



How to build peace among
humans and towards nature

*or how to build experiential training for activists
and youth organizations on the intersection
between Ecology and Nonviolence*



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AGENZIA
NAZIONALE
PER I GIOVANI

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The MeYou Project

Start: 01-08-2020 - End: 31-10-2021

Project Reference: 2020-1-IT03-KA205-018416

Programme: Erasmus+ Action Type: Strategic Partnerships for youth

Key Action: Cooperation for innovation and the exchange of good practices



Summary

The organizations joint in the Mediterranean Youth versus Climate Crisis (MeYou project) believe that protest alone is not sufficient to address the climate change challenge. The Mediterranean basin is one of the hot spots of this global crisis: according to the priority of the "European Youth Forum", in which applicant and some partners of this project have members, we seek to empower young people as agents of their own sustainable future. In this perspective, the direct consequence - as NGOs, associations, movements working with and for young people - is to build, each doing their part, the new "art of togetherness" (cit. Alexander Langer). The objectives of the project are to raise awareness among young people and communities about climate crisis, to facilitate and encourage exchange of good ecological and nonviolent practice among NGOs, institutions and stakeholders, to support youth leaders in fighting climate crisis with nonviolent methods and to promote transnational youth-led initiative and nonviolent actions at European and regional level about climate issues. 14 participants from 7 organizations will become "Climate Ambassador" within their organizations, gaining useful skills to facilitate and encourage the exchange of good ecological and nonviolent practice among NGOs, institutions and stakeholders. At least 21 youth leaders and 7 volunteers, trained on climate issues and nonviolence, will connect and empower those who in the Mediterranean area are committed to the fight against climate crisis, making them capable to launch nonviolent campaign, to make them acquire personal and relationship skills. The young people reached by the activities will raise awareness about climate change, its causes and effects, enhancing their participation in local activities related to the aims of the project, designed with nonviolent method. Thanks to the realization of the transnational "How to build peace among humans" training meeting, it will be possible to implement multiplier events at local level, to implement and validate a replicable training model at various levels and in various contexts, to connect and empower the link between youth leaders of the Mediterranean area engaged in the fight against climate change, to enhance the use of nonviolence methods to address injustice among young people and organizations and to increase at local, Mediterranean and European level the support of organisations and stakeholders to youth leaders and youth workers in the field of sustainability.



Movimento Nonviolento

The Nonviolent Movement (MN), founded by the philosopher Aldo Capitini after the first march of Perugia-Assisi as a form of organization of existing integral pacifist forces, has been active since 1961. Its purpose today as it is, is to develop and



disseminate the nonviolent method through "group work, with people in multiple places", which are centres of promotion of the nonviolent ideal at a local and national level and engage collectively in social action. MN operates with the only nonviolent method, which implies the refusal of killing and injury, hatred and lying, the impediment to

dialogue and the freedom of information and criticism. The key tools for nonviolent struggle are: example, education, persuasion, propaganda, protest, strike, non-collaboration, boycott, civil disobedience and the creation of parallel government. The Nonviolent Movement is based on volunteering and gratuity. In order to guarantee its independence, it is supported by self-financing and the donations of subscribers and sympathizers.

INETICA



Founded in 2009, INNETICA is a non-profit association (NGO) whose mission is to promote cooperation between entities across Europe to promote European values in accordance with Article 2 of the Treaty on European Union. Its mission is to promote social innovation projects, in

addition to developing educational projects and teaching activities. INNETICA has among its aims to promote sustainable development through initiatives aimed at protecting the environment.

INETICA associates university entities, public bodies, companies, training centres, as well as intellectuals, professionals and volunteers who contribute their ideas and experiences for the change and improvement of European societies.

Kongresi Rinor Kombëtar



The National Youth Congress is a youth umbrella organization with informal groups, forums of political parties, with the aim of exchanging information, highlighting youth issues, lobbying at institutions and advocating in community the for solving them and

working on capacity building for all entities in the network.

Since April 2013 the Congress organizes annually board elections among organizations, political forums and youth groups in trade unions in the assembly and also youngsters propose and vote for the most relevant topics which guide our work for that year. In the process of meeting its goals, Congress represents the interests of young people in Albania, regardless of their socio-economic position, gender, race, ethnic and cultural background, political and religious beliefs, sexual orientation, gender identity or any other form of difference.

ELIX - Conservation Volunteers Greece



ELIX is a non-governmental not-for-profit organization which promotes voluntary service and education since 1987. Our main goal is the personal development of individuals as citizens of the world through active participation. Social service, environmental protection,

cultural heritage conservation and culture promotion are the main thematic fields of voluntary projects. ELIX organizes workcamps where participants learn traditional restoration craft and techniques, offer voluntary work to the hosting community, organize and participate in cultural and fun activities, share ideas and cultures. ELIX organizes training seminars for youth workers and young leaders and a lot of local activities addressed to volunteers throughout the year. ELIX is active in the sector of non-formal education and offers opportunities to all citizens to participate in programmes in Greece and abroad. Furthermore, essential core value and scope of ELIX work is social inclusion, with a particular focus on children and young people: we have been implementing educational projects which benefit local children coming from families with economic difficulties, as well as children and young people with disabilities.

