFayette in University City in St. Louis, Missouri, where Alphin had moved for a better environment for his family (C. Alphin, personal communication, March 31, 2018). Alphin learned through research his son, who was an athlete, was not getting the academic aspect of his education, and he called a meeting of other athletes' parents. It was at that first meeting when he met LaFayette. Alphin recalled LaFayette

was the associate pastor who opened the door to the church for the parents and who sat in the back of the room and listened to their discussion (C. Alphin, personal communication, March 31, 2018). After the meeting, LaFayette began to ask questions; from those questions came solutions to their problems, and LaFayette told Alphin he should be the spokesperson for the group. This began a friendship and working relationship which has lasted nearly 40 years.

Alphin shared during the early part of their friendship, he (Alphin) was a very angry African American man because of the way the system had treated him and his father. He stated he had seen racism and experienced it, including unfair treatment and dual standards. LaFayette was working with the extension phase of Lindenwood College at that time, but he never mentioned his credentials, and it was not until 1981 when Alphin accompanied him to New Orleans, Louisiana to attend the 20-year anniversary of the Freedom Rides when Alphin realized LaFayette's background. They flew to New Orleans to start the tour organized by LaFayette, where Alphin had the opportunity to meet and spend time with Andrew Young, C.T. Vivian, John Lewis, Dorothy Cotton, David Jehnsen, Coretta Scott King, and others who were involved in the Civil Rights Movement. Alphin realized LaFayette had never mentioned before he was a Harvard graduate or a Freedom Rider. During the bus tour from New Orleans, Louisiana to Atlanta, Georgia, they stopped in Selma, Alabama, where the mayor of the city gave LaFayette the key to the city of Selma. Alphin recalled that as he listened, he realized LaFayette had never mentioned any of these events before. Alphin said he was shocked and totally taken aback. He learned, sitting in the mayor's office, exactly who he had been associated with for the past six years. LaFayette was

so humble, leading from the rear and never talking about himself but of other people (C. Alphin, personal communication, March 31, 2018).

Alphin said by the time he returned to St. Louis, Missouri, he was fascinated with how you could change people without physical violence. So for eight years, he spent his annual vacations at the Summer Institute at the King Center, where LaFayette was the dean; later, Coretta King asked him to join in teaching. Finally, in 1992 Alphin said God spoke to him and told him it was time to move on. He was offered a position in New York, but Coretta King negotiated a contract with him to work with the King Center in Atlanta, Georgia full-time. LaFayette had already accepted an offer at the University of Rhode Island. Later in 1996, Alphin began working with LaFayette in his private consulting organization, LaFayette & Associates, Inc.

Alphin has continued to train with LaFayette all over the world, even to the present day. I asked him about some of the dangerous situations they had found themselves in, and Alphin said they had been in some tight spots. “Some real tight spots,” he said (C. Alphin, personal communication, March 31, 2018). However, he pointed out the philosophy helps you get your heart and your head together, because once you have the passion, it takes away the fear of what can happen to you. He repeated what I have heard LaFayette say many times: someone cannot take your life—you have already given it to the cause of nonviolence. They cannot control you with fear about taking your life. Once you reach a level of understanding, philosophy, and growth, it becomes second nature in spirit. He continued by adding you must do your research before you go into an area, and you do what you can to protect yourself. The alternative is not to go, and then you know what people could be missing. Alphin

ended by saying, “God has been good to us and kept his arms around us” (C. Alphin, personal communication, March 31, 2018).

I asked Alphin if he could explain one or two situations, which were dangerous. In April 2002, LaFayette and Alphin co-led a 120-mile peace march in Colombia, South America, but just before they reached their destination, LaFayette and three others were taken hostage (Wenzel, 2002). LaFayette and a priest were released, but the Antioquia state Governor Guillermo Gaviria and former defense minister Gilberto Echeverri were held hostage and later killed in a military rescue attempt in May 2003.

Alphin also described an incident in which LaFayette was kidnapped by the South American Revolutionary Armed Forces of Colombia (FARC) in April 2002. The U.S. State Department advised them not to go because it was too dangerous, but Alphin and LaFayette were concerned about what would happen to the Colombian people if they did not go. LaFayette explained sometimes it takes more courage to be nonviolent. LaFayette was released after six hours and placed on a donkey headed down a mountain. After he was released, he continued training crowds of people in Medellin in nonviolence. Alphin stated he has been to Colombia, South America 26 times, and they have 110 nonviolence trainers there now (C. Alphin, personal communication, March 31, 2018).

Before these trainings began, LaFayette and Alphin went to Bella Vista Prison in Medellin, Colombia. They were invited there by the prisoners; neither had ever been in a prison in South America (C. Alphin, personal communication, March 31, 2018).

Alphin relayed he thought they were like prisons in the United States. They were told six people were killed each day in that particular prison. It was built for 1,900

prisoners, but there were 5,000 prisoners in the facility. LaFayette told him they needed to go where the killings were taking place.

The warden met them at the gate and told them they had no protection once they got in, because the inmates controlled the prison. The inmates had organized a Talking Table, and about 50 of them were standing in the room. A young man who appeared to be around 30 years old came in. His name was J. Sanchez, and he knew all about LaFayette and Alphin. Alphin said they talked about nonviolence and found Sanchez was sincerely interested. This encounter led to training the prisoners in nonviolence to the extent they were able to train others (C. Alphin, personal communication, March 31, 2018).

In concluding, Alphin shared that LaFayette is very humble. He said it was about 20 years before he knew half of the stuff he had accomplished, since LaFayette encourages leadership development. He also said he knew him like a brother, and he believed Lafayette has changed so many lives, as he is the only person he knows who has made what happened in the 1960s so relevant in 2018. He said they had only had one disagreement, which occurred when they were in Colombia. The FARC told them not to come and if they did they would kill them, so LaFayette insisted one of them should stay back and he would be the one to go, not Alphin. Alphin would not let that happen, and he went with Lafayette.

Summary

This chapter takes a close look at two major nonviolence training programs LaFayette co-founded. There are others he influenced in a variety of communities nationally and internationally. LaFayette's training and curriculum is based on the training he received in nonviolence workshops and working with King. The basic

principles and steps are consistently used in any training session as they are applicable to any area of an individual's life. His manuals have been redesigned for kindergarten to grade school.

This chapter also focused on Jehnsen and Alphin who are two men who shared a unique experience with LaFayette over the years. They were with him in developing and delivering the Kingian Nonviolence curriculum to hundreds, if not thousands of people. Both have travelled extensively with Lafayette and been at his side on more occasions than can be counted. They have both shared many stages with him and agreed he exemplifies what he believes and teaches to others and leads them to leadership. These two men have also been constantly involved in training others and accepting opportunities. They have created their own organizations, yet they are willing to join LaFayette on the next journey to teach nonviolence.

Chapter 6

Contributions to Adult Education

The purpose of this study was to explore the life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. This chapter specifically addresses the contributions LaFayette made to the field of adult education. His last conversation with King always in his mind, LaFayette embarked upon a journey of self-directed learning and experiential learning in order to fulfill his mandate to institutionalize and internationalize the nonviolence strategies and methods he learned during the Civil Rights Movement (LaFayette & Johnson, 2013). LaFayette has participated in a variety of adult education agencies during his career in education (see Appendix B). As a learner, he participated in the nonviolence workshop trainings in Nashville, Tennessee conducted by Lawson, and he attended the citizenship trainings at Highlander Folk Center in Monteagle, Tennessee facilitated by Horton.

He continued his education by attending Fisk University, majoring in philosophy, then Boston University School of Law so he could learn how to think like a lawyer. Finally, he attended Harvard University's Graduate School of Education, where he received master's and doctoral degrees in education. These educational experiences, combining religion, philosophy, law, and education, prepared LaFayette with the ability to research and perform critical thinking as he moved forward in his quest to institutionalize and internationalize King's nonviolence training.

Middlesex Community College

LaFayette's first formal administrative experience as an adult educator was as the coordinator of Middlesex Community College Extension in Boston, Massachusetts in 1971. The Extension, which was in the downtown area of Boston, was designed to offer college courses and facilities for working adults (B. LaFayette, personal communication, May 11, 2018). LaFayette stated he was responsible for hiring teachers, recruiting students, and organizing the program. According to the website, Middlesex Community College opened in 1970, and it offered continuing education with more than 70 certificates and degrees as well as career development opportunities (Middlesex Community College, 2018).

He followed this experience by becoming a graduate teaching fellow at Harvard University's College of Education in Cambridge, Massachusetts. LaFayette was working on his graduate degrees at Harvard University in Cambridge, Massachusetts, while he also worked as the administrative assistant to the principal at St. Francis de Sales Community School in Roxbury, Massachusetts.

Gustavus Adolphus College

LaFayette's first experience in infusing peace education into a university curriculum came in 1974 when he accepted the position of director and professor of peace education at Gustavus Adolphus College in St. Peter, Minnesota. LaFayette explained he was charged with creating a peace education course in every department so everyone on campus could be given an opportunity to learn about peace and conflict reconciliation (B. LaFayette, personal communication, May 11, 2018). In reviewing the college's website today, I found there is still a Peace, Justice and Conflict Studies department some 44 years later. It is described as follows:

Peace, Justice and Conflict Studies (PJCS) is an interdisciplinary field of study which addresses the problems of war, social oppression and violence, and the challenges of implementing nonviolent conflict resolution and social justice. The PJCS program serves to focus knowledge from diverse disciplines to converge on the problems of violence and the challenges of finding peaceful solutions.

The mission of the PJCS program intersects with and supports the mission of Gustavus Adolphus College in several specific ways: it is interdisciplinary and international in perspective, it stresses the development of values as an integral part of intellectual growth, and above all it encourages students to work toward a just and peaceful world. The PJCS program strongly recommends study or work abroad for its students to gain international awareness and experience. It is also a program that values action-oriented pedagogies and models of experiential education and service-learning. (Gustavus Adolphus College, 2018, paras.1-2)

LaFayette was recognized by Gustavus Adolphus College when he was the featured speaker for the Martin Luther King, Jr. Celebration Lecture Series on January 17, 2011. He spoke fondly of his three years at the college as the chairperson of the Consortium on Peace Research, Education, and Development and as the director of its peace education program. He was also a featured speaker in 1989 (Gustavus Adolphus Peace Studies, 2018).

Students are able to obtain a Peace, Justice and Conflict minor at Gustavus Adolphus College, selecting from three tracks and some 35 courses. The three tracks are Track I: Global Justice; Track II: Theology, Philosophy and Ethics and Culture; and Track III: Social and Historical Issues. Currently, Peace Studies is listed as one of Gustavus Adolphus College's departments in their catalog, with 10 professors listed as members of the department.

This Peace Education Department, which LaFayette laid the ground work for, is clear evidence of one of his contributions to the field of adult education.

Lindenwood College IV

In 1979, LaFayette became the director and faculty member of the Adult Education program at Lindenwood College IV in St. Louis, Missouri (B. LaFayette, personal communication, February 18, 2016). LaFayette stated he directed the Graduate Cluster Voluntary Association Administration Program, which was created to administer and design individualized bachelor's and master's degree programs for working adults who were 25 years or older. Students would select the degree they wanted, and the program would determine what courses they would need to take in order to obtain the knowledge required. LaFayette was the director for four years, and he expressed the program had a high success rate primarily due to students having input into designing their own program of study. The Lindenwood College for Individualized Education was still found in the graduate school catalog in 2018 under the School of Accelerated Degree Programs (B. LaFayette, personal communication, May 11, 2018).

Alabama State University

LaFayette served as Dean of the Graduate School for Continuing Education Program at Alabama State University in Montgomery, Alabama from 1982 until 1984 (Appendix A). The program is described on their website today as follows:

Alabama State University's Division of Continuing Education provides public support by offering workshops, mini-courses, professional training sessions and youth programs to meet special community needs.

In addition, Continuing Education cooperates with professional groups and community organizations in sponsoring seminars and conferences. Non-credit courses are made available on a demand basis to individuals, regardless of age, those seeking self-improvement, professional development or personal enrichment.

The Division of Continuing Education has no specific admission requirements,

but there are nominal fees related to each course or program. Although there is no college credit earned, participants can receive certificates and Continuing Education Units (CEUs). (Alabama State University, Business & Community, Continuing Education, 2018, paras. 1-3)

University of Rhode Island

Adult education, also called continuing education, is any form of learning undertaken by or provided for mature men and women (*Encyclopaedia Britannica*, 2017, para 1). The nonviolence and peace education LaFayette advocated and developed into a curriculum is a form of adult education because it is usually undertaken by mature men and women.

LaFayette joined the faculty at the University of Rhode Island in Kingston, Rhode Island in 1999 as the director of the Center for Nonviolence and Peace Studies.

According to its website, the mission of the center is described as:

To institutionalize and internationalize nonviolence as a process that reduces human suffering and promotes a global beloved community.

To foster mutual understanding among people, in which nonviolent processes are used to reconcile conflicts and to build peaceful, sustainable, and inclusive communities.

To collaborate with and strengthen relationships with other organizations, agencies, and governmental departments engaged in peacebuilding and nonviolence work at the local, national, and global levels. (University of Rhode Island, 2018, paras. 1-3)

LaFayette remained at the Center for Nonviolence and Peace Studies for 10 years as a Distinguished Scholar, conducting its Summer Institute, which has continued for 19 years and includes the training of hundreds of domestic and international participants. A list of the international locations with Kingian Nonviolence trainers can be found in Appendix L. Participants obtain Level I or Level II Certification in Kingian Nonviolence Conflict Reconciliation during the annual Summer Institute,

which prepares them to conduct an introductory workshop in Kingian Nonviolence Conflict Reconciliation. In addition to the summer institute, the Center includes credited courses in nonviolence and peace studies and an interdisciplinary minor in nonviolence and peace studies. Therefore, the curriculum went from continuing education to credited courses, but it still offers certifications without a degree. The curriculum used in Level I and Level II is consistently based on *The Leaders Manual* and the *Nonviolence Briefing Booklet*, which LaFayette and Jehnsen developed in 1995.

Bueno de Mesquita (2015) is the current director of the center who has produced a book highlighting the international impact of the summer institutes. His book provides applications for nonviolence training in several countries including South America, Africa, and Asia.

Emory University--Candler School of Theology

In January 2009, LaFayette accepted an appointment at Emory University in Atlanta, Georgia as a distinguished senior scholar-in-residence at the Candler School of Theology, working with their Religion, Conflict and Peacebuilding program and the Religions and Human Spirit Cross-cutting Initiative (University of Rhode Island, 2018).

