

# **SAMPLE FRAMEWORK FOR NONVIOLENT DIRECT ACTION TRAINING**

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July 21, 2006 ~ 5th revision

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## **Section I ~ Welcome, Overview, Agenda Review, Process/Agreements, Introductions**

Before the training date arrives, Facilitators will want to communicate with Organizer/s about the nature of the group ~ Is this an already-formed group or a collection of individuals who don't know each other? Do participants have experience in Nonviolent Direct Action, or not? ~ Answers to these and other relevant questions will help ensure the facilitators make wise choices in structuring the training and meet the group's needs.

### **(5) Welcome and Overview by facilitator(s),**

“Training is part of a process, as “nonviolence is an exploration that has just begun”

### **(5) Agenda review**

**(10) Description of Process / Shared Agreements** - elicit as much as possible then fill in: Trainer is a *facilitator*; the group can practice nonviolence by owning good group process:

1. I agree to share at whatever level I feel safe and comfortable.
2. I agree to honor confidentiality in my small group and in the large group.
3. I agree to make our time together as safe, comfortable, and participatory as possible. I will do my best to:

- Use "I" statements;
- Support everyone's right to speak;
- Listen actively;
- Be conscious of non-verbal communication;
- Show respect to others;
- Practice cultural sensitivity;
- Honor agreements about time;
- Demonstrate patience;
- Not interrupt others;
- Maintain honesty;
- Model openness; and
- Show compassion.

Take a few minutes to discuss these agreements. (If there is a question about the meaning of specific agreements, ask the large group to reflect on what they mean.) Then ask the group for consensus to these agreements.

**(15) Introductions** –Go around the circle for introductions. Name, where you are from. How are you planning to participate in upcoming actions?

In pairs (to practice listening skills) ask each person to speak about why they are at the training, and their concerns and fears. Each person has 3 minutes, remind them to switch. In the large group, do a go around having them say what they most want to get out of this training. To emphasize listening skills, ask them “how did you now you were being listened to?”

**(10) Declaration of Peace** – Overview of campaign goals and strategy, timeline, related actions, etc.

### **(25) Small Group Reflection: Why Are You Participating in This Training?**

Form participants into groups of three and ask them to reflect one at a time on the following questions: Why are you considering taking nonviolent action? What experience in your own life history helped you move in this direction? After 15 minutes, call people back to the large group for 10 minutes of large group sharing.

## **Section II ~ Nonviolence**

### **Elements and Characteristics of Nonviolence**

#### **(15-20) Brainstorm "what is nonviolence/violence".**

Discuss the brainstorm, making sure the discussion talks about the power of nonviolence, nonviolence as a philosophy and nonviolent techniques. Point out words on both sides (i.e. anger) and ask group what the difference is.

#### **(10) The Power of Creative Nonviolence – Some Characteristics of Nonviolence**

Ask people to break into dyads (couples) and ask each dyad to discuss one of the following principles of creative nonviolence. Come back in the large group and report back.

Creative nonviolence is an ongoing process of personal, community and social transformation that is a way of being and acting rooted in the power of love, in the desire for the well-being of all, and in the longing to end the cycle of personal, interpersonal, and social-structural violence. Creative nonviolence includes:

- Making contact with the woundedness and sacredness in our lives and the lives of others;
- Creatively and courageously opening safe space for active listening and for acknowledging that each of us has a piece of the truth;
- Transforming Us vs. Them thinking and doing;
- Seeking to recognize and actively transform coercive and dominative differences of power;
- Mobilizing nonviolent person-power and people-power as creative alternatives to patterns of domination, to passive acceptance of those patterns, or to counter-violence as a way of challenging those patterns; and
- Taking initiatives to change the dynamics of violence by creating solutions that are just and compassionate and that genuinely address the causes of conflict.

#### **Gandhian principles: Everyone has a piece of the truth.**

1. Analyzing the truthful and untruthful elements of each side in a conflict
2. Putting the truthful elements from each side together in a new whole
3. Advocating for this more fully truthful position in struggling with the opponent
4. Continuing to revise one's position even as the struggle continues
5. Ending the struggle when both sides agree to occupy the same position.

#### **Kingian principles:**

1. Nonviolence is a way of life for courageous people. First it must be emphasized that nonviolence is not a method for cowards; it does resist.
2. The beloved community is the goal. The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.
3. Attack the forces of evil not the people during evil. It is the evil that the nonviolent resister seeks to defeat, not the persons victimized by evil.
4. Accept suffering without retaliation for the sake of the cause to achieve a goal. Suffering, the nonviolent resister realizes has tremendous educational and transforming possibilities.
5. Avoid internal violence of the spirit as well as external physical violence. The nonviolent resister not only refuses to shoot his opponent but he also refuses to hate him.
6. The universe is on the side of justice. I am convinced that the universe is under the control of a loving purpose, and that in the struggle for righteousness man has cosmic companionship.

## **Brief Statements about Nonviolence**

### **Dictionary:**

The policy or practice of refraining from the use of violence, as in reaction to oppressive authority.