WIPSEE



WIPSEE is governed by the law of July 1, 1901 (non-profit organisation), by the values of the Social and Solidarity Economy (ESUS Label obtained) and by the values of Youth and Popular Education. As stipulated in its statutes, the association aims to: support individual mobility projects incoming and outgoing, support the strategies of openness to Europe and International of the institutions and companies from the “Landes” to promote local development, the acquisition of skills, the circulation of information; help the territorial operators in their steps of set-up and submission of financing files, inform and train local operators and individuals on the various European and international arrangements. WIPSEE is approved by the Social and Solidarity Economy and is attentive to the "Sustainable Development Goals" (Agenda 2030).

Interfusion Services Limited



Our research expertise in addressing and further exploring issues with a socio-economic and cultural related impact as well as our strong network and direct collaboration with a significant number of non-profit organizations and public institutions in Cyprus can be quite helpful for a range of activities beyond research & analysis within the local context (training, workshops, awareness raising, analysis and identification of established processes & practices in the Local Context, etc.).

BirdLife Malta



Founded in 1962, BirdLife Malta (BLM) is the oldest environmental organisation in Malta, whose mission is to conserve wild birds, their habitats and biodiversity, working with people towards sustainability in the use of natural resources. For more than 50 years, BirdLife Malta has been an advocate for the protection of Maltese wildlife engaging people in their natural environment, and ensuring a natural legacy is left for the next generation. BirdLife Malta's education mission is to connect people with nature. Both our formal and informal programmes lay emphasis on experiential learning which offers direct, physical, sensory and intellectual ways of developing a relationship with the world we depend on for our survival.



How to build peace among humans and towards nature *or how to build experiential training for activists and youth organizations* *on the intersection between Ecology and Nonviolence*

Foreword

What you are about to read is the training manual came out from the experience of *Mediterranean Youth Versus Climate Crisis* (2020-1-IT03-KA205-01841) project (www.meyouthclimatecrisis.eu), co-founded by the [Erasmus+ programme](#) of the European Union in cooperation with [Italian National Agency for Youth](#), experienced and written in English and then translated in every language of the participant organizations. Our hope is that we have been able to build a specific training model that is replicable in various contexts, youth-friendly designed especially for workers in the field of youth and environment, youth leaders and volunteers on the use of nonviolence in addressing climate crisis and social injustice.

The learning activity *How to build peace among humans and towards nature* is the core of the “MeYou” project. This transnational activity aims to transfer to staff organizations and youth leader the importance of mediators, bridge builders, wall jumpers and frontier explorers, to use Alexander Langer’s words. Youth leaders and staff/volunteers from all Europe can enjoy a comprehensive learning experience which aim is to empower them with the knowledge, skills, and attitudes needed for fight climate crisis with nonviolent perspective and techniques.

Three modules will be articulated into this manual as well as was during the MeYou project:

- 1) *Peace within* (encouraging self-reflection and development of critical self-inquiry, mindfulness, empathy and compassion);
- 2) *Peace with the nature* (ecological sustainability, respect for other living creatures and climate disarmament as a requirement for stability and peace);
- 3) *Peace with others* (social participation, advocacy and engagement in society, how to set a nonviolent campaign).

These themes have been explored through talks by experts and practitioners, working groups, creative workshops, peer sharing, etc. using the great heritage in this field by Movimento Nonviolento and the other partners. Methods follow the principles of experiential learning and nonviolence and are participatory and learner-centered.

The training's modules cover topics as: management and transforming conflicts through nonviolence, cause and effect of climate crisis, SDGs and Agenda 2030, nonviolent methods to address injustice and how to set a youth-friendly environmental campaign.

What we want to emphasize here is that this is not a training proposal as an end in itself, but intends to be a flywheel for the development of nonviolent youth actions to counter the climate crisis. For this reason, I believe it is useful to dwell, albeit briefly, on the philosophical premises of this training proposal, without which its urgency and potential might appear vague.

Peace and Climate are two goals of sustainable development that have a more global scope. For this reason, at times their interconnection seems to elude us and evade our political and individual responsibilities. These interconnections are, however, at the heart of the great challenges of our time and must be addressed with awareness, knowing what processes are taking place today and what actions can be taken on the road to disarmament.

The United Nations Framework Convention on Climate Change (UNFCCC) defines climate change as: “a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.” However, we should be aware that when we talk about climate change or, better, the climate crisis (especially if in political terms) we mean the degenerate relationship between human life and the planet: the crisis is not of the climate, but of the capitalist society which is causing and boosting it to change. To speak as effectively as Naomi Klein did, the world is on fire because we are burning it down.

In these pandemic times, with Covid-19 threatening to overwhelm health systems around the world, the Stockholm International Peace Research Institute SIPRI has released updated data on military spending for 2019. SIPRI recorded a 3.6% increase compared to 2018 with a record \$1,917 billion, or \$259 for every inhabitant of the

planet. This rise shows that the world is overwhelmed by an arms race for the benefit of the few, and risks leading us to global catastrophe. It also shows the enormous power of the defence industries, particularly in Europe, North America, Asia and Oceania. NATO's military budget alone reaches \$1,035 billion, or 54% of global military spending. In the Middle East - the only region where military spending has decreased in 2019 - the tragic consequences of militarised conflicts are very clear. At least half of that huge sum is spent on military production with enormous CO2 production, yet these carbon emissions are not accounted for by national and international statistical indicators on sustainable development. Of course, the record goes to the Pentagon, which is also the world's largest oil consumer. Despite its exceedingly high environmental footprint, the contribution of the US military is not properly accounted for among the emissions of industrialised countries, and is exempt from the restrictions decided by the 2015 Paris agreements. This means that if the emissions produced by the US military were properly considered we would be even further away from the set target of containing temperatures by a 2°C increase.

