The Satyagraha Institute in 2018 carried out programs in the U.S., and internationally with trainings in Mexico, Nigeria and Ghana. In the coming years, it is our hope to continue expanding the offerings of the Satyagraha Institute to other countries in Africa and Latin America. This year, as with past years, the goal of holding these workshops was fourfold:

1/
To deepen participants’ knowledge about satyagraha and other dimensions of Gandhian thought*, as well as the ideas and strategies of other nonviolent thinkers and practitioners such as MLK Jr.

2/
To strengthen participants’ skills in creative conflict resolution through facilitated group activities, as well as through communication with each other and group experiences in resolving conflict.

3/
To model how daily spiritual grounding strengthens our commitment to nonviolent strategies and ways of life.

4/
To build an international network of people committed to practicing nonviolence across lines of race, class, nationality, gender, sexuality, religion, etc., that sustains and supports people in their individual geographies and work for social change.

*In the U.S. program in particular, Gandhian thought is put in conversation with examples of indigenous nonviolent social movements.
This year, the planning committee sought to produce a program that improved upon challenges that arose in past years, in particular around internal group conflict, and the schedule.

To build more structure throughout the program, each day was divided into three sections, with sessions on Inner Life and Gandhi in the morning, sessions on indigenous and Kingian applications of nonviolence in the afternoon, and group building activities in the evenings.

The daily schedule was also adjusted to allow for a later start time and more free time in the evenings. This gave participants greater opportunities to decompress and process after intensive days. We also built in sessions called “Walks and Talks” to give participants the chance to get one-on-one time with one another throughout the week.

Finally, to build trust and communication among the group, a couple of sessions were planned to encourage individual and collective sharing around values, symbols, and personal histories. Through these intentional group-building sessions, participants were given a foundation on which to approach conflicts that emerged within the group.
Despite the extra cushions of time that were built into the schedule, it remained a challenge to stay on time with all the sessions. Still, it was easier to make up that time later because there were less sessions throughout the day.

## DAILY SCHEDULE

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>08.00 - 09.00</td>
<td>Breakfast</td>
</tr>
<tr>
<td>09.15 - 10.15</td>
<td>Inner Life</td>
</tr>
<tr>
<td>10.15 - 11.45</td>
<td>Morning Session (Foundations of Gandhi)</td>
</tr>
<tr>
<td>12.00 - 13.00</td>
<td>Lunch</td>
</tr>
<tr>
<td>13.00 - 14.00</td>
<td>Yoga/Mentoring/Bread Labor/Personal Time</td>
</tr>
<tr>
<td>14.00 - 15.30</td>
<td>Afternoon Session 1</td>
</tr>
<tr>
<td>15.30 - 17.00</td>
<td>Afternoon Session 2</td>
</tr>
<tr>
<td>17.00 - 18.00</td>
<td>Yoga/Mentoring/Bread Labor/Personal Time</td>
</tr>
<tr>
<td>18.00 - 19.00</td>
<td>Dinner</td>
</tr>
<tr>
<td>19.00 - 20.30</td>
<td>Evening group activity</td>
</tr>
</tbody>
</table>

## WEEKLY SCHEDULE

<table>
<thead>
<tr>
<th>Day 1</th>
<th>Welcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>Day 2</td>
<td>Workshop</td>
</tr>
<tr>
<td>Day 3</td>
<td>Workshop</td>
</tr>
<tr>
<td>Day 4</td>
<td>Workshop</td>
</tr>
<tr>
<td>Day 5</td>
<td>Field Visit</td>
</tr>
<tr>
<td>Day 6</td>
<td>Workshop</td>
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<tr>
<td>Day 7</td>
<td>Workshop</td>
</tr>
<tr>
<td>Day 8</td>
<td>Field Visit</td>
</tr>
<tr>
<td>Day 9</td>
<td>Workshop</td>
</tr>
</tbody>
</table>
Process

One important element of planning the Satyagraha Institute is the ability to remain flexible to group dynamics and individual needs and sustain the group through a process that encourages personal and group transformation. A workshop that is held over so many days, with great diversity of experiences and perspectives of those participating, requires care with the process of handling group and interpersonal conflict. This year, the concept of circles as a pedagogy for conflict resolution was built into the program, which was designed as a tool to address any conflict that arose. For future years, we would like to see the tool of circles be further developed and baked into this pedagogy, possibly even as one of the concrete skills that participants learn.