### **Engage:**

Nonviolence is active and creative power for justice and the well-being of all that employs neither passivity nor violence. Nonviolence is a process that seeks to break the cycle of escalating and retaliatory violence; to reach out to the opponent and to potential allies; to focus on the issue at hand; and to seek to reveal more clearly the truth and justice of the situation. Nonviolence is organized love.

### **Mohandas Gandhi:**

Nonviolence is the greatest force at the disposal of [human]kind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of humanity.

### **Barbara Deming** (an American feminist and advocate of nonviolent social change):

For Deming, nonviolence weaves confrontation and compassion together. She writes that we “can put more pressure on the antagonist for whom we show human concern. . . . We put upon [the opponent] two pressures – the pressure of our defiance of him [sic] and the pressure of our respect for his life – and it happens that in combination these two pressures are uniquely effective. . . . Because the human rights of the adversary are respected, though his actions, his official policies are not, the focus of attention becomes those actions, those policies, and their true nature. The issue cannot be avoided.”

### **Dr. Martin Luther King, Jr.** (leader within the Civil Rights Movement):

The nonviolent approach does not immediately change the heart of the oppressor. It first does something to the hearts and souls of those committed to it. It gives them new respect; it calls up resources of strength and courage that they did not know they had. Finally it reaches the opponent and so stirs his [or her] conscience that reconciliation becomes a reality.”

### **Michael Nagler** (professor and founder and former Chair of the Peace and Conflict Studies program at the University of California at Berkeley):

Nonviolence is the power released by an individual in a successful struggle with a potentially destructive negative drive AND its systematic release into the social field.

### **Angie O’Gorman** (freelance writer and Catholic theologian):

The call for human beings to “love your enemies” means “wanting wholeness and well-being and life for those who may be broken and sick and deadly. It was meant to be the cornerstone of an entirely new process of disarming evil; one which decreases evil instead of feeding it as violence does.”

### **Thich Nhat Hanh** (Vietnamese Buddhist monk; founder of the Order of Interbeing):

The essence of nonviolence is understanding and compassion, so when you cultivate understanding and compassion, you are practicing nonviolence. You cannot be absolutely nonviolent -- but the more you can understand, the more you can be compassionate, the more you can be nonviolent. . . . Nonviolence is not a principle. It is a flower that blooms on the ground of understanding and love. Nonviolence is something to cultivate.

### **Ken Butigan** (co-author of Engage; Ph.D. in Spirituality):

Nonviolence is the unfinished democratic revolution started 300 years ago. Democracy is the idea that we can decide the future of a culture by nonviolent means – by ballots instead of bullets.

quote:

I had a student at the University of Maryland a while back who wrote a 13-word paper that for both brevity and breadth – the rarest of combinations – has stayed with me: “Question: Why are we violent but not illiterate? Answer: Because we are taught to read.”  
~ Colman McCarthy

**(15) Brainstorm “Stereotypes” and “Qualities” of Nonviolence practitioners.**

Ask the group to brainstorm stereotypes or assumptions that people in our current society might have about “nonviolence.” Write these on flip-chart paper. These may include “passivity,” “too idealistic,” “isn’t effective,” “troublemakers,” etc. Next asks the group to brainstorm a new list (also written down): the qualities or characteristics of people they know who try to be nonviolent. These may include “courageous,” “creative,” “faithful,” “active,” “persistent,” etc. Underscore the contrast between the two lists. You can stress how, while there might be some truth to some of the stereotypes because of the way nonviolence has been used or misused in the past (e.g., some nonviolence practitioners may have thought “being nonviolent meant being passive or being a doormat”), in fact nonviolence is characterized by many powerful spiritual and practical realities.

**(10) Dorothy Day Picture –**

defining nonviolence and preparation for action using Bob Fitch’s photo of Dorothy Day at the United Farmworkers demonstration. Ask participants what they see in this photo, how did she prepare for this action, how does this depict nonviolence? (poster available from [www.donnellycolt.com](http://www.donnellycolt.com))

**(15) The Power of Noncooperation**

Hand out copies of this article by Shelley Douglass. Break into groups of three or four and allow an open discussion on the challenges, as well as the points of inspiration, found within this article.

Shelley Douglass is a longtime peace and justice activist. The following essay was written in 1983 when she was part of the Ground Zero Center for Nonviolent Action in Washington State, which conducted a Gandhian campaign focused on the Trident nuclear submarine fleet whose Pacific base was nearby.

*Noncooperation with evil is as much a duty as cooperation with good.*  
M. K. Gandhi to the people of India, 1921

Gandhi used to tell his followers that swaraj, home-rule for India, would come only when every Indian exercised swaraj, self-rule, in his or her own life. The dependence of India upon the British, he said, was the sum of the dependence of each Indian upon British cloth, British thought, British custom, British government. British rule continued because Indians felt powerless to remove it, and because by their actions they in fact rendered themselves powerless. Gandhi was able to bring about a nonviolent freedom struggle insofar as people were able to see the truth in this insight of his: The imposition of British rule was made possible by Indian cooperation, and could be ended by noncooperation. Indians had to learn to respect themselves, to throw off the limitations of untouchability and of their own reverse racism; Indians had to learn to govern their own desires for wealth and property; Indians had to refuse to surrender to their centuries of conditioning to caste divisions so that they could work together for freedom.