Faced with this "catastrophic convergence", when considering climate change, the "elephant in the room" is the military apparatus with all its institutional and private affiliated corporations. Despite the impact that wars have on the environment and populations the most brilliant human resources are employed or co-opted by the military sector. It follows that the fight against climate change happens if no more wars are prepared, and that it cannot be done without coherent disarmament policies based on nonviolence.

It is precisely in the sense of a critical perspective capable of unmasking this cumbersome elephant that I would like to introduce the expression "climate disarmament". I derive the expression from that of "unilateral disarmament" so dear to Pietro Pinna (the first Italian conscientious objector - for "reasons of conscience and nonviolence" - to the service of military killing, to whom I owe this and much more of my nonviolent persuasion) and widely used by the writer Carlo Cassola in his cultural and political commitment. There is no longer the need for an optimistic appeal for a people and a government to make the "heroic" choice of no longer yielding to the extortion of armed defence and the waste resources caused by militarism. Nowadays we have the awareness that the effects of climate change will affect everyone. There is no planet B, say young people all over the world. Then, the choice at the time of the climate crisis becomes climate disarmament or non-existence.

If one wanted to put climate disarmament within the framework of the UN's Agenda 2030, then one could shortly say that it would be the most coherent logical consequence of the passage which reads: "There can be no sustainable development without peace and no peace without sustainable development".

What do I mean, more specifically, by climate disarmament? At least three things:

1. a programme of radically transformative and coherent policies which activists and rights holders can use when engage in [or carry out] advocacy work with to governments, institutions and the private sector (also referring to international framework e.g. Agenda 2030);
2. a realistic approach that can also influence the transparency, metrics and accountability of initiatives for sustainable development and the fight against climate change; and
3. a theoretical device to keep up with the arguments and narrative about the climate crisis of the military apparatus and the capitalist corporations connected to it.

Among the concrete proposals, many are already on the agenda of both antimilitarist nonviolent, and ecological movements:

- begin the process of ecological conversion of military spending, allocating the resources thus released to all those social activities aimed at "leaving no one behind"
- ratifying and sustaining the implementation of the Treaty on the Prohibition of Nuclear Weapons (TPNW)
- establishing (where they are missing) and adequately financing Civil Peace Corps and the Universal Civil Service to prevent and transform conflicts through nonviolence
- developing educational programmes centred on the principle and method of nonviolence for the achievement of climate justice
- stopping the arms trade immediately, in particular to countries in conflict and which do not respect human rights, without hiding behind expressions such as "illicit trafficking"
- implementing at national level the recommendations of UN resolutions 1325/2000 "Women, Peace and Security" and 2250/2015 "Youth, Peace and Security"

- demilitarising borders, and recognising in international law the category of “climate migrants and refugees”
- promoting and financing research and studies for peace, with a focus also on the development of appropriate statistics of sustainability and policy coherence.

Many other things could be added and discussed but I will stop here to be concise. However, the important thing is to do well and soon, because in the meantime the military apparatus is moving with all its political and economic strength to have an undisputed leadership role in the face of the planetary emergency and maintain control in a world struggling with climate crisis.

The proposal of climate disarmament that hinges on nonviolence invites us to see the scenario of the climate crisis as a mirror in which we can see the best or the worst of ourselves: if we look at it through the lens of militarization and its industrial apparatus we will see our worst reflected, we will feel an urgent need for security, we will have no way of imagining anything other than disasters to be remedied in a perpetual state of emergency. But if we are able to look at this situation with Gandhi’s glasses then it will become clear to our hearts and minds that another world is possible, a more just, sustainable and peaceful world in which young people really are the agents of change. We are persuaded that the co-building of such a world needs an immense collective effort of education and action. We try, even with this manual, to do our small part in the hope that others will pick up, improve and multiply it in all over Europe and abroad.

Daniele Taurino – MeYou Coordinator
Movimento Nonviolento



Training path agenda

An exemplum edited by Daniele Taurino and Manuele Messineo

PEACE WITHIN

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1st DAY

- **Welcoming and introduction to the context** [10:00 - 11:00]

In our case e.g. “MeYou project”, reference: <https://www.meyouthclimatecrisis.eu/>

It’s fundamental in our opinion to start a training activity with young people declaring clearly the objectives but above all that the context (e.g. a European project, a training course, a stand-alone event) in which the training modules are inserted is clear.

The learning outcomes for the session or module should include declarative or functioning knowledge, and almost all of them will be supported in some way by the presentation of information to youth leaders. Activities which involve young people interaction with content can include listening to and/or watching a live or recorded talk, engaging with a written or visual text, engaging with multimedia, or a combination of these, laboratories and non-formal education’s objectives aims to increase skills and knowledge, as well as to experience the emotional rewards associated with increased love for a subject or increased passion for learning and sharing good practises among the countries involved.