At Emory, LaFayette continued to lecture, teach, and remain affiliated with the University of Rhode Island as a distinguished visiting scholar during the Nonviolence Summer Institutes, which are usually held in June each year. It was during his tenure at Emory when he wrote his book, *In Peace and Freedom: My Journey in Selma*.

LaFayette's accomplishments at Emory include the establishment of a massive open online course, *From Freedom Rides to Ferguson: Narratives of Nonviolence in the American Civil Rights Movement*, which was produced by Coursera. This is an

example of adult education because it is a course designed for continuing education. It is a five-week, one- to two-hour per week course which describes the strategies used during several major civil rights campaigns (LaFayette, 2015).

In addition to the massive open online course, (MOOC), Emory University has established the Emory Center for Advancing Nonviolence. The purpose of the center is to build on the expertise of LaFayette's teaching and King's principles to provide training for effective nonviolent human interaction (Emory University, 2015).

National Southern Christian Leadership Conference

LaFayette is the current Chairman of the Board for the National Southern Christian Leadership Conference (SCLC) and continues to promote nonviolence training in this organization, which was co-founded by King. The SCLC lists three causes on their website, one of which is Kingian Nonviolence Training. It states:

Central to the mission of SCLC is to awaken and strengthen the moral conscience of this country to the growing catastrophe of childhood incarceration and the obvious social unrest in under-funded and developing socioeconomic areas in rural or urban centers.

Beginning with a Kingian Nonviolence 2-day core -- the introduction to this methodology will lay a solid foundation to begin to build trusting relationships. It will ensure that we are able to discuss and agree upon a shared ideology. The methodology of nonviolence is rooted in six steps and the six principles of Kingian philosophy. (Southern Christian Leadership Conference, 2018, paras. 1-2)

Charles Steele is the current President/CEO of the National SCLC today. He is serving a second term and returned at the behest of LaFayette in 2012 (C. Steele, personal communication, May 3, 2018). Steele has travelled the world with LaFayette, going to Germany, Israel, France, Italy, Nigeria, Russia, and Bethlehem to conduct nonviolence trainings and support centers for nonviolence and peace. Steele spoke

warmly about the great experiences he had with LaFayette in Dimona, Israel and Berlin, Germany. Steele shared he believes LaFayette was called by God to do this work. Articles that include interviews of LaFayette can be found in various issues of SCLC's magazine (Appendix I). In addition to these articles, LaFayette has occasionally handwritten statements for an assistant to type for him. This could happen when he is out-of-town and does not have access to a computer. I include his handwritten article about an experience with Mohammad Ali, which was typed by me and forwarded to a publisher. See Appendix M for LaFayette's Handwritten Article.

Foundation for Ethnic Harmony in Nigeria

The Foundation for Ethnic Harmony in Nigeria (FEHN) is one example of how LaFayette has internationalized the Kingian Nonviolence Conflict Reconciliation Training through adult education in Nigeria. The training was developed for mature men and women in continuing education format. In 2004, the founder of FEHN, Barrister Allen Onyema, attempted to obtain permission to attend the Nonviolence Training at the University of Rhode Island. However, his request to bring a group was denied by the U.S. Embassy. Therefore, Onyema contacted LaFayette and asked him if he would come to Nigeria, and he agreed (Foundation for Ethnic Harmony in Nigeria, 2018). This began a relationship still ongoing today. LaFayette took a group of trainers to Nigeria to train some 30,000 Nigerian militants in an effort to transform them from violence-prone solutions to nonviolence reconciliation. This is one of the slightly dangerous missions LaFayette and Alphin undertook, because it involved confronting armed Nigerian militants who were literally walking out of the jungles carrying AK-47s. However, due to their willingness to change how they resolved their problems, they

surrendered their weapons for the *Nonviolence Briefing Booklet* and sat in training sessions for days.

Femi John Kennedy, a nephew of LaFayette, was selected to be in one of the first groups of nonviolence trainers to accompany LaFayette in training some 17,000 Nigerian militants. In a personal interview with Kennedy, he told me how his pilgrimage to nonviolence began (F. Kennedy, personal communication, April 24, 2018). His first memory of LaFayette was when Kennedy was just a child and LaFayette came home for the holidays. He recalled LaFayette was always calm and accepting and he carried himself a certain way. In 2008, Kennedy was looking into starting a non-profit organization, which eventually became Abel's Community Services, Inc., because he wanted to do something in the community. He decided to attend a presentation at the University of South Florida sponsored by Jim Walter Partnership Center in which LaFayette brought a group of Nigerian ex-militants to the campus for a one-day orientation. He was so excited about what he had learned, he accepted the next opportunity to go to Tucson, Arizona for a two-week Level I training program. This experience opened his mind to a whole different way of thinking, and in 2009, he went to South Africa with LaFayette for another intense Level II training with South Africans and Nigerians. The next opportunity was the Amnesty Program in Nigeria sponsored by Barrister Onyema and the Nigerian government. It was a program designed to give the militant Nigerians who were involved in the civil war a chance to turn in their weapons and be transformed or rehabilitated (Foundation for Ethnic Harmony in Nigeria, 2018). Kennedy eventually made 16 trips to Nigeria with a group of other trainers from across the United States. At the training, which took place under outdoor pavilions, they educated 100-150 militants in a classroom. He stated this was an

amazing experience as he was able to witness participants go through complete transformations from wanting to settle every issue in a violent way to applying the principles of nonviolence immediately to their problems by the second day of training (F. Kennedy, personal communication, April 24, 2018).

Kennedy also witnessed an example of LaFayette's application of the very first principle of Kingian nonviolence, which is nonviolence is a way of life for courageous people. He shared this story about their first day of training (F. Kennedy, personal communication, April 24, 2017). They arrived at a site in Nigeria on buses with 13 trainers from America. When they pulled into the campsite, they saw hundreds of militants everywhere, and it was obvious from their expressions they were not happy. The trainers went into a facility, where they began to make plans for classes when word came to them indicating they needed to leave immediately because government officials were under attack. The militants were banging on the sides of the buses and yelling, and it was beginning to get dark. It was chaos. One government official was being detained by the militants in one of the facilities, and LaFayette went back for him. He put his arm around him and led him back to his official car; they were all able to leave the campsite unharmed. Later the same evening, LaFayette had a meeting with the American trainers and gave them an opportunity to decide to go back to the United States or continue with the training. LaFayette stated he was going back to the campsite the next morning. They all went back, and the militants were surprised they returned. The trainings continued for two and half years, and Kennedy recalled his last trip was around September 2011, but he has stayed in contact with several of the ex-militants who have transformed their lives.

Summary

LaFayette's contributions to adult education span several different institutions and types of adult education. The formal institutions reflect the nonviolence and peace studies programs he co-founded or developed. The non-formal programs, online courses, and workshops reflect a form of training for mature men and women outside of formal institutions. LaFayette has maintained a steady pace over the last 50 years of co-founding, implementing, and inspiring peace and nonviolence in institutionalizing and internationalizing the curriculum. First, he and Jehnsen created a curriculum which could be applied in any training session. Then, LaFayette continued to inspire other individuals to join in the effort. The institutionalized programs and organizations domestically and internationally are a testament to his work. He can in effect say he has fulfilled his mandate to King and has continued to do so every day while contributing to the field of adult education.

LaFayette has been an adult educator for nearly 50 years, working in formal institutions such as colleges and universities, non-formal groups such as lectures to police groups and church groups, and informal work such as the many newspaper and magazine articles written about him and his work. From the eloquent auditoriums of colleges and universities to the dirt floors of training tents in Nigeria and the overcrowded prison of Bella Vista in South America, LaFayette has heeded the call to train others in nonviolence conflict reconciliation. If you call him and say you need his help to stop violence, he will more than likely find a way to get to you.

Chapter 7

LaFayette's Perspective on Today's Issues

The purpose of this study was to explore the life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. This chapter shares LaFayette's opinion on some of the current issues or his response to things going on today in our society. In this chapter I seek to address the third objective of this study, which was to investigate LaFayette's perspective on activities related to social change today. LaFayette's opinion is often sought, as evidenced by the number of interviews and speaking engagements he continues to have. LaFayette selected the issues he wanted to address with the exception of the race issue. LaFayette specifically requested this chapter include issues in the form of questions for future investigation (B. LaFayette, personal communication, May 10, 2018).

LaFayette began the discussion with his view on how we should look at issues today. He stated we have to look at things in a comprehensive way. Rather than looking at the micro-perspective, we need to look at the social problems from a macro-perspective. By doing so, we have a larger vision, which includes not only actions from 1960s or earlier, but also the results of those actions taken and what we can interpret as the progress we have made in social change. We also have to put things into perspective and look at needs we have and things we did not accomplish in the 1960s. He stated we also have to look at the different generations of people who have been

born since then and their different perspectives and interpretations of conditions existing today.

Race

LaFayette's view on *race* is in his perspective; it is an undefinable nomenclature (B. LaFayette, personal communication, May 10, 2018). He questions, "How do you define race? How do you define the Brown race or the Yellow race?" He stated you can put people in these categories, but it does not tell you very much about them as people. There are different cultures and different geographical areas where people come from, but the point is, to say somebody is African does not tell you anything because there are Africans who have different degrees of beliefs among themselves. They are often in conflict and not only verbal conflict, but they are sometimes in violent conflict with each other. Do we look at what groups have in common as what defines them? (B. LaFayette, personal communication, May 10, 2018). What we have in common more than anything is we are human beings. In terms of color, what is a good example of how people distinguish between other people such as the White race? The assumption is Whites were in control, and therefore, it is by nature Whites are superior. However, when you talk about color, the whitest people we know are part of the African race. They are albinos. They are often whiter than the people we call White people. Does it mean they are superior because of their color? (B. LaFayette, personal communication, May 10, 2018).

LaFayette is not alone in raising these questions concerning race and also ethnicity. Markus (2008) notes in her article, "Pride, Prejudice, and Ambivalence: Toward a Unified Theory of Race and Ethnicity", for more than a century, hundreds of psychologists have studied race and ethnicity only to continue to have unclear

definitions and faulty assumptions. She stated, “people are not bounded stable, autonomous entities but are instead social entities, made up of and constituted by relations with other people and by the ideas and practices that are prevalent in their social environments” (p.663).

Privatization of Prisons

LaFayette stated the issue of possible privatization of the current prison system would be similar to the slave trade because it could give entrepreneurs an opportunity to obtain free labor. The slave trade produced free labor for industry in the South because they captured and sold individuals who had little means of escaping. In their book, *Slavery and the Making of America*, the authors, Horton and Horton(2005), outlined how important slavery was to the making of America especially to the economic system. They further provided historical details concerning the effort on the part of slaves to escape slavery. LaFayette stated the institution of the current penal system needs to be closely guarded to avoid a repeat of history. LaFayette asked, “If it is a corrections system, what are we correcting or rehabilitating? Why is there recidivism?”

LaFayette is not alone in his viewpoint. Mohammed (2017) suggested financial interests motivate the continual investment and production of criminality. Anytime you create a for profit-organization, profit becomes the motivation and private prisons have no real incentive to rehabilitate prisoners.

Privatization of Education

Another issue LaFayette expressed concern about is the possible privatization of education, which would deny Black people opportunities for equal and fair education. Private schools already exist, which create separatism, and now it seems through

charter schools using public funds, separatism can be expanded. LaFayette asked “What responsibility does the country have for the equal and just treatment of its citizens? Should we have different standards based on different ethnic groups or economic divisions?”

This issue is a debate occurring in many school districts and community school boards are tackling the problems in a variety of ways. Chen (2018) discussed the privatization issue of public schools as a crisis and she described solutions in a few large districts facing economic challenges in her article. She described how some districts have created Magnet schools and this is already a small step toward privatization.

Voting Rights and Gerrymandering

LaFayette stated by denying people the right to participate in government, which is the right to vote, you are denying them the right to elect officials who represent them. Another issue that is affecting representation for Blacks is the reinstatement of gerrymandering, which is the redrawing of district boundaries.

Gerrymandering is known as the politicians’ practice of drawing or redrawing district lines to favor their political party (Revell, 2017). It can be used to influence a group of citizens positively by giving them an opportunity to select a representative who resembles them or negatively as their total votes could always be in the minority. Margolin (2017) stated it is time to ban congressional gerrymandering. She believes that whichever party is in power can re-draw the congressional districts to their advantage and swing elections in their favor. Therefore, instead of voters selecting representatives, we have representatives selecting voters. Gerrymandering allows for representatives to determine the demographic make-up of a community, make certain

assumptions about their voting inclinations and carve-out districts based on those assumptions.

Questions Raised by LaFayette

1. On immigration, he asked, “Why are we creating different standards for different ethnic groups?”
2. On gun violence, he asked, “Do you decrease gun violence by having more guns available?”
3. On LGBTQ, he asked, “Should people be discriminated against based on their choice of partners?”

Today’s Youth

Recently, L. Yen, of the Foundation for the Revival of Classical Culture, asked LaFayette to provide a statement for their April 1, 2018 concert event. The event was a Martin Luther King commemorative event in New York City in which LaFayette was unable to attend. The following is taken from LaFayette’s email response in his own words:

I understand that many young persons there have expressed a growing interest and desire to investigate the Six principles of nonviolence that Martin Luther King’s movement has emphasized for well more than 50 years. About that, I am gratified.

A half-century ago, Dr. King repeatedly said to me, and to all who would listen, that “the choice is no longer between violence and nonviolence; the choice is between nonviolence and nonexistence”. I and Rev. James Bevel headed the New York City organization of our 1967 Mobilization to End the War in Vietnam. I was also the national coordinator for the 1968 Poor People’s Campaign.

I was 27 years old when Dr. King told me that [institutionalizing and internationalizing nonviolence training]. Those last instructions—“take nonviolence international”—are what I have been doing ever since. There are two ideas I would like to impart to young people who want to do what the King movement did.

First, whether it is North Korea or North Vietnam, America has no intrinsic enemies that cannot be addressed through dialogue. We need a bridge to China, a bridge to Russia, and we need to remember what John Kennedy said: “Mankind will put an end to war, or war will put an end to mankind.”

Second, economic prosperity with a moral conscience is the answer to terrorism worldwide. Every child in the world has a right to clean water, good food, adequate shelter, health care, and education because they didn't make a choice about coming here. America, China, Russia, Europe, all nations should initiate a crash program bigger than our mobilizations for war to eliminate poverty worldwide in the next 12 years. That's twice as long as the Second World War.