For the Gandhian movement protest was not enough. One could not stand by shouting objections as a major miscarriage of justice occurred. ...Violence did not recognize the responsibility of Indians for their own problems, and so would not change anything at the deepest level. What Gandhi called for and sometimes achieved was a struggle within each person’s soul to take responsibility for the evil in which she or he was complicit, and having taken responsibility, to exercise self-control and

begin to change. The Salt March to the sea and the magnificent control exhibited by demonstrating Indians grew slowly from humble roots: the scrubbing of latrines in the face of social taboo, the sharing of gold jewelry by the wealthy, living and eating together in defiance of caste regulations, wearing Indian khadi (homespun) to withdraw support from the British economic empire. These actions and many others were symbolic of the deep change brought about by the Gandhian movement, a change in which people acknowledged their own responsibility for the wrong they sought to change, and thus in changing themselves were able to change their situation.

When violence broke out during the freedom struggle and later during partition, it happened because that vital insight was lost for a time. People again located the source of evil outside of themselves and tried to eliminate it with force. Gandhi's fasts and teachings were then concentrated on taking responsibility for the violence he might have caused, and calling people to take steps to stop their own violence. He understood that in giving up our own responsibility for evil we also give up the possibility of changing it. Gandhi's refusal to see the British as solely responsible for the situation of India was the key to Indian independence.

I believe that Gandhi's insistence upon recognizing our cooperation with evil and withdrawing it, is essential to the struggle for social change and nuclear disarmament in which we are engaged today. So often people feel powerless to create change ~ the leaders of political parties, the generals, the multinational executives, and such groups and persons are held responsible for our situation, and they do not listen to the voices of the poor and the disenfranchised. This is true, of course. Governments and corporations exist to hold power or make a profit, and they rarely listen to polite words of protest. If our hope for change rests upon the reasonableness of any government or economic system, then our hope is slim indeed.

The underlying fact that we tend to overlook is that while systems do not listen to people very well, they are made up of the very people to whom they do not listen. The existence of a given system depends upon the cooperation of all those who do not benefit from it and all who are hurt by it, as well as upon the smaller number of people who gain status or wealth from it. If those of us who protest the injustice of our system were instead to withdraw our support from the system, then change would begin.

There are some logical steps to be taken in recognizing our responsibility and withdrawing our complicity. First, we have to know what it is that is wrong enough to justify such a step; secondly, we need to know how we are involved in supporting it; third, how we can best withdraw our support; fourth, what do we do with the support withdrawn from the system?

Involvements with the nuclear system vary. Because Kitsap County [Washington State] where we are living, is overwhelmingly military in its nature, the decision to noncooperate here is for many a decision to leave a job. For others it has been a decision to help distribute Ground Zero's disarmament leaflets despite military prohibitions, to criticize waste and dishonesty in the Navy itself, or simply to refuse to accept the stereotypes so prevalent now of who and what "protesters" are, and try instead to hear and share.

For people not so directly involved with the military, the most obvious connection with nuclear policy is often the payment of taxes. Refusing all or part of our taxes, or paying them under protest, is a direct way to withdraw our cooperation with the making of nuclear weapons. For some, refusal to pay taxes has meant a reexamination of their convictions and life-style. They have had to become more open to uncertainty and more reliant upon faith for security as they wait to see what action will be taken by the courts. For others, the decision to live below the taxable income level has helped them to become less dependent upon the consumer goods that we take for granted. In reducing their income level to avoid financing nuclear weapons they have also begun to move out of the consumer society that necessitates these weapons.

As people refuse to give their money to the state to finance weapons, they are able to take personal responsibility for the use of their money, channeling it to a soup kitchen, a child care center, a social change project that expresses their commitment to peace and justice. Sharing of one's substance

for the good of all becomes more powerful when it is done with personal involvement.

Noncooperation may include marches, vigils and tax refusal, but it includes also an inner dimension: the refusal to allow our minds to be manipulated, our hearts to be controlled. Refusing to hate those who are identified as enemies is also noncooperation.

The discipline of nonviolence requires of us that we move into the various forms of noncooperation. We will probably move slowly, one step at a time. Each step will lead to another step; each step will be a withdrawal from support of what is wrong and at the same time a building of an alternative. Negativity is never enough. It is not enough to oppose the wrong without suggesting the right. Our religious roots can help us here, with their insistence on confronting the evil within ourselves and on our unity with all peoples.

The difficult thing about nonviolence is that it is a new kind of power to us, a new way of thinking. Even as we resist the structures in our society that separate us from others, we incorporate those structures in our own minds. Nonviolence becomes not only a process of resisting our own unloving impulses. Jesus' injunction to remove the beam from our own eye before presuming to treat our sisters' and brothers' eyes, and his direction to overcome evil with good can point our way. It is true that we resist what we understand to be evil. The system does evil. But the individual people who make up the system are people like you and me: combinations of good and evil, of strength and weakness. To hate people is to incorporate part of the evil that we resist. We must learn instead to love the people while we confront the system with our lives.