In each training module would be better to dedicate proper time and space for common sharing of experiences and tools.

- **Ice-breaking and self-presentation** [11:00 - 12:40]

Each partner introduces its own organisation, with its own instruments.

15’ to get ready + 5’ for each group to make the presentation to the wider group of participants (10:30 – 11:25)

I introduce myself and my buddy and... “Peace for me”

I chose somebody (that makes me curious, with whom I think to have something to share, with whom I think I can feel comfortable to speak about myself) and I introduce myself:

- ✓ name
- ✓ where I was born
- ✓ where I live
- ✓ what I do in my life – job, study, passion
- ✓ “maybe not everybody knows that....”
- ✓ what Peace is for me (within).

In the whole group I introduce the other person in few words, and I share what “peace is for my buddy” written on a post-it.

15’ to know each other in the couple + 3’ for each participant to introduce his/her buddy to the wider group of participants (11:25 – 12:40)

- **Metaplan “Peace (within) for me” [12:40 – 13:00]**

All the post-it are collected and fixed on a pin board. The post-it are organized according to categories. The clusters of ideas may yield insights or reveal connections people were not aware of.



- **Chairs and Names [15:00-15:15]**

The participants are seated on chairs in a circle. A chair is empty and a participant is standing in the center of the circle. He/she must try to sit in the empty chair before the participant seated at the left of the empty chair calls by name another member of the group. The member of the group that is called stands up and go to sit to the empty chair leaving his/her chair empty. The person in the middle of the circle now

must sit in the new empty chair before the participant seated at the left of the new empty chair calls by name another member of the group. And so on.

- **Conflict map – “Photo-language”** [15:15 - 16:30]

Each participant is invited to choose a photo that better represents the word “CONFLICT”.

After all the participants have chosen a photo, one at a time they show the photo to the group and motivate the choice.

All the photos are collected and fixed on a pin board. The photos are organized according to categories. The clusters of photos may yield insights or reveal connections people were not aware of.

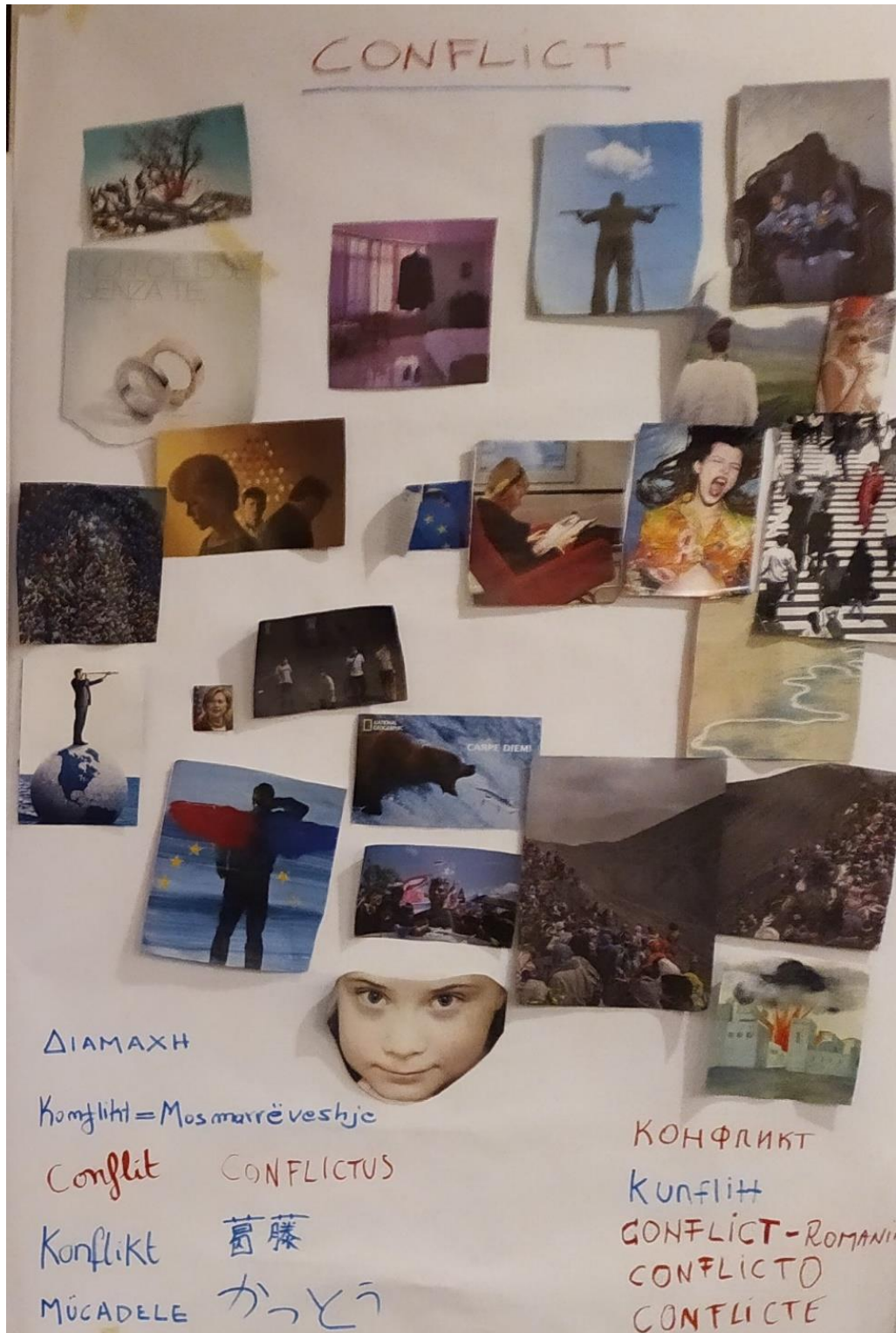
The group is driven on the different points of view on conflict and on the wider and common “map” that has been created.