Mankind has to wage peace rather than wage war. That is what I learned from Dr. King. I learned, also, that the different between a protest and a movement is that in a movement, people make up their own songs because they are free in their minds, no matter what may be their material condition. So, I know that what you are doing there today is what Doc would have wanted people to do to commemorate him: “make a joyful noise” for freedom. (LaFayette, personal communication, April 2, 2018)

Summary

LaFayette expressed concern that some of the accomplishments during the Civil Rights Movement were indeed only temporary, because they were instituted in the form of federal legislations (i.e., governmental acts), some of which have to be renewed every so often. If there is no interest or if current officials do not believe it is necessary or the purpose has been fulfilled, then the Act could expire. LaFayette saw there is still a lot to be accomplished. LaFayette's main focus, however, has been on nonviolence training, and he stated he sees progress in this area in our communities and abroad.

The progress in our communities related to nonviolence is evident in the growth in the number of centers offering the nonviolence training as compared to 40 or 50 years ago. It is also evident in the academic institutions, which have taken an interest in the nonviolence training such as the University of Rhode, University of Cincinnati, and Emory University (Appendix E. As researchers and scholars take a closer look at

the nonviolence training conducted by Lawson in 1959 and now by LaFayette and others, they are beginning to analyze the effectiveness of it. Martin and Coy (2017) in their “Skills, Training and Activism” article used the Nashville Sit-ins as an example of effective training of individuals in the skills of nonviolent protests.

LaFayette has commented on several current social issues, which are being discussed today. There are varying opinions on these issues, but LaFayette’s opinions are based on his own upbringing and experience during the Civil Rights Movement. He knows firsthand what it feels like to be discriminated against based simply on your skin color, economic status or where you live. But he also saw the results of a unified group of citizens who refused to give up when facing social injustice and who appealed to the conscious of the majority.

There is still opportunity today for LaFayette’s perspective to align with the field of adult education today. There is a need for adults as well as youth to learn how to address social issues and social change without engaging in violence. Adult education is a broad field of study which finds individuals involved in learning in many different agencies. LaFayette has found himself teaching in many different settings, which will continue as long as we have adults in those settings. Churches, prisons, community colleges, community centers, as well as social service agencies are all places where LaFayette can teach conflict reconciliation.

Chapter 8

Summary, Conclusions, Implications, and Recommendations

The purpose of this study was to explore the life and work of LaFayette in nonviolence and conflict reconciliation from an adult education perspective. In the statement of the problem, I note when researching LaFayette, he could not be found in the field of adult education, when in fact what he does is adult education.

This chapter consists of four sections. In the first section, I provide a summary of the study, and I reviewed the Civil Rights Movement and adult education. I summarized his life history and added interviews with family and associates. In the second section, I list the conclusions as they pertain to the objectives of the study. In the third section, I list implications for stakeholders such as professors of adult education, churches, prisons, museums, libraries, and community activists. In the fourth section, I present recommendations for further research.

Summary

The first objective of this study was to investigate LaFayette's contributions to the Civil Rights Movement, his second objective was to investigate his contributions to the field of adult education. These objectives were reviewed through the lens of one conceptual framework, which was adult education.

I examined LaFayette's life to determine what led him to become an adult educator. This research included his upbringing and his employment throughout his life. Therefore, interviews with him, his family, and close associates were conducted to

obtain a better perspective of LaFayette's character. This included the influence of his spirituality and his involvement in the Civil Rights Movement. The words of King to internationalize and institutionalize the nonviolence training became his marching orders. This led to the development of the Kingian Nonviolence Conflict Reconciliation curriculum and its use worldwide. LaFayette's contributions to adult education include development of the nonviolence conflict reconciliation curriculum and the implementation of nonviolence programs wherever he could. He began with the Middlesex Community College Adult Education Program and continued throughout his career with implementing peace and nonviolence program in a variety of adult education agencies (Appendix B).

The second objective included examining the field of Adult Education, which is a broad field of study. LaFayette was unaware he was making contributions to the field of adult education as he made his way around the country and the world teaching in all of the adult education agencies (Merriam & Brockett, 2007). However, he began his career in adult education agencies by administering continuing education programs at community colleges and universities. LaFayette utilizes one of the major principles of adult education when students determine they need to learn more or something different (Wolfson, 1998). In the nonviolence training, participants learn about the conflict reconciliation training and, therefore, make the determination to learn more. LaFayette co-founded major adult education programs, such as the Alternatives to Violence Project, the Center for Nonviolence and Peace Studies at the University of Rhode Island, the Peace Education Studies program at Gustavus Adolphus College in St. Peter, Minnesota, a massive open online course (MOOC) at Emory University in Atlanta, Georgia, and the Nonviolence Program at the National Southern Christian

Leadership Conference, where he is the chairman of its Board of Directors. The training LaFayette and Jehnsen developed is designed in such a way that the philosophies of adult education as described by Elias and Merriam (1995) are clearly used.

The last objective was to investigate LaFayette's perspective on activities related to social issues today. LaFayette has been interviewed hundreds of times by newspapers, universities, television networks, and radio stations regarding his participation in the Civil Rights Movement, the nonviolence training, and also his opinions of social issues today. He usually accepts any opportunity to share the benefits of nonviolence training with youth and those who live in violence-prone environments.

Conclusions

After a careful review of the findings of this study, conclusions are listed below:

1. LaFayette's upbringing and spirituality played a major part in his pursuit of helping others. He was taught at an early age to help others and he began by helping his parents, then his siblings and then in teaching others nonviolence conflict reconciliation. He became a minister because of his desire to share the Gospel with others. He teaches nonviolence conflict reconciliation because of his desire to help others live peacefully.
2. At an early age LaFayette was affected by the inequities in society due to racial discrimination. He was determined to change the systems starting at the age of seven when he challenged the restaurant policy regarding sitting on the bar stool and also when his maternal grandmother fell attempting to board a streetcar. This sets him apart from many other individuals.

3. His maternal grandmother, Rozelia Forrester, had taught him how to be a community organizer; his Baptist ministerial training helped him develop public speaking skills and the nonviolence training led by James Lawson gave him additional examples of teaching adults (The Faith Project, 2003).
4. After his formal education, he began his academic career in a Peace Education program at Gustavus Adolphus College, where he was offered an opportunity to infuse peace education into every department. This is relevant to the objective regarding his contributions to adult education.
5. LaFayette's involvement in the Civil Rights Movement and King's last conversation with him about institutionalizing and internationalizing nonviolence training became his mandate for his life's work. During the Civil Rights Movement, the strategies and steps of nonviolence were developed and utilized in every campaign. These strategies and steps became the foundation of the nonviolence conflict reconciliation curriculum. Others adopted and followed the tenets of nonviolence training and developed their own organizations to teach others (i.e., Lawson and The King Center). This highlighted the objective regarding his contributions to the Civil Rights Movement. This exposure to formal and informal adult training began to give LaFayette the skills and tools to train others.
6. LaFayette made numerous contributions to different adult education agencies. He co-founded two major nonviolence training programs: Alternative to Violence Project and University of Rhode Island Center for Nonviolence and Peace Studies Summer Institute. These are two different

- adult education agencies delivering the same curriculum to two different groups of individuals. He also lectured in churches, libraries, and museums.
7. LaFayette has seen progress and has hope in nonviolence training both nationally and internationally today. There were few nonviolence education programs when LaFayette completed his formal education. However, LaFayette believes more centers currently exist, and growth has been constant within the last 40 years with global impacts as well.

Implications

The results of this research might benefit a variety of stakeholders in several different areas. This study brought to light LaFayette's contributions to the Civil Rights Movement and to the development of Kingian Nonviolence Conflict Reconciliation. This study also provides a comprehensive, historical source of information about LaFayette.

This research might provide immediate access to information about LaFayette because his name is in the title of the dissertation. A quick search of dissertation databases could be the start of research on LaFayette, the conceptual framework of adult education, and how he responded to instructions from King.

There is no document providing a more comprehensive, current, and overall picture of LaFayette's life and contributions. Books, documentaries, and newspaper articles provide snapshots of a particular time or set of events in his life. LaFayette's book, *In Peace and Freedom: My Journey in Selma*, primarily deals with the years he spent in Selma, Alabama; *The Freedom Riders* is about the group of young people who were involved in a specific social issue; *The Chicago Freedom Movement* is about

the years he spent in Chicago, Illinois. In this study, I included LaFayette's childhood, family, spirituality, and close associates on a more personal level.

Adult education professors reviewing agencies could have an example of how the Civil Rights Movement utilized different agencies of adult education. This research can be used as one source for studying diversity in the United States, because LaFayette's story and his life present a picture of an individual within a major group of minority people in the United States. This study brought LaFayette and his nonviolence training more into the field of adult education.

Churches were meeting places where training took place during the Civil Rights Movement. Researchers can use this research for churches as a source of historical information about how they contributed to the Civil Rights Movement and how nonviolence training was first brought to participants by ministers.

Practitioners might have background material to share with groups regarding the development of Kingian Nonviolence Conflict Reconciliation. Individuals seeking to develop new centers of nonviolence training could use information from this study to investigate curricula and review historical information on successes and failures of previous programs. Adult Education practitioners can use this study to locate tools to create nonviolence conflict reconciliation programs.

Prison administrators could benefit from the knowledge of the beginnings of the Alternatives to Violence Project from an historical perspective. If administrators are not familiar with it, this study could provide them with the background information as well as direct them to specific sources.

Libraries and museums also could benefit from the information provided by this research. LaFayette is already displayed in eight museums, and this study could help

to provide historical data to accompany the displays. This research could broaden their view of LaFayette's upbringing, spirituality, and his contributions to the Civil Rights Movement and adult education. Libraries and museums could then build on the information from the study and share it with its patrons.

The international implications might benefit educators and community workers in foreign countries in terms of obtaining tools to help deter or decrease violence in their areas. LaFayette is already known in a few foreign countries where practitioners of nonviolence are training others in the philosophy of nonviolence. This study could provide them with more comprehensive information about LaFayette. The references could be a source of information when international practitioners look for additional information on specific aspects of the training.

After participating in and observing the successes of the Civil Rights Movement, LaFayette became committed to training others in the philosophy and methods. As he continued to experience its effectiveness, he became more committed and was able to find others with similar commitments to work with him.

Recommendations

Based on this study's findings, recommendations for further research are listed in this section.

The first is related to LaFayette's 1974 dissertation, *Pedagogy for Peace and Nonviolence: A Critical Analysis of Peace and Nonviolence Studies Programs on College Campuses in the Northeastern U.S.A.*, which included a study of three peace education programs on college campuses. It is recommended these three programs, which include Colgate University Peace Studies Program, Syracuse Nonviolence

Studies Program, and Manhattan College Peace Studies Program, be revisited and studied by others.

The impact of the Alternatives to Violence Project (AVP) could be researched to determine its impact and effectiveness on prisons and communities. A study could be conducted to determine if the rate of recidivism has been affected as well as the rate of violence. Also, a study could be conducted to identify AVP's specific contributions to adult education.

Over and over, those who have participated in learning Kingian Nonviolence Conflict Reconciliation indicated it was a transforming experience. They stated they changed the way they thought about violence and moved toward more nonviolent attitude and behavior. They also said the more they learned, the more nonviolence became a way of life. Additional research could measure the extent learning participants reported transformational learning during their nonviolence training.

A study might be conducted on the growth of the University of Rhode Island Center for Nonviolence and Peace Studies and the evolution of their curriculum. When I attended the 2008 Summer Institute, there were approximately 40 participants in attendance. This year, 2018, they announced 70 participants in attendance who came from across America and the world, with 10 countries represented. They are expecting Chicago high school students and teachers from Santa Fe, Texas and Sandy Hook, Connecticut (University of Rhode Island, 2018).

I also recommend a longitudinal research, which might include the foreign programs and centers LaFayette helped establish either through physically setting up the programs/centers or through his personal influence. Centers in Cuba, Colombia, South Africa, Nigeria, and Israel still exist. Information about their continuing education

efforts and progress could be measured in terms of both their expansion and continued ability to train others.

I also recommend the Bella Vista Prison program in South America be studied more in depth. LaFayette stated this was a very successful program, because school children were sent to the prison to be trained in nonviolence conflict reconciliation.

More research could be conducted on Alphin and Jehnsen's contributions to adult education. While this study concentrated on LaFayette, these two associates were also clearly allied with adult education. Their contributions to adult education might be studied in a similar manner to this study.

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APPENDICES

Appendix A: Biographical Summary of Bernard LaFayette, Jr.

Biographical Summary

Bernard LaFayette, Jr.



Bernard LaFayette, Jr. has been a Civil Rights Movement activist, minister, educator, lecturer, and is an authority on the strategy of nonviolent social change. He co-founded the Student Nonviolent Coordinating Committee (SNCC) in 1960. He was a leader of the Nashville Movement, 1960 and on the Freedom Rides, 1961 and the 1965 Selma Movement. He directed the Alabama Voter Registration Project in 1962, and was appointed National Program Administrator for the Southern Christian Leadership Conference (SCLC) and National Coordinator of the 1968 Poor Peoples' Campaign by Martin Luther King, Jr.

In addition, Dr. LaFayette has served as Director of Peace and Justice in Latin America appointed by Glenn Smiley; Chairperson of the Consortium on Peace Research, Education and Development; Director of the PUSH Excel Institute; and minister of the Westminster Presbyterian Church in Tuskegee, Alabama. Also, he is Pastor Emeritus of the Progressive Baptist Church in Nashville, Tennessee.

(Permission given to use in and all things by LaFayette)

An ordained minister, Dr. LaFayette earned a B.A. from American Baptist Theological Seminary in Nashville, Tennessee, and his Ed.M., C.A.S. and Ed.D from Harvard University. He has served on the

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faculties of Columbia Theological Seminary in Atlanta, Georgia and Alabama State University in Montgomery, Alabama, where he was Dean of the Graduate School; he also was principal of Tuskegee Institute High School in Tuskegee, Alabama; and a teaching fellow at Harvard University.

His Publications include the *Curriculum and Training Manual for the Martin Luther King Jr., Nonviolent Community Leadership Training Program*; his doctoral thesis, *Pedagogy for Peace and Nonviolence*; and an article in the Duke University Review, *Campus Ministries and Social Change in the '60's*; and *The Leaders Manual: A Structured Guide and Introduction to Kingian Nonviolence* with David Jehnsen. Dr. LaFayette has contributed to a number of publications and periodicals. Dr. LaFayette has traveled extensively to many countries as a lecturer and consultant on peace and nonviolence.