At the base of love for those caught within an evil system is the understanding that we are they: that we too are caught in the same system. Just as people in the peace movement have important insights and criticisms for people in the military, military folk have critical insights to share with us. No one person owns the truth ~ each one has a piece of it, as Gandhi said, and if we can put all our pieces together we may find a bigger truth. Recognizing our own complicity in an evil system means that we can take responsibility for it through noncooperation. It also means that we can confront our own failures, forgive ourselves, and from that process learn compassion. We can be honest enough to admit our own imperfections and our lack of certainty, and accept the same in other people.

Just as we do not have to hate Russian people or Chinese people, we do not have to hate those who stand against our beliefs within our own country. We can be friends. We can work together in ways acceptable to all of us: to feed the hungry, to help at a school, to plan a liturgy, to sponsor activities for our children, to encourage freedom and creativity. As we work together we can get to know each other, and when that happens we can begin to explore our feelings about disarmament with mutual acceptance. Even when we feel that the people who range themselves against us have become close-minded or unreasonable, we do not have to retaliate in kind. We can find the places in ourselves where we are close-minded and unreasonable, and understand the fear behind such feelings. We can forgive and refuse to be drawn into a cycle of hate and fear. It is possible to hold out the hope of community to all people, and to work at conflicts within our communities and neighborhoods in the same spirit that we would like to bring to international conflict.

The new power of nonviolence comes from taking responsibility: personal responsibility for our own lives, and our share of responsibility for the country and the systems in which we live. The power of nonviolence lies in facing ourselves with love and compassion while honestly confronting our own evil, and then in facing the evil of our country honestly, while confronting it with love and compassion. Nonviolence is an invitation to nurture the good, to confront the evil, and in doing so to build a new community which will bear in it the best of the old.

(10-15) MLK quote- "Nonviolent direct action seeks to create a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks to so dramatize the issue that it can no longer be ignored." Put the quote on a wall chart, ask who said it and where (Martin Luther King, Jr. in his "Letter from a Birmingham Jail" to ministers in the community

who supported his goal but not his method of civil disobedience.) “Deconstruct” the quote, using the action that participants are preparing for.

### **History of and Concrete Examples of Nonviolent Mass Action and/or Civil Disobedience**

The School of the Americas Watch website ([www.soaw.org](http://www.soaw.org)) has two handbooks with excellent histories ~ feel free to use these resources as long as you credit their origin.

### **Practice**

#### **(15) CARA: A Four-Step Process for Nonviolent Engagement**

CARA -- Center, Articulate, Receive, and Agree – is a four-step process for nonviolent engagement and transformation. CARA means “face” in Spanish. This process is a way to relate face-to-face with others in a nonviolent way, and is also a method for understanding how nonviolent action in social movements happens. It helps us to face people with whom we are in conflict in a way that does not avoid, accommodate, or use violence to meet violence. Some of the ways of conducting these four steps are drawn from other processes, including Powerful, Non-Defensive Communication and Nonviolent Communication. Let us now go through this process step by step.

#### **Step One: Center Ourselves**

Centering is the process of making contact with what is really happening within us, our truest selves – that part of us where our heart, mind, and body are connected, and our heart is allowed to function unobstructed. By anchoring ourselves in our heart, we are prepared to respond, not simply to react, to the conflict we are facing. We may decide to protect ourselves. We may decide to engage. In either case, we can act from a place where we are most truly who we are, and not simply from a worn-out and potentially destructive script.

Brainstorm with participants how they center and ground themselves. Some possible ways include (write these on easel paper after soliciting from group):

- Breathing -- and focusing on one’s breath
- Asking the other person to sit down
- Silently repeating a meaningful or sacred prayer, word, mantra, or name
- Recognizing and naming one’s emotional state in that moment (fear, anger, sadness, happiness, and so forth).

#### **Step Two: Articulate Our Heart (truth)**

The goal of Step Two is to identify and share what is happening for us in the moment. This involves discovering what we are truly feeling and needing, and then sharing it with the other person. By being open, direct, vulnerable, and inviting, we are disarming ourselves so that the other person can feel less defensive. We have an attitude of interest and curiosity, trying to learn from the other. We believe in cooperation. We don’t want to engage in a power struggle, but believe we can reach a win-win solution.

Brainstorm with participants how they can do this. Some examples include (write these on the easel paper):

- Relaxing body posture
- Speaking slowly and softly
- Using “I” statements such as: I feel.... I believe...

### **Step Three: Receive the Heart (truth) of the Other Person**

Step Three involves deep listening to the other person's truth: what their feelings are and what they need. It requires us to be truly curious and interested in the other, in their position and in them as human beings. We are limited beings with a finite understanding of and possession of the Truth. Our commitment should be to the Truth, more than our version of the truth. This insight -- the fact that we only have a piece of the truth -- opens us to the piece of the truth of the other person, including our opponent. Our opponent often has a piece of the truth that we are missing, that we will only get by being curious and listening with our hearts. There is a reason that they are holding a position different from the one you are; try to get to it.

Brainstorm some possible ways to do this step. Some examples include (write on easel paper):

- Listening actively
- Asking questions with curiosity
- Asking questions by lowering your voice at the end of the sentence
- What the person means by certain words, believes, or feels
- Checking out any of your own assumptions concerning the situation
- Explore any inconsistencies you may notice between the other person's words and their non-verbal communication (for example, when someone says in a loud, forced voice, "I am fine!" we see a contradiction)

If you need time to think through the other's sharing, ask to resume the conversation later.