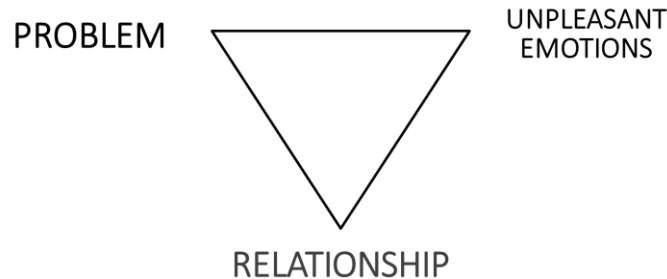
Then the trainer shares on of the possible definition of interpersonal conflict: *a state of the relationship in which a problem (the level of content) and a discomfort (the unpleasant emotion felt by at least one of the conflicting parties) coexist.*



Then some comments on conflict are shared by the trainer.

10' to choose the photo + 60' to share, cluster and comment





Some of the comments that have been shared:

- Conflict is "endemic", ignoring it can only make relationships worse.
- Making explicit the conflict is an opportunity to improve relations.
- The one who makes the conflict explicit is not the one who creates it, but the one who gives the group the opportunity to manage it.
- NO conflict removal - YES conflict management.

And more:

- Conflict \neq Violence.
- Conflict \neq Shouting, Physical assault, Silence (these are possible ways to manage the conflict).
- Anger \neq Violence or Aggression (anger is “just” an emotion and not a relationship state or a way to manage the conflict).
- Explicit \neq Create the conflict
- **Inner constellation “Fight-Freeze-Flight” [16:45-18:00]**

Each participant is invited to write on A4 paper sheets the words FIGHT, FREEZE and FLIGHT (one word on each of three A4 paper sheet).

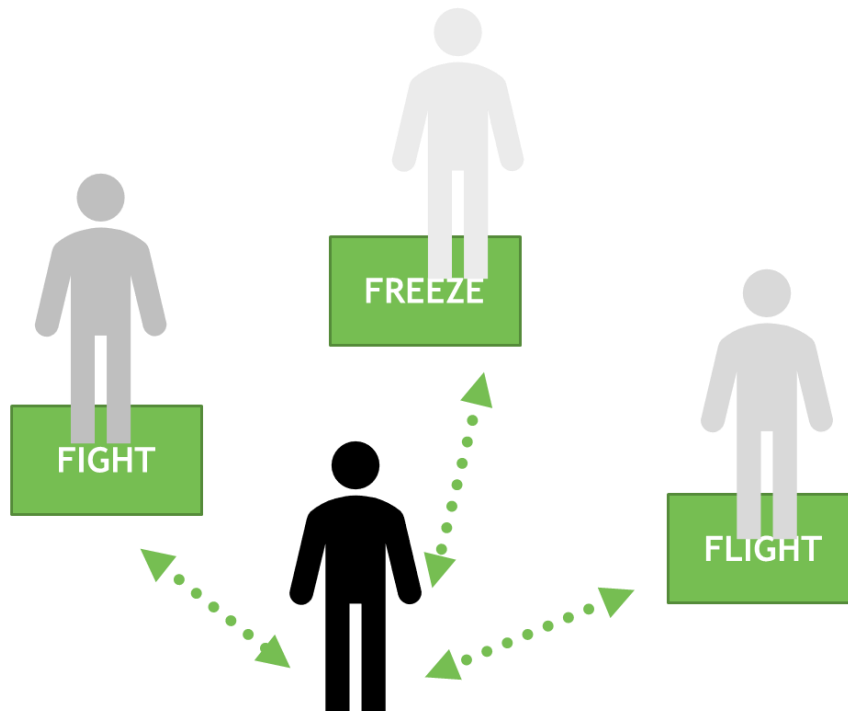
These words represent three possible behaviours that we could have when we are involved in an interpersonal conflict:

- FIGHT, when I face the conflict and the other directly;
- FREEZE, when I remain in the conflict and in the relationship with the other, but I freeze, being passive;
- FLIGHT, when I prefer to escape from the conflict and ignore it, supposing that it doesn't exist.

Then, the participants are invited to:

- recognize their prevailing “style” put in place to manage the conflicts;
- put on the floor the three A4 paper sheets;
- move from a sheet to the others and records feelings, memories, reactions of the body.

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Then the participants are invited to sharing first with his/her own buddy (e.g. how has been moving and standing on the sheets, how has been “constellating”, where I felt more comfortable, where I did not, what surprised me, which thoughts/memories rise), then with the wider group of participants.

10’ to explain the activity + 10’ to “constellate” + 15’ to share in couple + 30’ to share in the wider group.