Dr. LaFayette is a former President of the American Baptist College of ABT Seminary in Nashville, Tennessee; Scholar-in-Residence at the Martin Luther King, Jr. Center for Nonviolent Social Change in Atlanta, Georgia appointed by Mrs. Coretta Scott King; and Pastor emeritus of the Progressive Baptist Church in Nashville, Tennessee.

He is the founder and National President of God-Parents Club, Inc., a national community based program aimed at preventing the systematic incarceration of young Black youth; a member of Alpha Phi Alpha Fraternity, Inc., and a founder of the Association for Kingian Nonviolence Education and Training Works.

Dr. LaFayette was formerly a Distinguished Scholar in Residence and Director of the Center for Nonviolence and Peace Studies at the University of Rhode Island. He is the chairperson for the Global Nonviolence Conference Series Executive Planning Board. He was also appointed by Rhode Island Governor, Lincoln Almond, as chairman for the Rhode Island Select Commission on Race and Police-Community Relations. Currently, Dr. LaFayette is a Distinguished Visiting Scholar at the University of Rhode Island Center for Nonviolence and Peace Studies, Kingston, R.I. and a present Distinguished Senior Scholar-in-Residence at Emory University and faculty at Candler School of Theology in Atlanta, Georgia.

A native of Tampa, Florida, Dr. LaFayette is married to the former Kate Bulls of Tuskegee, Alabama and has two sons, James and Bernard LaFayette, III.

BERNARD LAFAYETTE, JR.

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Bernard Lafayette, Jr., Ed.D

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Candler School of Theology
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1531 Dickey Drive, Suite 328
Atlanta, Georgia 30322

EDUCATION

1971-1974 Harvard University, Graduate School of Education, Ed.D. (Administration)
Cambridge, Massachusetts

1971-1972 Harvard University, Graduate School of Education CAS (Certificate of Advanced
Studies) Education Administration

1970-1971 Harvard University, Graduate School of Education, Ed.M.

1969-1970 Boston University, School of Law, Boston, Massachusetts

1969 (summer) University of Iowa, CLEO Program, Iowa City, Iowa

1962-1964 Fisk University (Philosophy) Nashville , Tennessee

1958-1961 American Baptist Theological Seminary, B.A., Nashville, Tennessee (Ordained
Baptist Clergy, 1969)

EMPLOYMENT

2009-Present Distinguished Senior Scholar in Residence, Candler School of Theology
(Emeritus), Atlanta, Georgia

1999-2009 Director, Center for Nonviolence and Peace Studies, University of Rhode Island,
Kingston, Rhode Island

1992-1999 President, American Baptist College, Nashville, Tennessee

1990-1999 Pastor, Progressive Baptist Church, Nashville, Tennessee

1990 Adjunct Professor, Vanderbilt Divinity School, Nashville, Tennessee

1987 President, Lafayette & Associates, Inc., Tampa , Florida, Tuskegee, Alabama

1987-1992 Vice-President Academic Affairs, American Baptist College, Nashville,
Tennessee

1987 Scholar in Residence, Martin Luther King, Jr. Center for Nonviolent Social
Change, Atlanta, Georgia

1985-1986 Faculty, Columbia Theological Seminary, Atlanta, Georgia

1984-1985 Principal, Tuskegee Institute High School, Tuskegee, Alabama

1982-1984 Dean of Graduate School (Continuing Education Program, Faculty) Alabama State
University, Montgomery, Alabama

1982-1990 Pastor, Westminster Presbyterian Church, Tuskegee, Alabama

1982-1983 Adjunct Faculty, Candler School of Theology, Emory University, Atlanta,
Georgia

1981-1983 Vice-President of Program Development, Martin Luther King Center for
Nonviolent Social Change, Atlanta, Georgia

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1980-1981	Chief Program Officer, Operation Push; Deputy Director, Push/Excel Institute, Chicago, Illinois
1979-1981	Director, Faculty Member, Lindenwood College IV (College offered individualized B.S. and Masters programs for working adults), St. Louis, Missouri
1977-1981	Faculty, Graduate Cluster Voluntary Association Administration Program, Lindenwood Colleges, St. Louis, Missouri
1976-1979	Faculty, George Warren Brown School of Social Work, Washington University, St. Louis, Missouri
1975-1979 1974-1976	Central Regional Director, National Institute for Campus Ministries Director for Peace Education and Professor of Peace Education, Gustavus Adolphus College, St. Peter, Minnesota
1974-1976 1972-1973	Consultant, Danforth Foundation Campus Ministry Program, St. Louis, Missouri Administrative Assistant to the Principal, St. Francis de Sales Community School, Roxbury, Massachusetts
1972-1973	Deputy Director, Harvard Graduate Center for Urban Studies, Harvard University, Cambridge, Massachusetts
1971-1973 1971-1972	Teaching Fellow in Education, Harvard University, Cambridge, Massachusetts Coordinator of Middlesex Community College, A.B.C.D. Extension, Roxbury, Massachusetts
1970-1972	Assistant to Dean of Admissions, Harvard Graduate School of Education (part-time), Harvard University, Cambridge, Massachusetts
1967-1968 1967-1969	National Coordinator of the Poor People's Campaign, Washington, D.C. National Program Administrator of the Southern Christian Leadership Conference, Atlanta, Georgia (Appointed by Dr. Martin Luther King, Jr.)
1967 1964-1967	National Coordinator, Spring Mobilization to End the War in Vietnam Director, Urban Affairs Program, American Friends Service Committee, Chicago, Illinois (Laid groundwork for the Chicago Movement)
1962-1963	Director and Organizer of the Alabama Voters Registration Project, Selma, Alabama (Employed by Student Non-violent Coordinating Committee and the Southern Regional Council, project led to the 1965 Voters Rights Bill)
1961-1962	Field Secretary for Student Non-violent Coordinating Committee, Jackson, Mississippi (Cofounder of the Jackson, Mississippi Nonviolent Movement).

PROFESSIONAL APPOINTMENTS

- Moses Brown School, Providence, Rhode Island - Board Member
- United Nations Day, Rhode Island - Chairman
- Freedom's Children, Nashville, Tennessee - Board Member
- National Conference for Community and Justice for Rhode Island and Southeast New England Region, Providence, Rhode Island - Board of Advisors
- Rhode Island Service Alliance, Providence, Rhode Island - Board Member
- University of Rhode Island Collegiate Chapter National Association for the Advancement of Colored People - Faculty Sponsor

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- Rhode Island Selection Commission on Race and Police/Community Relations, State of Rhode Island - Chairman
- National Advisory Board, American Baptist College, Nashville, Tennessee - Chairperson
- National Association for the Advancement of Colored People, Nashville, Tennessee - Board of Directors
- Southern Christian Leadership Conference, Atlanta, Georgia - Executive Committee of the National Board of Directors
- Nonviolent Voter Education Project in South Africa (1994 National election) Sponsored by the MLK Center and USAID - Principal Consultant
- Coalition to Save the African American Male, Nashville, Tennessee - Chairperson
- Freedom Ride Tours, Atlanta, Georgia - Director, Founder
- National Christian Student Leadership Consultation, Atlanta, Georgia - Chairman, Founder
- Women's Self-Health Center, St. Louis, Missouri - Board Member
- National Peace Academy Campaign, Washington, D.C. - Steering Committee, Executive Board Member
- YWCNYMCA, Washington University, St. Louis, Missouri - Board Member
- Action Center, Washington, D.C. - Board Member
- Ministries to Blacks in Higher Education - Board Member
- Global Nonviolent Conference Series - Chairman of Executive Board
- Consortium on Peace Research, Education and Development - Vice Chair, Chairperson
- Student Nonviolence Coordinating Committee, Atlanta, Georgia - Founder, Staff Member
- Gathering of the Elders - National Board member

EDITORIAL APPOINTMENTS: PUBLICATIONS AND WRITINGS

- Kingian Nonviolence Curriculum for Middle and High School - Author
- Theme Publication for National Baptist Congress USA, Inc. - Co-author
- Lamplighter, American Baptist College Newsletter - Editor
- "Living the Dream", Lorimar Productions - Researcher
- "Curriculum and Training Manual", Martin Luther King, Jr. Nonviolent Community Leadership Program - Author
- National Institute of Community Management Journal - Editorial Consultant
- National Institute of Community Management Central Regional Newsletter, "Campus Ministries and Social Change in the 1960's", Duke Divinity Review, Durham, North Carolina
- "Pedagogy for Peace and Nonviolence" - Doctoral Thesis, Harvard University, Cambridge, Massachusetts - Author
- The American Educational Publications Unit Book, Harvard Social Studies Project, Harvard University, Cambridge, Massachusetts - Writer
- Boston University Law School Newspaper - "Comment", Boston University, Boston, Massachusetts - Editor-in-Chief
- Soul Force, Atlanta, Georgia - Editorial Board
- American Baptist College Yearbook, American Baptist College, Nashville, Tennessee - Editor-in-Chief, Managing Editor

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- "The Middleton Newspaper" - Middleton Senior High School, Tampa, Florida -- Editor

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CONSULTATIVE AND ADVISORY APPOINTMENTS

- Research consultant to Action for Boston Community Development's Economic Opportunity Department, Boston, Massachusetts
- Senior Consultant for Nonviolence Education and Training, New Detroit, Inc., Detroit, Michigan
- Florida State Martin Luther King, Jr. Institute for Nonviolence, Miami, Florida
- New York State Martin Luther King, Jr. Commission, New York, New York
- Martin Luther King Institute, Dallas, Texas
- Alternatives to Violence, Prison Nonviolence Training Program, Upstate New York
- Fellowship of Reconciliation, National Staff, New York, New York
- Florida State Welfare Rights Organization
- Faculty Development, Bethel College, North Newton, Kansas
- Campus Ministry Center, Drake University, Des Moines, Iowa
- Company of Young Canadians, Toronto, Canada
- Crisis Prevention Intervention Project, Boston School Committee, Boston, Massachusetts
- Interventionist, St. Louis School Crisis Teachers' Strike, St. Louis, Missouri
- Mediator, Wounded Knee, Wounded Knee, South Dakota
- Methodist Campus Ministries, Pine Bluff, Arkansas
- United States Commission on Proposals for a National Academy for Peace and Conflict Resolution, Washington, D.C.
- Upsala College, East Orange, New Jersey
- Advisor, Kent State Student Government, Kent, Ohio
- Principal Investigator, Martin Luther King Community Nonviolent Training Program, Atlanta, Georgia
- Task Force Planning for Year 2000, Ohio State Department of Mental Health, St. Louis, Missouri
- Director, PUSH Excel Institute, Chicago, Illinois

INTERNATIONAL ACTIVITIES

- Latin America, Director of Justice and Peace, appointed by Glenn Smiley
- Panama, Founder of the Martin Luther King, Jr. Center for Justice and Social Change
- Panama, Fact-Finding Mission for UN Ambassador/Congressman Andrew Young
- Puerto Rico, Venezuela, Panama, Mexico, Travel and research
- San Jose, Costa Rica, International Non-Violent Planning Conference for Latin America
- Saigon, Vietnam, Member of Fact-Finding Team, Investigated repression of peace movement
- Montrose, Switzerland, Delegate to the International Diplomats' Conference
- Waterloo, Ontario, Resource person for the Union of Canadian Students at the University of Kitchener
- Montreal, Canada, Consultant for the Company of Young Canadians
- Harare, Zimbabwe, Participant for Unaligned Nations Conference
- Palestine, Israel Nonviolence Training

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- Lagos, Nigeria Nonviolence Training
- Mexico, Nonviolence Training
- Colombia, Nonviolence Training
- Haiti, Nonviolence Training
- Japour, India, Dedication - Peace University
- Johannesburg, South Africa, Trainer/Developer Nonviolence Program, King-Luthuli Center for Transformation
- Cuba, Dedication of Martin Luther King, Jr. Center
- South Africa, Attendee of Installation of Archbishop Desmond Tutu
- Dubrovnik, Yugoslavia, Lecturer, Peace Conference, University of Post Graduate Studies
- Egypt, Israel, Greece, Peace Research
- Finland, Commissioner of Peace Education, International Peace Research Association

COMMUNITY ACTIVITIES

- Founder/President, God's Parents Club, Inc., Nashville, Tennessee
- Organized a research action course for *i*" and 8th graders to combat deaths caused by lead poisoning in paint chips
- Director of the Martin Luther King Film Project, Boston, Massachusetts
- Organized a plane load of Boston area residents to join the March Against Repression in Atlanta, Georgia
- Joined the delegation of Poor People who met with President Nixon to discuss specific failures of his social welfare program. In addition we met with the entire cabinet. Washington, D.C.
- Trained and supervised 40 **VISTA** Volunteers who organized tenant unions and a community cooperative in Chicago
- Participated in organizing the first low-income condominium, Chicago, Illinois
- Strategist and nonviolent architect for the Chicago Open Housing Movement
- Founder of the Citizen's Committee to End Lead Poisoning and the Student Organization for Urban Leadership, Chicago, Illinois
- Member, Alpha Phi Alpha, Tau Lambda Chapter
- Marched with Cesar Chavez in Calexico, California

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AWARDS AND HONORS (Partial List)

- Whitney M. Young Jr. Service Award, Narragansett Council, Boy Scouts of America, Rhode Island
- Neil J. Houston, Jr. Criminal Justice Award, Providence Rhode Island
- Judge Alexander George Teitz Award, The Society of Friends of Touro Synagogue, Rhode Island
- Martin Luther King, Jr. Presidential Award
- Martin Luther King Lifetime Achievement Award, Kingston, Rhode Island
- Torah Award - Newport, Rhode Island
- Freedom Fighters Award, National Chapter of National Association for the Advancement of Colored People
- Outstanding Leadership Award, Citizens Committee for Academic and Athletic Growth, University City, Missouri
- Humanitarian Award, Human Development Corporation of Metropolitan St. Louis, St. Louis, Missouri
- National Society of Collegiate Scholars, Washington, D.C.
- Stanley H. Lowell Humanitarian Award, New York Commission on Human Rights
- Who's Who in Black America
- Providence Urban League Life Time Achievement Award
- Hartford Insurance Company - Global Peace Aware, Hartford, Connecticut
- Flame Award - Civil Rights Achievement - Selma, Alabama
- Flame Award - Couple of the Year - Selma, Alabama
- Outstanding Citizen of the Year - Kappa Alpha Psi
- Awarded Keys to the Cities of New Orleans, Louisiana, Birmingham, Alabama, Selma, Alabama, Tuskegee, Alabama, and Opa Locka, Florida
- Tribute from St. Jude Catholic Church, Montgomery, Alabama
- Appreciation Award, Baptist Church of the Holy Communion, St. Louis, Missouri
- "The World's Greatest Advisor Award", Group of Concerned Students, St. Louis, Missouri
- Tribute from Association of Christian Student Leaders
- Gandhi, King, Ikeda Award, Saka Gakkai International, USA