### **Step Four: Agree, Don't Assume**

Step Four is the process of revealing the truth and untruth of both parties, and finding ways to put the "two truths together" and discover the points of agreement where the needs of both parties are met.

Realizing that truth gets revealed over time, and that our learning and growing is a process, we remain constantly open to revising our understanding as we are transformed in the truth.

Brainstorm some possible ways to do this step. Some examples include (write on easel paper):

- Point out the elements you both agree on
- Ask the other person if each of you can consider the truth of the other and can agree on any of those additional pieces of the truth
- Agree to disagree on the elements that are clearly in opposition to each other

Ask if there are any questions.

### **(20) Nonviolence Role-Play –**

This exercise is designed to experiment with the Four Steps. Ask people to form two parallel lines facing each other. One line represents people opposing US war with Iraq at a demonstration; the other represents people favoring it. Ask people in each line to turn around, close their eyes, and really get into their role. Then invite them to turn around and engage with one another. After approximately three minutes, ask people to stop. Reflect with people on their feelings and experiences. After a few minutes of group reflection, repeat the role-play, but with people taking the opposite position (i.e., the line in favor now becomes opposed, and vice versa). Again, ask people to regard their "opponent" as the dearest, most important person in their life. Then return to sitting in the large group and debrief this exercise, including a reflection on assumptions at work and whether there were any agreements.

### **(20-30) Hassle lines -**

Use to explore techniques of de-escalating a volatile situation. Start with an easy situation if doing several. Suggested scenarios: (1) a conflict between someone who strongly disagrees with nonviolence

guidelines and someone who supports them. (2) dealing with another demonstrator who is becoming angry, frustrated, leaning towards violence. (3) a confrontation between someone blocking an entrance and someone who wants to get by. (4) A line of police who have moved people legally demonstrating back from the entrance of a building where cd is taking place. (5) a situation of conflict which is probable, given a scenario being considered by people in this particular training. (Note: It's a good idea to do some role playing early on in the training. Even one set of hassle lines in this section is helpful.)

### **(50) Pieces of the Truth**

Share the following with the group:

One of the key Gandhian insights was that no one possesses the entire truth. Instead, each person possesses a piece of the truth and the un-truth. The following exercise explores this central principle of active nonviolence.

We will be working on the issue of the war in Iraq. In this issue, there are a number of varying roles representing different perspectives. I have chosen these roles: ie. Parent of US serviceperson in Iraq, CNN Reporter in Iraq, Iraqi Parent, US Senator, Soldier, Medical Tech in Iraq.

Break into group(s) of 4-6 people, trying to ensure that all groups have the same number of people/ roles. In a group with an "extra" person, a "witness" role can be added – the person in front of this role simply listens to the others. Distribute papers with roles to each group. Say: "Take one piece of paper and place it on the floor in front of you facing out into the circle (so that the other members of the group can clearly see it). It does not matter which role you get because you will have the opportunity to play all the roles.

Each person, one at a time, will role-play the person identified on the piece of paper for 45 seconds. I invite you to really "get into the role" and to go beyond stereotypes you may have of this person. Try to really be that person, feel the feelings, intentions, motivations, and needs of that person. Get in touch with that person's heart. Remember that different "Senators" have different perspectives, as do different "parents" etc.

You will have 45 seconds to portray your role. I will sound a bell, signaling when one person should stop and the next person should begin. Go around the circle in a clockwise direction. When the other participants are speaking you should listen actively and not be thinking about what you will be saying next. Does anyone have any questions about the directions?"

Respond to any questions. Then invite everyone to close their eyes and get into their first roles for 30 seconds. Identify which character you will begin the round with. Start each successive round with the same character. Ask the participants to open their eyes.

When the first round is ended (that is, when everyone in each circle has done their role-play), ask everyone in each circle to move one seat to the right. Each person now has a new role. Take 30 seconds for people to let go of their old roles and think about their new roles. Then commence the second round, beginning with the same role that you began with the first round. Continue these rounds until everyone has had a chance to play all the roles.

After the second round is completed, stop for a moment and say:

- See if you can get even more deeply into playing your character. Discover the person's deepest truth and reality.
- Regard the person you are portraying in the same way you regard the dearest people in your life.

Continue as above until all participants have played all roles. If you need to save time on this exercise, consider creating smaller groups or choose not to have everyone play all the roles.

### Debrief

When the exercise is finished, debrief this exercise by asking participants to respond to each of the following questions, one at a time. Spend 3-5 minutes on each question. We have found that it is usually necessary to describe “feelings” and “noticings” as we have done below. Write the responses down on three easel paper pads side by side:

- What are your feelings and noticings, i.e., observations without judgments?
  - Feelings are usually just one word. Some examples of feelings are: Happy, overwhelmed, relieved, anxious. When you put the word “like” or “that” after the phrase “I feel” as in “I feel that . . .” or “I feel like . . .” what usually follows is a thought or a judgment, not a feeling.
  - Noticings are anything that you observed. Some examples of noticings might be: I had difficulty playing a particular role; a particular role was always played in a particular way, though it could have been played a variety of ways.
- What are your insights? What did you learn? Did you notice any of the Gandhian principles at work in this exercise?
- How can you apply these learnings in your life and in the world?