The energy this group brought to the Institute was particularly notable. At various points self-care emerged as a priority for the group, as well as a need for spiritual centering and balancing. In this way, activities such as the Inner Life and time off-site as group (such as during Field Visits) were important in meeting the needs and expectations of the group.
Pedagogy

A few elements went into making the pedagogy of this year’s program distinct.

This year, more space was given to indigenous resource people to share their experiences and knowledge around nonviolent movements for social change. This included two indigenous leaders from Mexico. The diverse representation of different indigenous groups at the training provided for a complex discussion of nonviolence, with indigenous perspectives at the forefront. One way this impacted the pedagogy of the workshop, was our indigenous facilitators relied heavily on oral and experiential transmission of knowledge.

As mentioned above, this year we broke each day up into fewer, longer sessions. However, the group struggled to stay engaged with longer sessions which were also pedagogically similar. If we were to keep sessions longer next year, it would be important to do more interactive exercises.

A second Field visit was built into the program this year, with a day set aside to visit Wind Springs, home of the Center for American Indian Research and Native Studies, in addition to Bear Butte and Kammerer Ranch. Pedagogically, this broke up an otherwise intensive scheduling of sessions. It also dispersed internal group dynamics and complemented the knowledge we could learn from our resource people with an opportunity to experience firsthand places imbued with nonviolent practice and thought. The Field Visits provided invaluable examples of people living out their lives in nonviolence, to both participants who were newer to the world of activism and those who had participated for decades.

The Field Visits also turned out to be an opportunity for participants to gain agency in organizing and shaping the experiences with their own knowledge and experience. This year, participants use these opportunities to integrate spiritual practice (such as tobacco offerings) and nonviolence into their interactions with these places and the people in them.
Places

BLACK HILLS

KAMMERER RANCH

BEAR BUTTE

WIND SPRINGS
BLACK HILLS

The Black Hills are sacred indigenous lands. Lakota elders have said their people never went into the Hills except for a sacred purpose. Their origin story begins in Wind Cave in the southern hills and the area is a site for spiritual practice and prayer. Knowing this, we sought to decolonize our presence through understanding, and constant recognition of the indigenous peoples of the area who were dispossessed of their sacred place.

We endeavor as the Satyagraha Institute to be present in that spirit and with the welcome of Lakota/Dakota elders and spiritual leaders. We hope to provide a space where our gathering can gain insight from indigenous understandings and be in relationship with a special sacred place.
The Kammerer Ranch lies just NE of Rapid City, SD and just north of Ellsworth Air Force Base. Ellsworth is home of the B1 bomber and has a nuclear mission. A national nonviolence movement in the early eighties constructed three symbols out of rock at the end of the base runway on Kammerer land. The symbols still stand today and are the ecology symbol, peace symbol and Native American prayer wheel. While in past years we have helped maintain these symbols by repainting them, this year we met with Marv Kammerer inside his home. He shared his trajectory as an advocate for peace in the area, as well as his personal and familial history on the land and in resistance to the weapons of war adjacent to his property. The site encourages reflection on the continuing and escalating threat of nuclear weapons. We reflect on this in the context of the dates, as August 6th and 9th are the two days the nuclear bombs were used to attack Japan.
BEAR BUTTE

Bear Butte is a sacred place for several Native American tribes. It’s a place for fasting and prayer. This activity enriched reflections on the inner life by providing the opportunity to experience a sacred site with intentionality and respect, to encounter the healing and divine forces within it. Some of us made offerings of tobacco, and used the ascent as a time for reflection on all that had been learned and put into practice so far during the workshop.

Also this year, the harsh weather conditions made the dynamic particularly oriented around care for one another. The potential danger of hiking in these conditions forced the group to be more organized and stay attentive to each person’s needs so that we could safely complete the walk.
BEAR BUTTE

Satyagraha Institute 2016 - Photo by participant Glen Gurner
WIND SPRINGS

Wind Springs is the home of the Center for American Indian Research and Native Studies (CAIRNS). It was founded to foster education and serve as an example of sustainability in the region. We visited to learn about how Wind Springs was founded, and the ways that its founder, Dr. Craig Howe, is living out his commitment to right relationship with the land.