2nd DAY

- **Give me the pen!** [10:00-10:15]

The participants are positioned on two lines so that couple are formed (each has in front a person).

A pen is given to only one member of each couple.

The person who has the pen must keep it and the other must try to obtain it with the verbal and non-verbal ways that seem most suitable.

After a few minutes, the roles are reversed.

Questions are then asked as a starting point for personal reflection that is not shared (if there is time, an evaluation can be carried out in couple and / or in the wider group of participants).

The questions are:

- Was it easy to keep and/or take the pen?
- Is every time easy to get or to keep what we want?
- How much the way that I played remind me the way in which I act in my daily life?
- What I usually do? I get what I want? I leave the other get what they want? I run away with the pen? I say “which pen...there is no pen”?

A way to icebreak, start an inner reflection on conflict management and personal “styles”, refresh the constellation of the previous day.

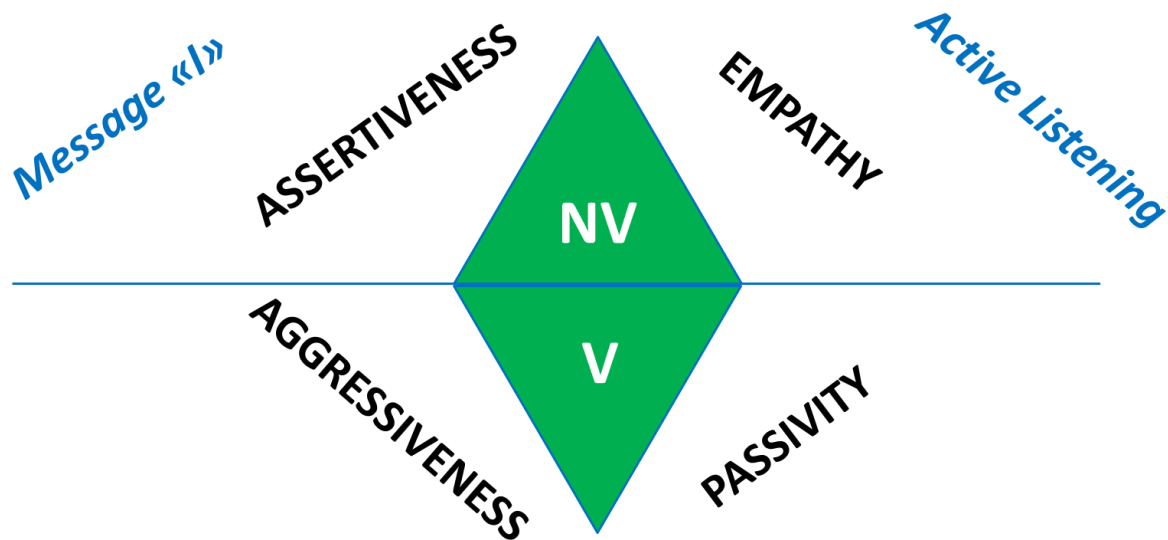
- **Core quadrant on “my style” in conflict management** [10:15-13:00]

Participants are divided into groups according to their prevailing style of conflict management (according to what emerged in the constellation of the day before and according to the inner answers given after the game "Give me the pen!").

Each group is asked to fill in the following board.

MY STYLE _____	
STRENGTHS What are its strengths? What does it allow me to do? What are the positive effects on the relationship?	LIMIT If I am 100% identified with my style, what am I not allowed to do? It limits me to what? What are the negative effects on the relationship?
OTHER STYLES <i>(those I find myself judging in conflict situations or feel farther away from me)</i>	
<i><other style></i>	CHALLENGE / GIFTS What are the challenges and gifts that this style could bring? What could it give me if added minimally? What are the positive effects on the relationship?
<i><other style></i>	CHALLENGE / GIFTS What are the challenges and gifts that this style could bring? What could it give me if added minimally? What are the positive effects on the relationship?

Then each group share the outcome with the wider group of participants and the trainers share connections and differences, make explicit the judgements on each other styles and share the “kyte” model on Nonviolent Conflict Management [by Enrico Euli – “I dilemmi (diletti) del gioco. Manuale di Training – edizioni la meridiana].



30' to work in groups + 1,5 h to share in the wider group the work of each group, comment, connect the different outcomes of each group and share the “kite” model.

Afternoon → Is there an oasis or natural park in the place where you are organising the training that you can visit together? Even better if this is run by an environmental NGO. Education in nature could help participants understand the root causes and impacts of climate change, shifting their behaviours and attitudes toward more sustainable lifestyles.



PEACE WITH NATURE

3rd DAY

Tools for introduction:

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<https://www.meyouthclimatecrisis.eu/wp-content/uploads/2021/07/Peace-with-nature-BLM-Presentation.pdf>

We also suggest starting with the sharing of emotions and reflections arising from the previous visit to the oasis or natural park.

Tools for the game-activity “How environmentally friendly are you?”

<https://www.meyouthclimatecrisis.eu/wp-content/uploads/2021/07/How-environmentally-friendly-are-you-1.pdf>

Some group activities proposed by *BirdLife Malta* are described below.

Council of all beings [45’/1h]

This is a discussion based activity to encourage young people to discuss environmental threats.