To close the exercise, share the following ideas if they have not already been shared:

- This exercise can help us to see the possibility that everyone has a piece of the truth. It can help us put ourselves into another’s shoes so that we can see and feel what their piece of the truth may be.
- When we can identify with another’s views and feel them with compassion, we can start to overcome our “us vs. them” thinking and doing. This has applications for our personal lives and also for participating in social movements.

**(5) Nonviolent Principles/Guidelines – Note: these are not definitions of nonviolence but agreements on how participants will conduct themselves during Declaration of Peace related activities:**

- Our attitude will be one of nonviolence, openness and respect toward all we encounter.
- We will use no violence, verbal or physical, toward any person.
- We will not destroy or damage any property.
- When engaging in nonviolent civil disobedience, we will accept the consequences of our actions.
- We will not carry anything that could be construed as a weapon
- We will not bring or use alcohol or drugs (except for medical purposes).

**(5) Go around asking each person to say one thing they want to especially remember about nonviolence (final exercise of nonviolence section).**

### **Section III ~ Strategy development/Campaign building**

**(15-30 min) Spectrum of Allies** ([www.trainingforchange.org/content/view/69/39](http://www.trainingforchange.org/content/view/69/39)). This exercise helps us identify who the players are, who our allies and opponents are, and helps us in the process of making strategic decisions regarding who we want to move.

**(20) Movement Action Plan, esp. Stage 5.** The purpose of this model developed by Bill Moyer is to give activists hope and encouragement while diminishing the discouragement or “perception of failure” which leads to burnout and diminished participation in the work for social change.

<http://www.omidyar.net/user/u122639792/news/6/>

**(30 min)10/10 Strategies** - This exercise helps people learn about the rich history of nonviolent campaigns, getting a better understanding of campaigns, actions, tactics and movements. Break into small groups of 5-6. One person in each group needs to list numbers 1 to 10 on a piece of paper. Groups are “competing” with one another to see who can do the task in the fastest time, as opposed to our usual cooperative style. Each group is to list 10 wars as quickly as possible, raising their hands when they are done. Facilitator should note the time. Then ask them to list 10 nonviolent campaigns, and again raise their hands when done. Note how it takes longer to come up with the campaigns than the wars (which we will not talk about here). Starting with the “winning” group, write their list of nonviolent campaigns on a wall chart. Ask other groups to add to the list. (There will probably be a mix of movements, actions, tactics, campaigns, etc. List them all and then use the list to explain the differences so people learn about strategic processes and how effective strategies develop. For example, the list may include “civil rights movement”, “Nashville” (a campaign) and “sit-ins” (a tactic). Use the list, and the participants as much as possible, to describe components of campaigns, identify tactics, and describe what makes a movement. Use a well known campaign such as the Nashville Lunch Counter Sit-ins as a case study to learn about strategic development of nonviolent campaigns.

Time: Takes 10 minutes for set up, small group exercise and to list on wall chart. Discussion time can be 20 minutes, although could be longer or shorter depending on available time. 30 minutes total works well.

## **Section IV ~ Affinity groups/Group Process/The Action**

**Affinity Groups** ~ Organizers of the Declaration of Peace recommend that any “action” ~ whether it involves the potential of arrest or not ~ be undertaken by an *affinity group*. An affinity group will generally consist of between 5-15 like-minded individuals with a common understanding and agreement regarding their goals, strategies, and behaviors associated with a particular event. For a thorough treatment of issues related to affinity groups, please check out Act Up’s website: <http://www.actupny.org/documents/CDdocuments/Affinity.html>

As a facilitator, you will need to assess the group you are training and present a process and materials which meets their needs.

### **Decision Making**

Consensus

(10) Present Consensus Framework

(10) role play (Small group needs to make a quick decision about how to deal with police officers unexpectedly barricading your route to the action site and threatening to arrest you.) Based on the action you are planning, you might want to role play various scenarios and refine your plans incorporating learnings from the experience.

### **Action Planning**

(60) Action Planning, Execution, Evaluation, and Reconciliation: This checklist is exhaustive, not to overwhelm us, but to give us an idea of some of our options. We don’t have to do everything on it.

Note: Action planning often takes longer than the time allotted here. If necessary, encourage the group to plan for an additional meeting to solidify its action plans.

For each of the areas, especially outreach, logistics, and miscellaneous tasks, ask for volunteers (one person or a small committee) to take responsibility. Ask each person and committee to develop an “action plan” for meeting these tasks between the end of this session and next meeting.