During our tour, Dr. Howe detailed how the Center incorporates important Lakota architectural, design, and thought elements. He designed and constructed it in connection with the ecosystem and sense of place in relation to other important sites, as well as to house an organization with a mission to reclaim and elevate Native intellectualism. In addition to running CAIRNS, Dr. Howe is an architect, writer, philosopher, and prominent advocate in local, State, and Native politics.
Participants

This year there were 25 participants, representing 8 states in the U.S. (California, Alabama, South Dakota, Minnesota, New Mexico, Maryland, Texas, Wyoming,), 5 countries (USA, Mexico, Canada, Colombia, India) and 5 indigenous nations (Lakota, Dakota, Sicangu Titunwan, Purepecha, Yucatec Mayan, Ojibwe).

Cody Felt  
Natural Builder - CA, USA

Craig Howe  
Lakota CAIRN Founder & Scholar - Pine Ridge Reservation, SD, USA

Darlene Pipeboy  
Dakota Elder, Pipe Keeper and Sun Dancer - Lake Traverse Reservation, SD, USA

Hokshila Pipeboy  
Dakota Drummer - Lake Traverse Reservation, SD, USA

Holly Pipeboy  
Dakota Beader - Lake Traverse Reservation, SD, USA

Edward Valandra  
Lakota Professor of Native Studies - Rosebud Reservation, SD, USA

Fernando Ferrara  
Founder of Mesa de Paz - Mexico

Ishmael Ferrara  
Student - Nuevo Leon, Mexico

Kim Blackburde  
Ojibwe Teacher - Manitoba, Canada

Laura Kennedy  
“Gentle Dragon”  
Zen Priest - MN, USA

Laura Ramnarace  
Mediator - NM, USA

Mary Clifford  
Professor of Criminal Justice Studies - MN, USA
<table>
<thead>
<tr>
<th>Name</th>
<th>Occupation</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marvin Kammerer</td>
<td>Rancher and Activist - SD, USA</td>
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</tr>
<tr>
<td>Michael Joseph</td>
<td>Peacebuilder - Bogota, Colombia</td>
<td></td>
</tr>
<tr>
<td>M.P. Mathai</td>
<td>Professor at Gujarat Vidyapith - Kerala, India</td>
<td></td>
</tr>
<tr>
<td>Pamela Morgan</td>
<td>Massage Therapist - NM, USA</td>
<td></td>
</tr>
<tr>
<td>Somanarith Tran</td>
<td>Student Organizer - TX, USA</td>
<td></td>
</tr>
<tr>
<td>Sabrina King</td>
<td>Community Organizer at the ACLU - WY, USA</td>
<td></td>
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<tr>
<td>T. Marie King</td>
<td>Activist, Workshop Leader and Political Organizer - AL, USA</td>
<td></td>
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<tr>
<td>Tom Unzicker</td>
<td>Educator and Political Organizer - MD, USA</td>
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</tr>
<tr>
<td>Yunuen Torres</td>
<td>Member of the Youth Indigenous Council of Cheran - Michoacan, Mexico</td>
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</tr>
<tr>
<td>Yasmín Novello</td>
<td>Mayan Musician and Activist - Yucatan, Mexico</td>
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</tbody>
</table>

**Prospects for the Future**

The Coordinating Committee will now begin to organize and plan for the 2019 Institutes. The expected programs will be held in Black Hills, South Dakota, U.S., Ghana and Mexico.
Finances

INCOME
$36,624.83

EXPENSES
$33,921.62

January - July Income / $34,600.54
Donors (August) / $1,200
Registers (August) / $800
Interest (August) / $24.29

African Program Subsidy / $9,000
Staff & Resource People Transportation / $7,544.54
Faculty & Staff / $5,500
Lodging & Venue / $5,025
Honorariums & Associates / $3,200
Food & Supplies / $1,818.13
Reimbursements / $1,000
Administration / $833.95
Partners