SCHOLARSHIP AWARDS

- Martin Luther King Scholarship Award
- Danforth Foundation Underwood Fellowship
- Eleanor Roosevelt Scholar, Boston University, Boston, Massachusetts
- Dwight D. Eisenhower Scholar, Harvard University, Cambridge, Massachusetts (First Alternate)
- National Council of Negro Women Fellowship
- National Presbyterian Church
- American Civil Liberties Union, Nashville, Tennessee
- American Teachers Associates, St. Louis, Missouri

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VISITING LECTURESHIPS, CONVOCATIONS, GRADUATIONS, AND KEYNOTE ADDRESSES

- University of Pennsylvania, School of Social Policy and Practice, Philadelphia, Pennsylvania
- Dr. Martin Luther King, Jr. State Holiday Commission's Annual Celebration, Rhode Island
- American Baptist College, Nashville, Tennessee
- Antioch College, Yellow Springs, Ohio
- Bethel College, North Newton, Kansas
- Bethune Cookman College, Daytona Beach, Florida
- Boston College, Boston, Massachusetts
- Brown University, Providence, Rhode Island
- Capital University, Columbus, Ohio
- Carlton College, Northfield, Minnesota
- Cathage College, Kenosha, Wisconsin
- Central Michigan University, Mt. Pleasant, Michigan
- City of Racine, Wisconsin's Martin Luther King Celebration
- Cornell University, Ithaca, New York
- Denison College, Grandville, Ohio
- Dillard University, New Orleans, Louisiana
- Earlham College, Richmond, Indiana
- Eastern Baptist Theological Seminary, Wynnewood, Pennsylvania
- Emory University, Atlanta, Georgia
- Goshen College, Goshen, Indiana
- Gustavus Adolphus College, St. Peter, Minnesota
- Hanley High School, St. Louis, Missouri
- Harvard University, Cambridge, Massachusetts
- Howard University, Washington, D.C.
- Kent State University, Kent, Ohio
- Livingston College, Salisbury, Ohio
- Loyola University, Chicago, Illinois
- Livingston College, Salisbury, North Carolina
- Mars Hill College, Mars Hill, North Carolina
- MeHarry Medical College, Alpha Phi Alpha Founders Day, Nashville, Tennessee
- Morehouse College, Atlanta, Georgia
- Ohio State University, Columbus, Ohio
- Princeton University, Princeton, New Jersey
- Providence College, Providence, Rhode Island
- Purdue University, LaFayette, Indiana
- Queens College, Flushing, New York
- Salve Regina University, Newport, Rhode Island
- Simpson College, Indianola, Iowa
- Smith College, North Hampton, Massachusetts
- Southern Methodist University, Dallas, Texas

Appendix A con't

- Stephens College, Columbia, Missouri
- St. Bartholomew Church, St. Louis, Missouri
- St. George's High School, Newport, Rhode Island
- St. Louis Math and Science High School, St. Louis, Missouri
- St. Louis University, St. Louis, Missouri
- St. Olaf College, Northfield, Minnesota
- Syracuse University, Syracuse, New York
- Tennessee State University, Nashville, Tennessee
- Tufts University, Boston, Massachusetts
- Tulane University, New Orleans, Louisiana
- Tuskegee University, Tuskegee, Alabama
- University of California, Berkeley, California
- University of Chicago, Chicago, Illinois
- University of Hawaii, Honolulu, Hawaii
- University of Kitchener, Ontario, Canada
- University of Massachusetts Medical School, Worcester, Massachusetts
- University of Rhode Island, Providence, Rhode Island
- University of Southern California, Los Angeles, California
- University of Wisconsin, La Crosse, Wisconsin
- Vanderbilt University, Nashville, Tennessee
- Webster College, Webster Groves, Missouri
- William Penn College, Oskaloosa, Iowa

FEATURED IN:

BOOKS

- The Children, David Halberstam
- Walking With the Wind, John Lewis
- Black in Selma, J.L. Chestnut
- The Origins of the Civil Rights Movement, Aldon D. Morris
- SNCC - The New Abolitionist, Howard Zinn
- A Lasting Impression, Hermene D. Hartman
- A Man With a Dream, Martin Luther King, Jr., Sande Smith
- An Easy Burden, Andrew Young
- King Remembered, Flip Schulke
- The Making of a Black Revolutionary, James Forman
- The Autobiography of Martin Luther King, Jr., Edited by Clayborne Carson
- Parting the Waters, Taylor Branch
- Pillar of Fire, Taylor Branch
- Songs of the Southern Freedom Movement, We Shall Overcome, Oak Publications, compiled by Guy and Candie Carawan for Southern Christian Leadership Conference

Appendix A con't

FILMS

- *Citizen King*
- *NBC White Paper Sit-In*
- *A Force More Powerful*, Peter Ackerman and Jack Duvall
- *Passing the Torch*
- *Eyes on the Prize - Part II*
- *Let Freedom Sing*
- *Fire This Time*
- *Montgomery to Memphis*
- *Anatomy of a Sit-In* by CBS
- *We Shall Over-Come*
- *This Far by Faith*, Blackside Productions
- Oral History Project - Nashville Library
- Oral History Project - University of Rhode Island

Appendix A con't

SONGS

- "The Dog Song"
- "I Hope We Meet Again"
- Songs of the Movement
- *The Nashville Sit-In Story*, Record Album
- *We Shall Overcome*, Record Album

FAMILY

Married to former Kate Bulls of Tuskegee, Alabama

Two sons: James and Bernard LaFayette, III

Appendix B: Chronological Order of Work and Studies

Years	Field of Study / Interest/Degree	Occupational Title	Institution/Organization	Location
1958	H.S. Diploma	Student	Middleton H.S.	Tampa, FL
1958-1961	Baptist Faith B.A. Degree	Student	American Baptist Theological Seminary	Nashville, TN
1961-1962	Civil Rights Movement	Field Secretary	Student Nonviolent Coordinating Committee	Jackson, MS
1962-1963	Civil Rights Movement 1965 Voters Rights Bill	Director Organizer	SNCC Alabama Voters Registration Project	Selma, AL
1962-1964	Philosophy	Student	Fisk University	Nashville, TN
1964-1967	Civil Rights Movement- Chicago Movement	Director	American Friends Service Committee- Urban Affairs Program	Chicago, IL
1967	Civil Rights Movement	National Coordinator	Spring Mobilization to End War in Vietnam	Atlanta, GA
1967-1969	Civil Rights Movement	National Program Administrator	Southern Christian Leadership Conference	Atlanta, GA
1967-1968	Civil Rights Movement	National Coordinator	Poor People's Campaign	Washington, DC
1969	Law	Student	University of Iowa CLEO Program	Iowa City, IA
1969-1970	Law School	Student	Boston University School of Law	Boston, MA
1970-1971	Education Ed.M.	Graduate Student	Harvard University Grad. Sch. Of Education	Cambridge, MA
1970-1972	Education Administration	Asst. Dean of Admissions	Harvard University	Cambridge, MA
1971-1972	Certificate of Advanced Studies	Graduate Student	Harvard University Grad. Sch. Of Education	Cambridge, MA
1971-1972	Adult Education Program	Coordinator	Middlesex Community College, ABCD Extension	Boston, MA
1971-1974	Ed.D Education Administration	Graduate Teaching Fellow	Harvard University	Cambridge, MA

Appendix B con't

1972-1973	Researcher	Deputy Director	Harvard Graduate Center for Urban Affairs	Cambridge, MA
1972-1973	Community School	Adm. Asst. to the Principal	St. Francis de Sales Community School	Roxbury, MA
1974-1976	Campus Ministry	Consultant	Danforth Foundation Campus Ministry	St. Louis, MO
1974-1976	Peace Education	Director/Professor	Gustavus Adolphus	St. Peter, MN
1975-1979	Campus Ministry	Central Regional Director	National Institute for Campus Ministries	St. Louis, MO
1976-1979	George Warren Brown School of Social Work	Faculty Part-time	Washington University	St. Louis, MO
1979-1981	Adult Education – individualized programs for working adults	Director/Faculty	Lindenwood College IV	St. Louis, MO
1982-1984	Continuing Education Program	Dean of Graduate School	Alabama State University	Montgomery, AL
1985-1986	Theology	Faculty	Columbia Theological Seminary	Atlanta, GA
1987-1992	Theology	Vice President of Academic Affairs	American Baptist College	Nashville, TN
1990-1999	Baptist Ministry	Pastor	Progressive Baptist Church	Nashville, TN
1992-1999	Theology	President	American Baptist College	Nashville, TN
1999-2009	Nonviolence and Peace Studies	Director of Center	University of Rhode Island	Kingston, RI
2009-2016	Theology	Distinguished Senior Scholar in Residence	Candler School of Theology at Emory University	Atlanta, GA
1987 - Pres	Nonviolence Education	President	LaFayette & Associates, Inc.	Tuskegee, AL

Note. Red highlight = Specific Adult Education related work activities.

Source: Bernard LaFayette, Jr. Biographical Summary adapted with his permission.

Appendix C: List of Museums with LaFayette Displays

Exhibits depicting LaFayette can be found in the following museums:

The National Voting Rights Museum and Institute in Selma, Alabama.

Retrieved from: <http://nvrmi.com/>

The National Civil Rights Museum in Memphis, Tennessee.

Retrieved from: <http://www.civilrightsmuseum.org/we-are-prepared-to-die>

Freedom Rides Museum, Montgomery, Alabama.

Retrieved from:

<https://www.flickr.com/photos/53155426@N03/sets/72157670582299633/>

Tuskegee History Center in Tuskegee, Alabama. Tuskegee Civil Rights.

Retrieved from: <http://www.tuskegeecenter.org/in-pursuit-of-justice.html>

America's Black Holocaust Museum in Milwaukee, Wisconsin.

Retrieved from: <http://abhmuseum.org/unsung-veterans-of-the-voting-rights-war-count-the-cost-part-1-bernard-lafayette/>

The Birmingham Civil Rights Institute in Birmingham, Alabama.

Retrieved from: <http://www.bcri.org/Exhibitions/PermanentGallery.html>

The Robert Saunders, Sr. Public Library in Tampa, Florida. Mural of LaFayette.

Retrieved from:

<http://www.hcplc.org/hcplc/locations/sau/>

National Center for Civil and Human Rights Museum in Atlanta, Georgia.

Retrieved from: <https://www.civilandhumanrights.org/>

Appendix D: Written Material, Interviews, and Media Guide

Source: _____

Used as reference –page _____

____ Early Life – page(s): _____

____ Family—page(s) _____

____ Education—page(s) _____

____ Civil Rights Involvement

 John Lewis _____

 Martin Luther King, Jr. _____

 Myles Horton _____

____ Nonviolence Training

 James Lawson _____

 David Jehnsen _____

 Charles Alphin _____

____ Contributions to Adult Education

 Alternatives to Violence Program _____

 URI Center for Nonviolence and Peace Studies _____

 Emory University – MOOC _____

Appendix E: Major Training Centers and Programs Influenced or Co-Founded by LaFayette

National:

- A. Connecticut Center for Nonviolence - <http://ctnonviolence.org/about/>
- B. University of Rhode Island Center for Nonviolence & Peace Studies - <http://web.uri.edu/nonviolence/>
- C. Florida Martin Luther King Jr Institute for Nonviolence – Miami, Florida
<https://www.guidestar.org/profile/43-1972693>
- D. Abel’s Community Services, Inc. – Tampa, Florida
<http://www.abelscommunityservices.org/>
- E. Selma Center for Nonviolence – Selma Alabama -
<https://www.selmacenterfornonviolence.org/board-of-directors>
- F. East Point Peace Academy – Oakland, California - <http://eastpointpeace.org/>
- G. Southern Christian Leadership Conference – Atlanta, Georgia -
<http://nationalsclc.org/>
- H. Emory’s Center for Advancing Nonviolence – Atlanta, Georgia -
http://consulting.emory.edu/BPI_Projects/Current_Projects/ECAN.html
- I. Gustavus Adolphus Peace, Justice and Conflict Studies – St. Peter, Minnesota -
<https://gustavus.edu/peacestudies/>
- J. University of Cincinnati Kingian Nonviolence Conflict Reconciliation – Cincinnati, Ohio - <https://www.uc.edu/sald/diversity/kncr.html>
- K. Project Pilgrimage – Seattle, Washington - <http://projectpilgrimage.org/>
- L. The King Center – Atlanta, Georgia - <http://www.thekingcenter.org/>

Appendix E con't

M. Watertown Public School District – Kingian Nonviolence Conflict Reconciliation Community Course - Watertown, Massachusetts - <https://sites.google.com/a/watertown.k12.ma.us/watertown-k12-ma-us/>

N. Addie Wyatt Center for Nonviolence Training – Chicago, Illinois - <https://www.addiewyattcenter.org/who-we-are/>

O. Franciscan Renewal Center's Peace and Nonviolence program – Scottsdale, Arizona - <https://thecasa.org/faith-in-action/peace-nonviolence/>

P. Positive Peace Warrior Network – Chicago, Illinois - <https://positivepeacewarriornetwork.wordpress.com/kingian-nonviolence/>

Q. Alternatives to Violence Project USA – St. Paul, Minnesota - <https://avpusa.org/>

International Centers Influenced or Founded by LaFayette

A. Foundation for Ethnic Harmony – Nigeria - <http://www.fehnigeria.org/>

B. Centro Memorial Martin Luther King, Jr. – Havana, Cuba – www.cmlk.com

C. Lead4Tomorrow – Colombia, South America - <http://www.lead4tomorrow.org/lead4tomorrow-in-latin-america/>

D. Dr. Martin Luther King/SCLC-Ben Ammi Institute for a New Humanity – Dimona, Israel - <https://www.peaceneeds.info/node/3975/new-humanity>

Appendix F: List of LaFayette's Family and Associates Interviewed

Rev. Dr. Bernard LaFayette, Jr. and wife Kate Bulls LaFayette, Tuskegee, AL

Parents: Deacon Bernard LaFayette, Sr. and wife, Verdell, Tampa, FL (deceased)