### ***The Nonviolent Action Checklist***

Framework

- *What is the strategic goal (i.e., who are we trying to influence, and what do we want them to do)?*
- *What is the political objective (what is the action or event)?*
- *How does this event communicate its goals and nonviolent principles before, during, and after the event?*
- *What will the scenario be? (Including place and time)*
- *What person or small group will provide overall coordination of the event?*

Outreach

- *Will the group be trying to work with other groups or communities? If so, who will make the contacts?*

- *Will the group have a flyer, explaining to the public what it is doing? If so, who will prepare it?*
- *What publicity will you do? Will you try to reach other people to join you? If so, who will do it?*
- *What kind of media work will you do? Will you send out a press release ahead of time? Will there be spokespeople during the event, ready to talk to the press? Will they have a series of “talking points”? If so, consider appointing a Media Subcommittee.*
- *Do we need to contact authorities ahead of time? If so, who will do this?*

### **Logistics and Miscellaneous Tasks**

- *Will the group need peacekeepers (a group of volunteers who will try to ensure that the event remains nonviolent)?*
- *Will the group need legal observers (people who will track and support anyone who might get arrested – purposely or by accident)? Who will organize these?*
- *Will the group need props and other materials? If so, who will make or get them?*
- *Does the group need to raise money? For what? How much? How will it do this?*
- *Will the group need a stage? A sound system? A truck to transport materials? If so, consider having a Logistics Subcommittee.*
- *What about transportation?*
- *Who will clean up after the event?*

**(15) Brainstorm of Scenarios** ~ have the group generate a number of ideas about what kind of action they would like to participate in. Use the following Grid exercise to refine ideas which emerge from the brainstorm.

**(30) Nonviolence grid** – nonviolence/violence; effective/not effective. Present scenarios being considered by the group for a relevant assessment of the proposed action, ask people to stand in a place on the grid that represents how they feel about each scenario. Ask people why they are standing where they are, explain people can be “moved” by what is said. Facilitator should make a list of what is described needed to make the action more effective.

Use the grid to plan the action ~ first idea, get on the grid, debrief. Second idea, get on the grid, etc.

### **(15) Hopes and Fears**

Ask people to form dyads and share their hopes and fears concerning the prospect of taking nonviolent action, including facing its consequences. If civil disobedience is contemplated, there should be a presentation on the philosophy of going to jail for the sake of peace and justice, the practicalities of going to jail, and the possible negative and positive aspects of such action.

### **(5) Wrap up discussion, next steps for affinity group development**

## **Section V ~ Strategic considerations for Risking Arrest**

**\*\*Note: The DoP Training Team encourages Facilitators to briefly discuss arrest and processing, even if the group is not planning to risk arrest. The unexpected does sometimes happen, and we encourage people to be as prepared as possible.**

### **(15) Processing and Jail: philosophy and how to survive it**

Processing – possible conditions of the holding facility (concrete, lights, no direct access to toilet or open toilet in cell), handcuffing or flexi-cuffing, being searched/strip-searched, finger-print and photo (give name or alias?), the phone call, being released. How you may be treated, what demeanor do you want to convey?

Jail – Describe jail realistically as overcrowded, noisy, and potentially stressful-but don't overemphasize the "scare stories." Explain that many people have gone through this experience before us, and have come out stronger. Martin Luther King, Jr. said that the cell door is the door into freedom. Going to jail for reasons of conscience is a way of reclaiming our freedom, in solidarity with other people, and being empowering examples of hope for other people. Strike a balance between the negative and positive aspects of jail. (Please also use information from the websites previously cited)

After-jail – support and experience-processing for those who were in jail.

- What is your understanding of why people risk arrest?
  - o Four roles, Moyer, *Doing Democracy*
- What questions do you have about this strategy?

### **Groundwork**

- Risking arrest as morally superior action vs. experiment/opportunity to serve
- Grounded Indifference ~ the freedom not to risk arrest
- Fear
- Discernment of motivations / Effectiveness vs. Long Haul (perception of failure)

### **About the action**

- Symbolic action ~ what does it communicate? To whom?
- Mood during the action, during arrest, in the cellblock
- Bail? Legal support? ~ Jail support
- What if you're not arrested?
- Noncompliance
- What variety of choices is acceptable for This affinity group? Solidarity vs. Different Strokes

### **After the action**

- How serious is the risk? – preparing for a variety of legal consequences
- Personal consequences of being held/jail time ~ medical conditions, safety, livelihood, child/elder/other care
- Community support
- Community education
- Court strategy? Legal defense vs. pro se

## **Section VI ~ Legal**

Go through Legal System Flowchart so people understand the process and their options. Have info on “Knowing your rights”, talk about bail solidarity, jail experiences, oppression, dealing with the police, etc.

Resources: Midnight Special Law collective – [www.midnightspecial.net](http://www.midnightspecial.net).

Just Cause Law collective ([www.lawcollective.org](http://www.lawcollective.org)).

People’s Law collective (all sites down at time of posting),

National Lawyers Guild ([www.nlg.org](http://www.nlg.org)) - downloadable brochure available in many languages

Please go to <http://www.starhawk.org/activism/activism.html> or <http://www.midnightspecial.net/> for information regarding these topics:

- How to deal with interrogation from police and media
- Protecting oneself (pepper spray, tear gas, clubs, dogs, horses, water cannon, rubber bullets)
- Arrest scenarios: going limp, pointing and ohming to indicate a danger, absorbing an activist into a standing group and a seated group, puppy-piling
- Other issues: selective arrests, camera snatching, pre-emptive arrest, dearresting, isolating people
- Bus
- Preparation: what to bring, what to wear, support system

## **Section VII ~ Media**

Visit the Declaration of Peace website’s Organizing Resources for the Media Resource Kit.

## **Section VIII ~ Next steps, Evaluation, Closing**

### **(10) Next steps**

Allow time for affinity groups to plan their next meeting.