ENDORSES

Dr. Paul Baggett  Peace & Conflict Studies Coordinator, South Dakota State University
Betty Berg  Internationalist and Humanitarian
David Hartsough  Peacemakers
Frank James  Staff Director, Dakota Rural Action
John Paul Lederach  Professor of International Peacebuilding, Kroc Institute, University of Notre Dame
Jerry Leggett  Executive Director, Dayton Peace Museum
Rabbi Michael Lerner  Tikkun
Joanna Macy  Work That Reconnects
Kristi McLaughlin  Former Executive Director, SD Peace & Justice
Matt Meyer  Coordinator, War Resisters International
Frank Pommersheim  University of South Dakota School of Law
Rabbi Victor Reinstein  Nahar Shalom Community Synagogue, Jamaica Plains, MA
Michael True  Center for Nonviolent Solutions
ELDERS & ADVISORS

Betty Abah — Nigeria
Fernando Ferrara — Mexico
Andrea Novotney — USA
Clark Hanjian — USA
Clare Hanrahan — USA
MP Mathai — India
Darlene Pipeboy — USA
Chris Ehidiamen — Nigeria

DISTINGUISHED SUPPORTERS

Kenneth M. Jones
John & Rosita Kline
Pat Fishback
Carl & Brenda Kline
First Congregational UCC - Watertown, SD
South Mountain Company

ORGANIZATIONAL SUPPORTERS

Chilmark Chocolates
First Lutheran Church - Brookings, SD
BankStar Financial
Allegra of Brookings
Satyagraha Institute is fortunate to have the support of the following individuals.

### BENEFACTORS

**$5000+**

- Kenneth M. Jones

### SUSTAINERS

**$2500 - 4999**

- John & Rosita Kline

### ADVOCATES

**$1000 - 2499**

- Carl & Brenda Kline
- Pat Fishback
- South Mountain Company
- First Cong. UCC - Watertown, SD

### SUPPORTERS

**$100 - 999**

- Armen & Vicky Hanjian
- Tom & Beverly Dobbs
- Lynne Forbush
- David & Sally Hansen
- Suzan & Lee Gass
- Steve & Brenda Foster
- Michelle & Dana Loseke
- Chris Klug
- Carmen Wolf & Nick Cilek
- Mark Sanderson
- Barbara Christwitz
- Margaret Denton
- Ruby & Jim Wilson
- Fathi Halaweish
- Chilmark Chocolates
- Angie Garling
- Tom & Jeanne Manzer
- Allegra of Brookings
- Prairie Lakes Association UCC
- William Neale
- Nancy & Bill Flynn
- Biggi Unger-Brogden
- BankStar Financial
FRIENDS

$1 - 99

David, Cameron & Jackson Kline
Matt Taylor
Lonnie Franks
Chandrahar Dwivedi
Tom Unzicker
Bruce Teague (In memory of 2016 participant Shawn Donovan)
Susan Thompson
Richard & Jolene Mittelstedt
Brenda Zemlicka

Staff

Abhay Mistry  IT Strategist/Designer - South Dakota
Carl Kline  Coordinator - South Dakota
Erika Tritle  Coordinating Committee Facilitator - South Dakota
Kate Irick  Paha Sapa Program Coordinator - California
Lois Andersen  Treasurer - South Dakota
Marlys Blumhardt  Kitchen Assistant - Minnesota
Melinda Williams  Cook/Kitchen Manager - South Dakota
To achieve non-violence we need...

Accept one's purpose is to serve others
Coordinating Committee

This globally represented committee meets virtually once per month to discuss updates and make executive decisions that impact all facets of the Institute. All members are past participants.

Abhay Mistry  
South Dakota, USA

Andrea Palomo Robles  
Nuevo Leon, Mexico

Carl Kline  
South Dakota, USA

David Hansen  
Kansas, USA

Erika Tritle  
South Dakota, USA

Kate Irick  
California, USA

Marcela Granados  
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Senyo Adeti  
Accra, Ghana

T. Marie King  
Alabama, USA

Yvonne Whitman  
South Dakota, USA
Acknowledgments

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