Sons: James LaFayette, Sr., Tampa, FL

 Bernard LaFayette, III, Columbia, TN

Siblings: Harold LaFayette (deceased)

 Joyce Wright, Tampa, FL

 Rozelia Kennedy, Tampa, FL

 Brenda Austin, Tampa, FL

 Geraldine Coverson, Tampa, FL

 Michael LaFayette, Tampa, FL

 Victoria Davis, Tampa, FL

Nephew: Femi John Kennedy, Tampa, FL

Other Interviewees:

 David Jehnsen – Co-Author of Leader's Manual and The Nonviolence Briefing Booklet

 Charles Alphin, Sr.--LaFayette & Associates

 Charles Steele—President & CEO of National Southern Christian Leadership Conference

 Omar Neal--Personal Friend and former Mayor of Tuskegee, AL

Appendix G: Interview Questions for Family and Associates

March 20, 2018

Dissertation Title: *A biographical study of Bernard LaFayette, Jr. as adult educator including the teaching of nonviolence conflict reconciliation*

INTERVIEW QUESTIONS

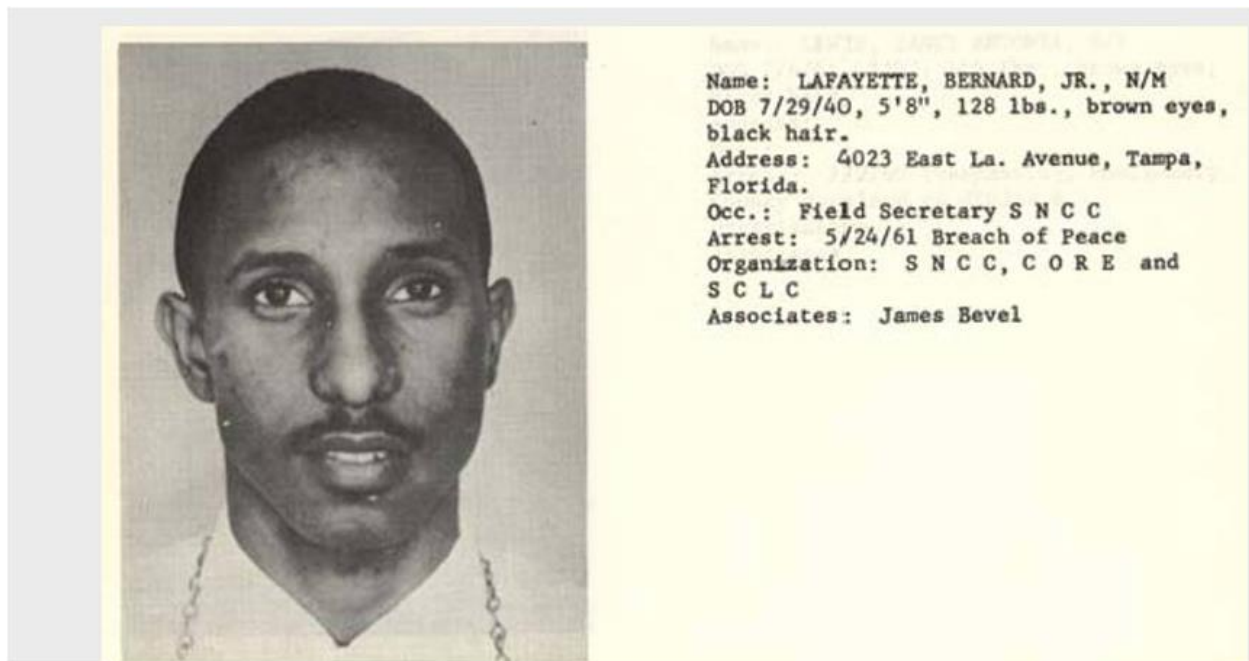
1. What is your relationship to Bernard LaFayette, Jr.?
2. What is your first memory of Bernard LaFayette, Jr.?
3. If he has influenced you in any way, can you describe that affect?
4. Were you involved in any of LaFayette's nonviolence training activities?
5. Were you a co-trainer or were you a participant in a training session?
6. Do you have a unique experience or antidote that you can share about your relationship with LaFayette?

Appendix H: Photos of LaFayette



From the personal collection of Bernard LaFayette, Jr. Permission given on May 4, 2018 to include in dissertation.

Appendix H con't



Alabama DEPARTMENT OF
ARCHIVES & HISTORY

Home Browse All

Search Search Advanced

Home >> Alabama Photographs and Pictures Collection >> Bernard Lafayette, Jr.

[Reference URL](#) [Share](#) [Add tags](#) [Comment](#) [Save to favorites](#)

Individuals Active in Civil Disturbances, Vol. 2.

Bernard Lafayette, Jr.

Appendix H con't



Bernard LaFayette’s “mug shot” from Jackson, Mississippi arrest. He was arrested 27 times for participating in Sit-Ins, Marches, Freedom Rides and demonstrations during the Civil Rights Movement. Alabama Department of Archives and History.

Appendix H con't



Nashville Freedom Riders Rip Patton (left) and Bernard LaFayette (aisle) with Jim Lawson seated behind them on the bus headed into Jackson MS with National Guard troops standing guard. May 24, 1961.

Photograph taken by Bruce Davidson in 1961.

Permission given by Magnum Photos on September 26, 2017.

Appendix H con't



Dr. King walking with LaFayette in Boston Commons recruiting him to work with him. 1968. From LaFayette's personal collection.

Appendix H con't



LaFayette after he was attacked and beaten in Selma, Alabama in 1963.

From LaFayette's personal collection. Permission given by LaFayette

Appendix H con't



LaFayette preparing to board a Freedom Rider bus.

Photograph taken by Bruce Davidson.

Permission given by Magnum Photos on September 26, 2017.

Appendix H con't

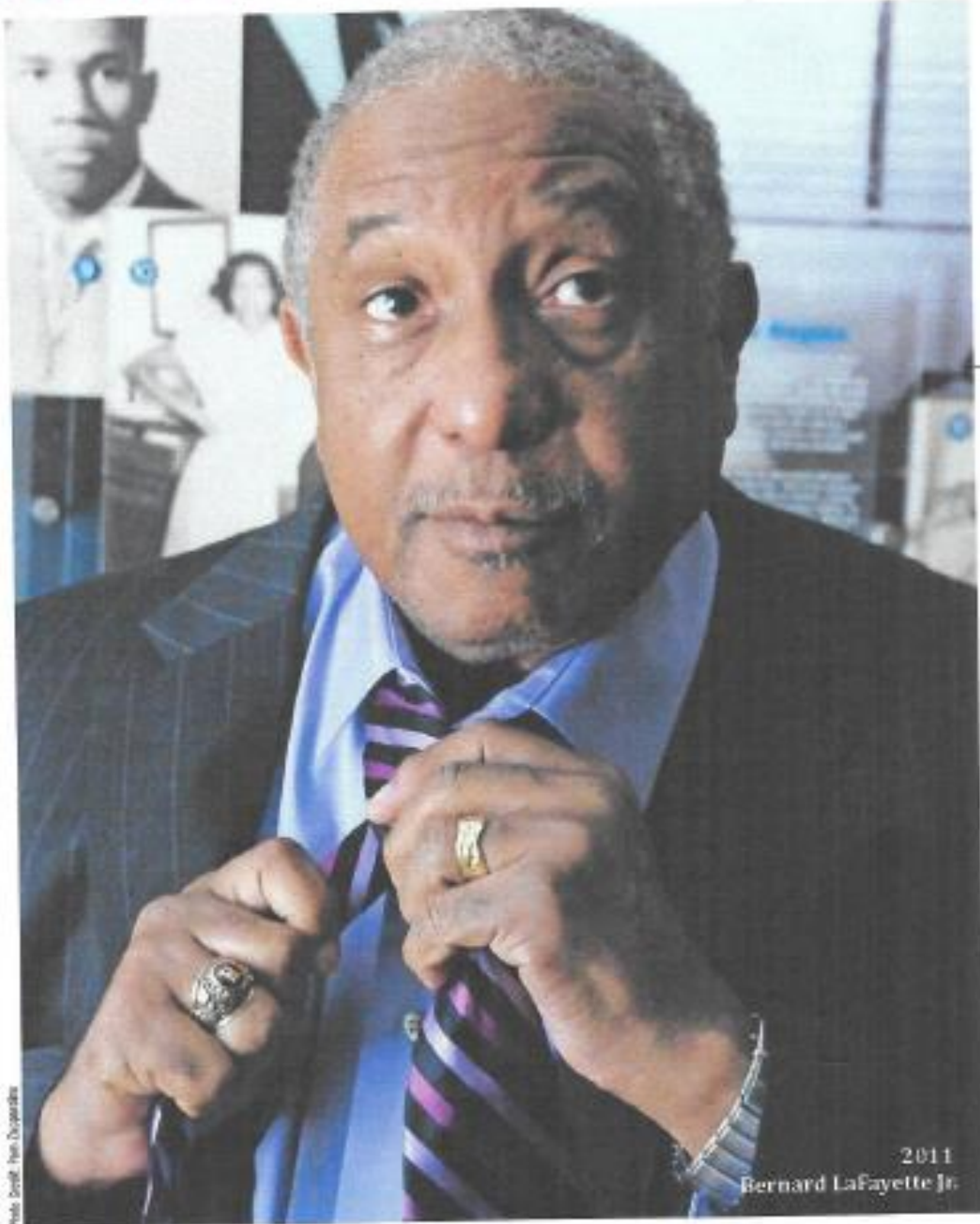


**LaFayette receiving the 2016 Mahatma Gandhi International Award for Peace and Reconciliation
His wife, Kate and Ella Gandhi (Gandhi's granddaughter)
In Durban, South Africa**

Permission provided by LaFayette from his personal collection.

Appendix I: Articles about LaFayette

sclc / HISTORY OF CIVIL RIGHTS



36 SCLC Magazine / WINTER 2011

SCLC Magazine/ Winter 2011

By Bernard LaFayette Jr., Ed.D.
SCLC National Vice Chairman &
Distinguished Scholar-in-Residence
at Emory University, Atlanta, Georgia

A Test Ride to Freedom

*Without any doubt,
my journey with
John Lewis that
Christmas of
1959 testing the
segregated bus
system was the
beginning of the
journey & Jackson,
Mississippi became
the pilgrimage that
ended segregation
in public interstate
transportation
throughout the
entire nation.*

The Freedom Rides not only focused on desegregating the portion of a national industry which had allowed its buses, bus terminals, facilities, and restaurants to succumb to the fears and prejudices of the day. However, the goal of the Freedom Rides was to test the very foundation on which those laws continued to be enforced. The United States Supreme Court had in the cases of *Morgan* and *Boymton* declared these practices unconstitutional and illegal. The issue was being twisted as to whether or not people would be allowed to exercise their constitutional rights to travel freely throughout the United States. The other issue was being argued as a state's rights issue of whether the Federal Government could tell the several states, mainly the southern portion, what they could and could not do regarding their black and white citizens.

It must be said that the discrimination practiced in the southern states main focus only helped to feed the false notion that blacks and whites were not equal; with whites having an undeserved sense of superiority and blacks a feeling of inferiority. The fierce enforcement of Jim Crow Laws which were spelled out in the codified laws of the southern states were to punish with a purpose those whose behavior did not conform to these laws. The underlying notion was to present these laws as moral authority, one where, if not obeyed, the will of God was being violated.

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It was not enough to simply present these laws as simple man-made edicts, edicts made by an ever-decreasing racist white majority. This was the premise that they gained the support of the separation of the races, it was often heard during that time that, "If God meant for us to be together He would have made us together."

Southern states viewed people who came from the north and encouraged others to stand up to this injustice as outside agitators who were bent on changing the Southern way of life. It was most important to have this support of the minority of whites who believed it was time for the Southern way of life to be as ancient as the actual battle of the states which originally determined the direction of America's way of life. The other purpose of the Freedom Rides was to give a "shot-in-the-arm" to movements in local cities. It was to help inspire them to end desegregation in their local communities. We would arrange for mass meetings in each town where the buses stopped to ensure we challenged the system not upon our arrival, but on our exit. In some places where we experienced no visible opposition to our ride, we later joked that we were "honorary whites for a day."

Long before the Freedom Rides of the 1960s became known to the world, the idea was gaining life in a trip taken by myself and John Lewis (currently a U.S. Representative, Atlanta, GA) the Christmas of 1958. John and I were students at American Baptist College at the time and we decided to take our own freedom ride down south to our homes. John was traveling to Troy, AL, and I was heading to Tampa, FL. We both boarded the same bus in Nashville, TN towards our respective destinations. I remember our tickets called for us to leave around 7 or 8 that night. I even remember the tickets for interstate travel came like a



Above, Picture: Nashville Movement Freedom Riders Rip Patton (left), Bernard Lafayette Jr. (right), and James Lawson (behind Lafayette), seated on a bus with armed National Guards on route to Jackson, MS.

Below, Picture: May 14, 1961, a Greyhound bus with 14 members of an interracial group that was part of the Freedom Rides was firebombed outside Anniston, AL.

booklet, where at each stop along the way we had to present the booklet. This was unlike the single interstate tickets that came on a single stub.

Since bus tickets were not seat specific we decided in Nashville that we would sit in the front of the bus. I sat in the first seat behind the driver and John sat on the opposite side in the second row. We were so ready to begin our journey we were the first to get on the bus. Once we were seated the bus driver ordered us to move to the rear we didn't reply nor did we move from our seats. Having been trained by Rev. James Lawson Jr, participated in the Nashville Sit-ins and arrested on numerous occasions, we were ready to go to jail and possibly received physical abuse. We had previously decided not to move from our seats even if ordered.

Looking back on it, I was fortunate that I carried my luggage, one leather suitcase, onto the bus and placed it at my feet behind the bus driver's seat. As we waited for the other passengers to board the bus, the bus driver stood up and said, "OK, since you're not going to move, wait until I come back." We had no idea of what was about to happen, but we assumed he had gone to get a policeman or possibly to call the Ku Klux Klan. He returned no more than ten minutes later, but alone. Other passengers had boarded the bus with some whites sitting in the seats behind John and me. The bus driver appeared visibly upset as he stood over us in an apparent sign of intimidation. The man was tall and very large, an imposing



SCLC Magazine / WINTER 2011

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figure who towered over us once he stepped back on the bus, but he said nothing. He had a frown of disappointment on his face, as if disgusted that his call for help had gone unanswered. Abruptly, he sat down, started up the bus and adjusted his seat by ramming it back towards me. The force by which he did this caused his seat to puncture a hole in my suitcase because it had come off its track. If not for my decision to carry on my bag, the trip would have had a painful beginning, because the force of the driver's seat would have assuredly injured my legs.