### **(10) Evaluation**

Please allow time for participants to fill out the following evaluation form (on next page). Mail evaluations to ??? or email them to [lizwalz@gmail.com](mailto:lizwalz@gmail.com)

### **(5) Closing**

Any of the below listed experiences can be used as an Opening or Closing of each session, before and after meal breaks, or as needed to build or modify group energy.

- Read a quote or poem from a nonviolence practitioner ~ choose from among the resources listed here, or use one of your own favorites.
- Invite everyone to a moment of silence and if they’re comfortable, close their eyes. Encourage them to observe their breath ~ in and out. Allow silence. Invite participants to notice how they’re feeling, any areas of tension, and to observe these without judgment. Allow silence. Mention that all fish, birds and animals breathe in and out. That when we breathe out, plants breathe in ~ creation is united in the breath. And, that the word “conspire” means “breathe together.” Allow a few more breaths, then invite everyone to open their eyes and join the circle.
- Invite everyone to share a hope – for the training, or for the action, or for their own next peacemaking steps in the world.

- If you can, lead a simple song or chant, such as: Peace before us, peace behind us, peace under our feet. Peace within us, Peace over us, Let all around us be peace. \*Note – please be careful and do not use religious music unless it is appropriate for every person in the group.
- Give everyone a minute to reflect on what they're feeling, and identify one word that describes that feeling. When everyone is ready, go around and invite each person to share, or pass.

## Evaluation ~ Declaration of Peace Nonviolent Direct Action Training

Date of Training:

Location of Training:

Organizer/s:

Facilitator/s:

|   |   | Poor |   |   |   | Excellent |
|---|---|------|---|---|---|-----------|
| Overall, I rate this training experience as | 1 | 2    | 3 | 4 | 5 |           |
| The Facilitators were well prepared         | 1 | 2    | 3 | 4 | 5 |           |
| I got what I expected in the training       | 1 | 2    | 3 | 4 | 5 |           |
| The amount of time was sufficient           |   | 1    | 2 | 3 | 4 | 5         |

What was the most helpful concept or experience?

What was missing, or could have been done better?

Are you interested in more training? What areas?

Any other comments?

## **Section IX ~ Organizing a Training**

The Declaration of Peace Training Team encourages all trainings be conducted by co-facilitators to model collaboration and differing perspectives. We encourage organizers to communicate with facilitators about the size and needs of the group, the training-room site and accommodations, meals and snacks, organizing materials, and expenses/donations.

Once a training date has been confirmed with the site and the facilitators, please send that information to the DoP website for posting on the Training Calendar. As we are able, we will promote trainings and encourage attendance.

### **Materials**

Organizers and Facilitators need to communicate before hand regarding what materials will be needed and who will provide them. Some things to consider:

- nametags
- easel, markers and newsprint
- handouts
- blank paper and pens for note-taking
- masking tape
- setting up the room ~ chairs, etc.
- will snacks be provided? Will participants bring their lunch or will lunch be provided?

## **Section X ~ Resources and Links**

The Declaration of Peace Training Team stands on the shoulders of many trainers who have walked this path before and alongside us.

Where possible, we have attempted to appropriately credit the women and men who have created training exercises, processes and principles included in this Framework. We encourage all trainers, facilitators and nonviolence practitioners to observe the discipline of honoring the people who developed and refined the exercises you are using ~ to the best of your ability.

### **Further resources in Nonviolent Direct Action:**

Developing Strategies to Abolish War by Joanne Sheehan includes a list of components of a campaign with questions for groups developing campaigns. ([www.peaceneeds.info](http://www.peaceneeds.info))

*Engage* ~ available through [www.paceebene.org](http://www.paceebene.org) A number of the training exercises listed in this resource are published in *Engage*.

*Force More Powerful*, book, dvd, video game

*You Can't Be Neutral on a Moving Train*, Autobiographical, Howard Zinn

*Handbook for NVDA*, SOAWatch

*NVDA Handbook*, SOAWatch

*Gene Sharp's 198 Methods of Nonviolent Action*

### **Websites for Direct Action Trainings**

Act Up <[www.actupny.org](http://www.actupny.org)>

Global Call Iraq <[www.globalcalliraq.org](http://www.globalcalliraq.org)>

Fellowship of Reconciliation <[www.forusa.org](http://www.forusa.org)>

Pace e Bene <[www.paceebene.org](http://www.paceebene.org)>

School of the America's Watch <[www.soaw.org](http://www.soaw.org)>

Training for Change <[www.trainingforchange.org](http://www.trainingforchange.org)>

War Resisters League <[www.warresisters.org](http://www.warresisters.org)>

Ruckus Society <[www.ruckus.org](http://www.ruckus.org)>

Root Activist Network Trainers Collective <[www.rantcollective.net](http://www.rantcollective.net)>

Episcopal Peace Fellowship <[www.episcopalpeacefellowship.org](http://www.episcopalpeacefellowship.org)>

Presbyterian Peace Fellowship <[www.presbypeacefellowship.org](http://www.presbypeacefellowship.org)>

Methodist Federation for Social Action <[www.mfsaweb.org](http://www.mfsaweb.org)>