Learning outcomes

- Increase verbal communication
- Increase listening skills
- Increase intercultural communication
- Increase conflict resolution skills

Split the group into smaller groups and give each group a species name that they are going to discuss (e.g., insects, birds, reptiles, trees and fish). The groups should discuss and write down:

- What do they eat?
- Where do they live?
- What are their threats?
- If you had to speak on behalf of the wildlife, what would you say?

After 30 minutes of the groups discussing and writing down their answers, they should elect one person to be their spokesperson. The spokesperson should present what they have discussed. Each group will have the chance to speak and will often find that the categories overlap. If categories overlap, ask the group if there is a way to keep everyone happy? It could be useful also ask the group what actions they could take to keep them all happy.

Council for responsibility [1 or 2 hours depending on group size]

This is a discussion based activity for young people to talk about our responsibility for the planet.

Learning outcomes

- To understand what being sustainable means
- To understand how individuals can take care of the environment
- To improve communication skills
- To improve debating skills
- To improve conflict resolution skills

Give a short introduction about sustainability, being eco-friendly and renewable energy. Split the group into 3 groups and name them «Business», «Government» or «Community». Hand out a set of sentence cards with different sustainable or ecofriendly methods. Explain to the groups they need to read each sentence and discuss if the sentence is their responsibility or not. Groups should discuss and explain why they think it belongs in that category. If there is time, groups should present their agreement with the larger group.

COMMUNITY

GOVERNMENT

BUSINESS

Researching ideas to be more environmentally friendly and sustainable

Choosing to buy second-hand products and donating old items

Reducing how much food/water is being wasted.

Researching and buying more sustainable products

Cycling or using public transport rather than driving

Keeping surrounding areas clean and tidy by disposing of rubbish

Recycling and reusing products to reduce waste

Exploring natural habitats and environments

Holding petitions for local governments to be more eco-friendly

Holding talks and discussion about how to be more eco-friendly

Growing your own vegetable and herb garden

Using social media to promote sustainable living

Reducing meat consumption

Planting more trees

Taking responsibility for communal space

Having more sources of renewable energy

Buy from local suppliers

Low emission zones – areas that charge vehicles with high car emissions

Turn off equipment when it's not being used

Organising group clean ups at parks, beaches or streets

Reducing Fossil Fuel Consumption

Apply a tax on single use plastic

Bike friendly cities – more bike lanes and bike friend roads

Print double-sided where appropriate

Encourage communication via emails and reduce paper waste

Asking for more appropriate waste management

Choosing suppliers who recycle their packaging

Less buildings and more green spaces

Have herb and vegetables gardens for people to help themselves

Encouraging carpooling by having benefits

Bottle returns scheme – vending machines to return bottles for money

Making public transport more accessible and cheaper

PEACE WITH OTHERS

4th DAY

10:00-13:00 first session

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Warm-up game: Group counting

The facilitator invites participants to count out loud from 1 to 20 (or higher) as a group without a designated order. This strategy asks students to heighten their awareness of the group, practice patience and listening, and work together to accomplish a challenging group task.

Invite participants to stand in a circle. Introduce the activity: *Our task is to count from 1 to 20 out loud, in random order, with each group member offering one number at a time. If two people say a number at the same time, the game stops and begins again with 1.* Explain that anyone can say a number whenever they wish, although they cannot say two numbers in a row. To begin, ask everyone to close their eyes or focus on the floor in the center of the circle, then say, *Go!*

It can be productive to stop the game and discuss group strategy. Part of the learning is the groups' discovery about how to solve the difficult task.

Possible Side-Coaching:

- *Take your time. There's no need to rush. Working together takes time.*
- *Let's all take a deep breath to regroup.*
- *Try to sense when it might be your turn—listen and be aware of the whole group.*
- *Try staring at a focal point in the center of the circle to stay focused and to listen.*

Possible Variations/Applications:

READING: Instead of numbers, try reciting the alphabet one letter at a time;

GESTURE: add to the count one gesture (clap, jump, touch the nose ecc.) each five numbers instead to tell it.

Questions of the morning:

1. What is nonviolence? (written in one word, not the mere opposite of violence)
2. How nonviolence can contribute to transformation of reality (Reality as it is - it should be rejected)

The trainer will immediately state the formative objective: depending on the current status of each of you, open an account (just like a bank account) in which each of you can gradually deposit commitments and initiatives in the sign of growing nonviolence. If you want, obviously. *However, the fact that you are here is a clue in our favour...*

Showing a flipchart “Listening and Speaking” → What’s the meaning for you of this expression? 5 minutes of discussion in pair.

Topic reference: Listening and speaking is the motto and method experimented in the Centri di Orientamento Sociale (Social Orientation Centres), which Capitini proposed and disseminated immediately after the war. Free and passionate assemblies, germs of participatory democracy and from below, able to critically address, with increasing competence, every topic of interest, "from potatoes to ideals", not one without the other, Capitini always recommends. "Listen and speak not one without the other", recommends Capitini. And listening comes before speaking.