Only in reflection do some things from the past become clear, but it was quite a statement that a bus driver, the enforcer of the law on the bus, was unable to carry out his duties and yell, by a sheer act of God, each time the driver left the bus as we assumed he did to call for help his calls went unanswered. However, it was probably more of fate's blessing that our tickets had us leaving and traveling at night. Had we been traveling in the daylight his calls of help may have been answered. If he was calling the Klan, a group who worked to deliver their versions of rope and fire justice in the night, that if in fact they were being called upon they couldn't get it together to catch two little black boys riding alone throughout their territory.

I remember the ride and as we went further south it grew darker and darker. Each time we stopped along the way the bus driver got off the bus and each time he returned alone, but our anxiety continued to rise as the trip went further and further into the "belly of the beast" that was the Deep South. We arrived in Troy, AL, at a gas station which was posing as a bus station. John's ride had not shown up at the station and I just remember seeing him alone surrounded by the darkness—I pondered his fate as the bus pulled away. That night I wondered if I would ever see my best friend again.

As I continued along the unlighted two-lane highways that crisscrossed the south, my fate too rested in the hands of what was at each stop. Needless to say, I did not sleep on that bus. I was ever-so relieved to finally cross the Ala-



1961, mug shot of Bernard Lafayette Jr.

bama-Florida state line even though the northern part of the state marched to the beat of the "segregation now segregation forever crowd," the further south you went the less of a hold that beat had in the ears of those who heard it. I, also, breathed easier with no word or news that could have involved John (no news was good news). For my pickup, I had contacted Rev. C.K. Steele, president of the local SCLC Chapter in Tallahassee, FL and board member of the National SCLC, and gave him my bus schedule to ensure if anything happened at least one person would know. He could then have the bus driver answer to him and give an account of my whereabouts. Once I saw Rev. Steele at the bus station, I knew my trip was safely over.

Although my destination was Tampa, FL, this journey was only the beginning of a pilgrimage. We had to start planning how we could recruit others to "take this ride to freedom," which would not start until May of 1961, when the Congress of Racial Equality (CORE) launched the Freedom Rides. When the Freedom Rides were started by CORE and met with violence in Anniston, AL, I dropped out of college with other students from Nashville, who had been involved in the Sit-Ins to desegregate the lunch counters and the

Stand-Ins to desegregate the movie theaters, to continue the Freedom Rides. I was attacked at the Montgomery, AL bus station and arrested at the Jackson, MS bus station with the first group of Freedom Riders. We were incarcerated in the Mississippi prison system for a total of 39 days. After our release, in a two-week period, James Bevel and I recruited 42 local Mississippi students to be apart of the Freedom Rides and for this we were arrested again in Jackson.

Without any doubt, my journey with John Lewis that Christmas of 1959 testing the segregated bus system was the beginning of the journey and Jackson, MS became the pilgrimage that ended segregation in public interstate transportation throughout the entire nation, etc.



May 24, 1961, with his head still bandaged from a previous beating, a young John Lewis is arrested in Jackson, MS along with 38 other Freedom Riders for the "crime" of riding in the "Whites Only" section of an interstate bus.



High Contrast Photo Services

REV. DR. BERNARD LAFAYETTE JRL: is an ordained minister, a longtime civil rights activist, organizer, and an authority on nonviolent social change. He co-founded the Student Nonviolent Coordinating Committee (SNCC) in 1960, and was a core leader of the Civil Rights Movement in Nashville, TN, in 1960 and in Selma, AL, in 1965. Lafayette directed the Alabama Voter Registration Project in 1962, and was appointed by Martin Luther King Jr. to be national program administrator for the Southern Christian Leadership Conference and national coordinator of the 1968 Poor People's Campaign.

EDUCATION: Ed.D., Harvard University, 1974; Ed.M., Harvard University, 1971; and B.A., American Baptist Theological Seminary, 1961.

PUBLICATIONS: *The Community Leaders Workbook: The Kingian Nonviolence Conflict Reconciliation Program: Strategies for Responding to Conflict and Violence*, (1998); and *The Leaders Manual: A Structured Guide and Introduction to Kingian Nonviolence*, co-authored with David Johnson, (1995).

REFERENCES:

More details regarding the Freedom Riders can be found in:
 1. Book by Raymond Arsenault, "Freedom Riders, 1961 and the struggle for Racial Equality" Oxford University Press
 2. The film, "Freedom Riders," written, produced and directed by Stanley Nelson, www.freedomridersfilm.com (see page 46 of this issue).

feature

An SCLC Exclusive with Bernard LaFayette, Jr.

SCLC: Tell us about your experiences in South Africa as a nonviolence education trainer. Weren't things rather unstable in South Africa during that time?

LAFAYETTE: Yes, which is one of the major reasons why the nonviolence education was so critical. In the early 1990's, I was working for the King Center and Mrs. King. At that time, SCLC and the King Center worked hand-in-hand as two organizations with related functions, but separate capabilities.

We applied for, and received a United States Agency for International Development (USAID) grant to provide Non-Partisan Voter Education and Nonviolence Education Training to grassroots leaders in South Africa. In January 1994 we did two demonstration trainings in Johannesburg and Durban. After which 80 influence leaders were brought to Johannesburg for a ten day residential training. Although we received the grant monies in 1993, we weren't authorized to begin using them until 1994, which had us conducting this training just as the South African presidential election year was starting up.

SCLC: How was the nonviolence education set up?

LAFAYETTE: It was set up to help stop the deadly violence that was happening between various groups, and to help grassroots leaders register their people to become voters, in time for elections. To do this, it meant targeted selection of key grassroots leaders, who could go back to their groups, help organize, and spread the effort to register voters. The leaders came from various different parts of the country, in-



Bernard LaFayette, Jr.

and absorbing it as quickly as possible. Our goal was to have that training fused and consolidated in the minds and actions of these grassroots leaders. We created small groups for the leaders to work in. Together, they were tasked with solving problems and making presentations as teams. This was highly effective methodology in helping to break down the barriers of communication and hostilities they had been feeling towards one another.

SCLC: How did it turn out?

LAFAYETTE: The first day was a little touch and go. One of the groups that came—their leader insisted that they read their mission statement before the training started. It was a way to get their side recognized. There were six people in the group. Seeing this would create problems, I let them know, in front of the rest of the groups, that their mission statement was not on the agenda, and since time was of the essence, we would have to forego the reading of their mission statement. That resulted in four of the six leaving out of the training room. Realizing we were at a critical juncture, I told the remaining two leaders from the group that we were stopping the training, and would not resume until the two of them went after the others that had just left, and got them to return, by telling them what I had said. About 30 minutes later, all six returned. After that, the training went rather smoothly. Those 70 leaders were able to go back to their various groups. Ultimately, 300,000 South Africans received similar training and registered to vote, out of these efforts in nonviolence education training.

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cluding Cape Town, Durban, Port Elizabeth, and Johannesburg. In the first session, we had 70 leaders scheduled for a 10-day intensive, 15 hours a day nonviolence training class. We were able to hold the training in a hotel near Johannesburg.

SCLC: That sounds like a massive undertaking. How were you able to accomplish this?

LAFAYETTE: It took a team of us: Harold Sims, Board Member of the King Center; Dr. Mary Smith, educator in Miami, FL; and Charles Alphin, were a key member of the King Center team that conducted the training. Our South African host was Rev. Dr. Joseph Tshawane, President/Founder, King-Luthuli Transformation Centre, Johannesburg, South Africa. Charles was working at the King Center in the non-violence education and training program at that time. The concept was for the training to be "intense" such that the leaders could be saturated with the training, experiencing it

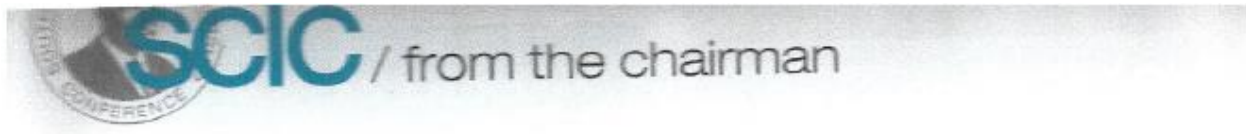
SCLC: How did you meet Nelson Mandela?

LAFAYETTE: Myself and others of our team were able to meet up with Mandela on the campaign trail, coincidentally. We were doing some technical assistance with the groups that had undergone the training.

SCLC: What was that like for you?

LAFAYETTE: It was a great honor. When he was told who I was and what we had been doing, he said to me, "I want you to bring as many young people to South Africa as you can to help us build this country." That struck a chord with me. Dr. King had told me, on the day he was killed, that the next steps in the Movement were to internationalize and institutionalize the Movement. Mandela's words were in sync with Dr. King's last words to me. *It is a moment I will never forget.* SCLC

SCLC Magazine Spring 2014



Realizing the Global Vision of Martin Luther King, Jr. in 2016

BY BERNARD LAFAYETTE, JR., SCLC Chairman

Martin Luther King, Jr. always saw The Movement as a global endeavor, because the beloved community was also a global community. Therefore, as we in the Southern Christian Leadership Conference continue to move to fulfill Martin L. King's dream it is appropriate that we passionately and positively embrace those in the global community.

That's why I am proud to announce that Richard Montañez has been named to the SCLC Board of Directors. He is our first ever Hispanic board member. Montañez leads Multicultural Sales & Community Promotions across PepsiCo's North American divisions

This is a significant and substantive event for our organization. It signals an exciting new era for us, as we intensify our impact and influence internationally. We are moving in the direction of embracing multi-ethnic and global leadership as we expand our resources to address the global crisis

"So getting an invitation to be part of the SCLC Board is so huge to me," Richard told our magazine editor and National Communications Director in this issue. "To me personally and to the legacy of my family, but also to the legacy of my culture to bring two [ethnic] groups together—no one has ever done that."

Yes, this SCLC board appointment is not only meaningful to Richard, but historic for SCLC, and the civil rights community. I am confident 2016 will prove to be a banner year of SCLC. It has already begun with a bang, you might say, that promises to enrich and enhance our iconic legacy.

That's because we have also partnered with former Nigeria President Dr. Goodluck Jonathan, an international statesman, who views SCLC as among the world's foremost humanitarian organizations. We recently honored my friend



Bernard LaFayette, Jr. (right) receives the Global Transformer Award from Edward L. Wheeler, President of the Interdenominational Theological Center in Atlanta.

the world articulating Dr King's philosophies, which I have been teaching and preaching around the world since 1968.

I am also on weekly conference calls listening to and responding to questions from leaders of the Black Lives Matter movement. They are a robust group of young activists who represent the future of the civil rights movement.

In a practical sense the problems affecting the people around the globe impact all of us. In the words of MLK "what affects one directly affects all of us indirectly".

When preparing for the Poor Peoples Campaign in 1968, I had a private session with Dr. King to discuss some details of the campaign. I had been appointed by Dr. King as the National Coordinator of the Poor Peoples Campaign and I wanted to be sure that we were inclusive when we said poor people. Dr. King assured me that he wanted to include Hispanics, Native Americans and White people in this campaign.

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Dr. Jonathan at our national headquarters for his work now to promote peace and prosperity world-wide. He embodies the spirit of Dr. King and has promised to enthusiastically collaborate with our President Charles Steele on a range of projects. We are excited about the possibilities destined to occur with Goodluck on our SCLC team.

We are also effectively and strategically reaching out to youth in Nigeria, and here at home. As you will also learn in this issue the reigning Miss Nigeria Leesi spent a week with me recently studying and learning the principles and practical application of "Kingian Nonviolence". She will be an SCLC Ambassador of peace and nonviolence as she travels

It was a great opportunity to reach out to the streets of the Hispanic and Native American communities and Whites who were considered poor. Mrs. Coretta Scott King gave me her 19-year old white driver, Tom Houck, to assist with the Poor Peoples Campaign, so, I assigned him to make contact with the leaders of the different ethnic groups.

In every campaign, Dr. King brought together a coalition of leaders to represent the people affected by the problem he was addressing. For the Poor Peoples Campaign, he brought leaders together who were fighting for the rights of the poor. As the organization founded by Dr. King and others, that fight is on again. SCLC

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Dr. Charles Steele, Jr. , President/CEO and Dr. Bernard LaFayette, Jr. , Chairman of the Board of Directors

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sclc from the chairman

50th ANNIVERSARY
Poor People's Campaign



**Bernard LaFayette Jr.
and Maynard Eaton.**
Photo: John Stephens

A candid conversation with Bernard LaFayette Jr. about the making of the Poor People's Campaign

BY MAYNARD EATON, Managing Editor

Winter 2018 issue of SCLC magazine

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This year, SCLC is celebrating the 50th Anniversary of its ingenious and nationally noteworthy Poor People's Campaign. The singular and significant event captured the nation's attention, while focusing national public and political attention on the plight of the poor.

SCLC Chairman Dr. Bernard LaFayette Jr, a revered civil rights activist, nonviolence apostle, and Dr. Martin Luther King Jr confidant, was the architect, curator and driving force of that historic and memorable Washington, D.C. event.

"Dr. King said one time that Bernard got beaten all the time fighting for justice and equality; going to jail all the time. I've never seen Bernard act as though he was tired," opined esteemed civil rights lady leader and Trumpet Awards founder, Xernona Clayton, when she inducted Dr. LaFayette into her International Civil Rights Walk of Fame in January 2018. "Bernard's bio will tell you he was with the Student Movement in Nashville."

The night before his death, Dr. King counseled his friend Bernard, to use his calling as a Christian pastor and his continuing civil rights crusade to "internationalize and institutionalize" the spirit and philosophy of Nonviolence. That is what LaFayette has dutifully done. It's been his passion, purpose and professional pursuit.

"As Dr. Charles Steele, SCLC's President/CEO preaches and proclaims proudly, "My chairman Bernard still ain't tired; he is still actively and aggressively the voice and visionary in the quest for nonviolent and peaceful solutions and equality throughout the world. To quote you Maynard," Steele explains to this reporter with a perceptive smile, Bernard LaFayette is the 'quintessential' advocate and ambassador of Dr. King's philosophy of nonviolence."

Here, Dr. LaFayette reminisces—generously giving us a riveting and revealing "behind the scenes" look at how he made an exceptional and extraordinary experience happen. The controversial Poor People's Campaign resonates as one of the premier actions of the American Civil Rights Movement.

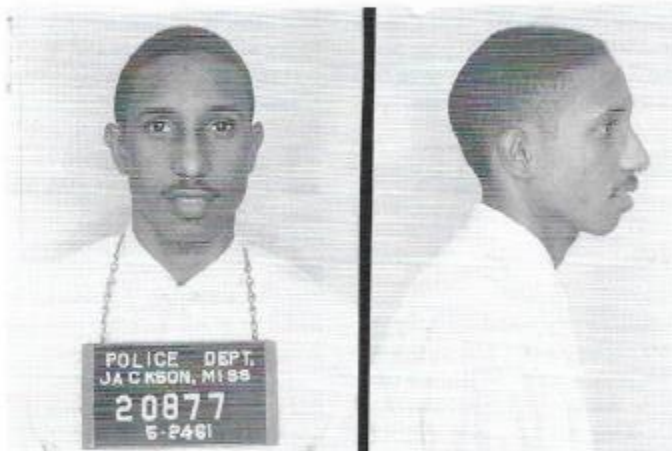
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MAYNARD EATON: Did, you ever consider yourself a revolutionary or your civil rights activism to be revolutionary?

DR. BERNARD LAFAYETTE JR.: No, not in that sense because you had one part of the United States that respected people and they were really participating in the system, but it was only in certain sections of the South [that were problematic, we thought]. I was just trying to get conformity and consistency with the Democratic system. The other people were out of whack! I wasn't trying to change the government, I was trying to change these folk's behavior. A revolutionary, in my sense, is that you are trying to change the entire system on a nationwide level. I was trying to change state laws. Those state laws were not consistent with the federal law. You can't have one nation and two different systems.

ME: The call for the Poor People's Campaign was 1967-68. What was life for black and poor folks then from where you sat? What was it about that time and that era that compelled you and Dr. King to do this novel thing called a Poor People's Campaign? What was all that about, and how did you pull it off and make it happen?



A mugshot of Bernard LaFayette Jr., who was arrested for participating in the Freedom Rides, 1961

people. They went through those areas but at high speed. Simply put, we wanted to put a face on poverty.

ME: To help do that, you had them travel to Washington, the same way they'd normally go to town correct?

BL: Exactly. We wanted the people in Washington to see their means of transportation, and to show that certain conditions had not changed.

ME: Are you telling me that folks really rode wagons and mules and tractors from the deep South all the way to Washington D.C.? That's just difficult to imagine. Is that what really happened?

BL: The answer is yes. One of the things the federal government did was to assign staff people to our different mule trains to make sure that we did not abuse the mules. You didn't walk on the

paved roads with the mules, the same way you walked on the grass. So, you had to have special shoes. They also examined the feces of the mules to make sure we were feeding them properly. They were more concerned about the mules than they were about the people.

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BL: Why then is because when we were looking at apartheid in South Africa, and the other countries in the so-called Third World, there was no difference from the way people were treated in rural Mississippi, rural Alabama, and rural Georgia. It was just another form of slavery; economic slavery!

That whole idea of looking at extreme poverty in our nation, which was supposed to be equality for all people, revealed that they were just being ignored. So, the whole idea of the Poor People's Campaign was to address these issues with our government, because the national government was supposed to be responsible for all the people. That's why we decided to go to Washington D.C.

ME: So, the idea was to bring poor people to Washington and demonstrate their plight, but did you intend to achieve?

BL: The first thing we wanted to do was to make sure that our federally elected officials did not ignore these conditions. They were aware that these conditions existed, but they were looking at statistics and not people. They could get to Washington without going through any rural areas except on the expressway. They never actually saw poor

Hosea Williams was the Field Coordinator, which meant he oversaw the people in the rural areas and in the fields, and getting them to Washington D.C.

ME: Talk about the late Rev. Hosea Williams. Was that his finest hour, and biggest achievement as a civil rights warrior with SCLC?

BL: Hosea had a lot of experience because he had been trained in the military, and Hosea was a chemist. He was very smart and very wise. In terms of SCLC, his title was Director of Voter Registration. The Program Administrator was my title, so I was the administrator over the different programs in SCLC. I supervised Hosea, and Dorothy Cotton and Jim Bevel and Charles Billups and Fred Bennett, who was over Operation Breadbasket. Dorothy was over Citizenship Education. Bevel was over Direct Action.

ME: So, how then, did you become the leader and the captain of the Poor People's Campaign?

BL: Martin Luther King appointed me the National Coordinator of the Poor People's Campaign after I was hired as

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rogram Administrator. And, he made Rosea the National Coordinator of Field Operations.

ME: Dr. King named you to that position and what was your reaction, particularly after he was assassinated?

BL: He named me that in 1967, and then we started doing the planning for the Poor People's Campaign. There were many different approaches. We had to mobilize the poor people, so one of the things that Martin Luther King did was to visit different area of the country. We visited rural areas and urban areas because we recognized that poor people were not just in the rural South. They were also in the heart of the ghetto in the North. All he did was listen.

ME: Did you travel with him?

BL: Yeah.

ME: So, you listened too?

BL: Yeah. We listened to gang members and what they're problems were, welfare rights organizations. I identified all the groups that worked with poor people. When we first got started, I wanted to know the scope of this Poor People's campaign. I said to Dr. King there are a lot of different poor people so do you want to include the Hispanics. He said, yes. That meant we had to identify the leaders of these different poor ethnic groups that were involved.

There was a history [to my participation in the Poor People's campaign] before Martin Luther King hired me. He had been observing me, but I didn't realize it. Andrew Young explained it to me.

ME: I've read where Dr. King told SCLC staffers at a retreat in 1967 that "we've moved from an era of civil rights to an era of human rights." Does that mean that the Poor Peoples campaign was a shift in strategy?

BL: Yes, it became not just simply about civil rights in terms of black people and women. It began to expand to include all ethnic groups. We brought together Cesar Chavez, Corky Gonzalez; native Americans such as "Mad Bear" Anderson, Rose "Crow Fly High" out of Seattle, and, in fact, Russell Means came. He was over the American Indian Movement. We all met at Paschal's Restaurant in Atlanta.

My dilemma was how could we find the leader of the poor white folk? We got Miles Horton because he was the one that helped to do training with the Labor Movement, and a lot of white people were being economically exploited because they were not in unions.

ME: So, we should know it wasn't just black folk participating in the Poor People's campaign?

BL: No, because what we did was set up Congressional hearings so that they could talk about the issues that they were

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concerned about and getting legislation that would help them change their condition. That was the purpose.

ME: There was more to the campaign than just demonstrating and putting up a tent city your saying?

BL: The purpose of it was to get the government to pay attention to the conditions of the poor people, so they had to go and testify. We got a permit to build the mall in D.C. for building a tent city which was the residence of the poor people while they testified during the day. My wife Kate is the one who set up the Coretta Scott Day Care Center in Resurrection City for the children of the families that went to testify during the day.

ME: It must have taken awhile to plan and execute an event of this magnitude?

BL: Martin Luther King wanted to make sure that we had enough people that were ready to come when we kicked this campaign off. We postponed it twice. We didn't want to go up there with 100 people. That would have been embarrassing. I sent people two by two to various parts of the country to mobilize.

ME: During your planning and mobilization process, Dr. King was assassinated in Memphis, where he had traveled to promote the Poor People's Campaign correct?

BL: Martin Luther King did not have Memphis on his list of places to go, but he responded because they were union people and they were on strike. When we talked about poor people, we talked about the working poor because all poor people were not unemployed. There were many poor people working for low wages without benefits, so we were in coalition with the unions.

ME: Just before you left Memphis to go to D.C. to continue planning for the Poor Peoples Campaign, Dr. King told you something that has stayed with you forever. Correct?

BL: He said, LaFayette—because he always called me LaFayette—the next movement we are going to have is to “internationalize and institutionalize nonviolence.” He felt that people needed to have ongoing training in nonviolence. Training would really make a difference he believed.

ME: That's the last thing to hear from Dr. King and then he dies from violence five hours later. How tragic. Did his death derail or disrupt the Poor People's Campaign?

BL: People that were hesitant or reluctant or unsure about the Poor People's campaign felt motivated to go and do it because that was Martin Luther King's last campaign. That's why his funeral caravan was a mule train rather than a hearse, so it would identify with the poor people. scle

Appendix J: List of LaFayette's Honorary Degrees

2012 Mount Holyoke College, Honorary Doctor of Humane Letters

2014 University of Rhode Island, Honorary Doctor of Humane Letters

2015 Saint Michael's College, Honorary Doctor of Humane Letters

Appendix K: LaFayette's favorite Bible verses

1. John 8:25-32. [25] Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.
[26] I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
[27] They understood not that he spake to them of the Father.
[28] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
[29] And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
[30] As he spake these words, many believed on him.
[31] Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
[32] And ye shall know the truth, and the truth shall make you free.
2. Ephesians 4:1-12. [1] I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
[2] With all lowliness and meekness, with longsuffering, forbearing one another in love;
[3] Endeavouring to keep the unity of the Spirit in the bond of peace.
[4] There is one body, and one Spirit, even as ye are called in one hope of your calling;
[5] One Lord, one faith, one baptism,
[6] One God and Father of all, who is above all, and through all, and in you all.
[7] But unto every one of us is given grace according to the measure of the gift of Christ.
[8] Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
[9] (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
[10] He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
[11] And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
[12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

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3. Romans 12:1-9. [1] I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
- [2] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.
- [3] For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.
- [4] For as we have many members in one body, and all members have not the same office:
- [5] So we, being many, are one body in Christ, and every one members one of another.
- [6] Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;
- [7] Or ministry, let us wait on our ministering: or he that teacheth, on teaching;
- [8] Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
- [9] Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
4. Psalms 23. [1] The LORD is my shepherd; I shall not want.
- [2] He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- [3] He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
- [4] Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
- [5] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
- [6] Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.
5. Mark 8:35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

Global Impact Trainers Around the World from the URI Center for Nonviolence & Peace Studies Training Programs

Training affiliates from the following countries were certified as nonviolence trainers at URI's Center for Nonviolence & Peace Studies. They are bringing Kingian Nonviolence Conflict Reconciliation principles & methodologies into nonviolence & peace education practice!

Peace is possible!

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1. Afghanistan
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 6. Cameroon
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 13. England
 14. France
 15. Germany
 16. Ghana
 17. Guatemala
 18. Haiti
 19. India
 20. Israel
 21. Jammu/Kashmir
 22. Jordan
 23. Kenya
 24. Lebanon
 25. Liberia
 26. Nepal
 27. Nigeria
 28. Pakistan
 29. Palestine
 30. Peru
 31. Rwanda
 32. Sierra Leone
 33. Singapore
 34. Somalia
 35. South Africa
 36. South Korea
 37. Sri Lanka
 38. Tanzania
 39. Thailand
 40. Tibet
 41. Turkey
 42. Uganda
 43. Ukraine
 44. United States
 45. Venezuela
 46. Zimbabwe

~~My Experience with Muhammad Ali~~
My Experience with ^{Muhammad} ~~Muhammad~~ Ali

This day is a day that we will never forget, the day that ~~Muhammad~~ ^{the} Muhammad Ali passed. He will always be a champion not only in the boxing ring, but in the global community. His notivety was not only as an athlete but as a ^{spokesman} spokesman for social change. He took a stand based on his personal values and convictions.

german Ali was a person who was outgoing and friendly with others. One could feel his genuine spirit of kindness and affection. I shall never forget the personal experiences I had with Muhammad Ali. I lived on Woodlawn St. in the Southside of Chicago. Paul Brooks, a fellow school mate at the American Baptist College in Nashville and a friend of his, suggested that we should go and try to

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pay a fruit to Muhammad Ali who lives²
down the street from where we lived.
We went ~~around~~ the bell at the gate at
his house. The security guard came and
we said that we wanted to visit with
the Champion. The guard went and checked
with Ali, returned and let us in. He
took us in the house and to Ali's
bed room where he was taking a
shave, while he was talking to
us. This was in 1966.

There was another occasion ^{in 1967} when
I was flying from Chicago to Atlanta.
I arrived at the gate only to find that
Ali and I both were flying on the same
flight to Atlanta. We started talking and
he asked me where was I sitting on the
plane, I told him I was in coach. He
asked me to give him my boarding pass.
I gave it to him and he went to the counter and

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paid for a first-class seat for me. We sat together in first class. He then ~~opened~~ opened the brief case he had with him and he had a mobile telephone, in it he dialed his wife who was in New Jersey and began talking to her.

This is what he was like as an individual. When we arrived in Atlanta airport people recognized him and began to surround him. As we walked through the airport he decided to stop and get a shoeshine. I pretended I was his escort and tried to keep people from trying to get too close to him. He ~~was~~ had traveled to Atlanta to give a speech at one of the universities in Atlanta. When we got to baggage claim his wife was there to pick him up and I waved him ~~goodbye~~ ^{goodbye}. My experience showed his love and compassion for individuals as well as human beings all over the world. (b)

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The stand he took against the Viet-⁴
nam War gave courage to others to
take a public position against the war,
including Dr. Martin L. King, Jr. He became
a symbol not only for those in our
country but people all over the globe.
What should always be remembered is
that Ali had equal respect for all
people, although he had self respect
and appreciation for his own ethnic
identity. He was able to earn the
respect of ~~others~~ different ethnic
groups. ~~We are~~ blessed to have had
the experience of witnessing the life
and legacy of such a great individual.
~~We have been blessed.~~
His love and his life served to bring ^{many} people
together who otherwise would have seen ^{themselves}
~~separate~~ and apart from each other. ④

published article can be retrieved from the Montgomery Advertiser
www.montgomeryadvertiser.com/story/opinion/columnists/2016/06/06/civil-rights-icon-remembers-muhammad-ali/85527302/

About the Author

Rozelia Kennedy is a Ph.D. Candidate in Curriculum and Instruction with an emphasis in Adult Education at the University of South Florida. She has a Master's Degree in Education Administration from Harvard University and a Bachelor's Degree in Business Administration from Florida Memorial University. Rozelia has 20 years of experience in financial budgeting and analysis with Verizon Communications. While at Verizon Wireless, she received numerous employee excellence awards including the 1993 Employee of the Year Excellence Award selected out of 900 employees in the Florida Region.

She spent the last 10 years at the University of South Florida in fiscal and budgeting positions in several different departments such as Payroll and Sponsored Research. It is during her time in Sponsored Research where she developed the desire to pursue a doctoral degree in Adult Education.