Eventual addition: after the plenary feedback you can explore together the *Seven orientation rules for the art of listening with nonviolence* (by Marianella Sclavi):

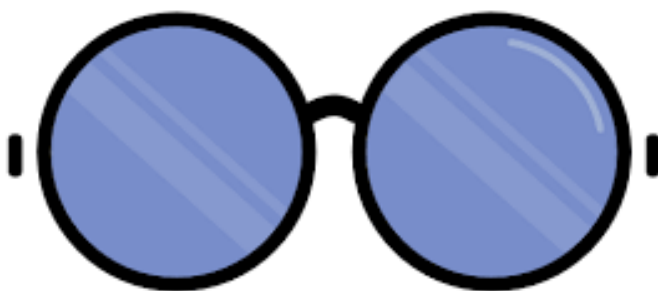
1. Do not be in a hurry to come to conclusions. Conclusions are the most ephemeral part of research and conversation.
2. What you see depends on your point of view. To be able to see your point of view, you have to change your point of view.
3. If you want to understand what someone else is saying, you have to assume that they are right and ask them to help you see things and events from their perspective.
4. Emotions are fundamental cognitive tools if you can understand their language. They do not inform you about what you see, but how you look. Their code is relational and analogical.
5. A good listener is an explorer of possible worlds. The most important signals for him are those that present themselves to consciousness as both negligible and

annoying, marginal and irritating, because they are incongruent with his own certainties.

6. A good listener welcomes the paradoxes of thought and interpersonal communication. They approach disagreements as opportunities to practice in a field they are passionate about: creative conflict management.

7. To become an expert in the art of listening you have to adopt a humorous methodology. But when you have learned to listen, the humour comes by itself.

Core learning point → The Gandhi's glasses: Show the image or slide of the Gandhi's glasses and the quote "Be the change that you wish to see in the world" → *What happens, what change can begin, looking at reality through Gandhi's glasses?*



Emotions, feelings, conflict styles, our relationship and knowledge about nature are our starting point framework and the first tools that we have available to make change in our world. Maybe it's not enough and we should improve, connect with others, etc.

So why is this important? Because we do not live in a world where the same frames always apply, out of metaphor, where the same things have equal meaning for different actors. Our is a complex environment in which several frameworks coexist. This is a fundamental perspective to apply also in contrasting climate crisis.

There is the part of nonviolence that, by not collaborating with evil, opposes violence. Then there is the part, without which it would be wrong to speak of active nonviolence, of the constructive programme, of the possible world we want to build, of the transformation of reality to which we want to contribute → Satyagraha power, strength in truth (not a Truth that I throw at someone who falls and saying: how is strong my

truth!) so I prefer to be rooted in the persuasion, each time to be renewed (never conquered once and for all), to think and act in a nonviolent way.

What is nonviolence? We hear this definition: a loving openness to existence, to freedom, to the development of every being. And for this reason, it also intervenes in the social and political field, orienting it. It should also be said that nonviolence is creative, i.e. it has not been fully realised, indeed in comparison with other fields, other activities and other attitudes, it can be said that it has not been fully developed yet. For example, as a method of struggle of great multitudes, you know that it is recent. It started a few decades ago. It is also inexhaustible and unworkable in its entirety. So, no one will say to themselves or to others 'I am a nonviolent', but they will be able to say 'I am a friend of nonviolence'. Or a friend of friends of nonviolence.

Nonviolence results from dissatisfaction with what, in nature, in society, in humanity, is constituted or has been constituted by violence; and from the commitment to establish from within, loving unity with human and non-human beings, near and far. Nonviolence is also war, or, to put it better, a struggle, a continuous struggle against the surrounding situations, the existing laws, the habits of others and one's own, against one's own soul and subconscious, against one's own dreams, which are full, at the same time, of fear and desperate violence.

Exercise “The Peace Youth Leader Walk”

Time: 15 minutes, minimum

Instructions: Everyone will stand in a horizontal line in the back of the room (if there is enough space!). All participants will have their eyes closed until the end of the exercise. As the facilitator reads a statement or question, the participant will step forward or step back or stand still if it applies to them.

*Facilitator should give participants a heads up about the intensity of the exercise that could provoke certain emotions. Ensure them that room is a safe space (mentally and emotionally) for conversations to develop at the end of the activity.

Objective: Raise awareness of various forms of activism; understand the intersectionality of struggles; appreciate the diversity of individual backgrounds; team-building.

Example of question for the line

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1. Step forward for those who would call themselves pacifists
2. Step forward for those who would call themselves antimilitarists
3. Stay on the ground if you think that passivity and nonviolence are the same thing
4. Step forward if come at your mind at least 3 main figures of nonviolence
5. Stay on the ground if you consider yourself as a group leader
6. Step forward if you are involved in a campaign
7. Step forward if you have participated at least once in a protest, strike or march
8. Stay on the ground if you have participated in a sit-in, blockade or fasting
9. Step forward if you usually organize public events and demonstrations
10. Stand still if you agree with the following statement: the military-industrial complex is one of the most environmentally disruptive

Eventual reflection questions: Participants can now open their eyes and remain standing in their positions:

What was the purpose of this exercise?

What did you learn from it?

What happened during the exercise? Were you surprised by anything?

How did it feel to be in the group that took a step forward or a step back?

How did it feel to be in the front or back of the room?

Was there a time when you wanted to be a part of the group moving forward?

What might we draw from this exercise that can help us in our everyday lives?

How can you apply what you have learned here to the work you will do as a youth leader?

10/10 strategies

Time: 30 minutes, minimum

Goal: To learn about the rich history of nonviolent campaigns, gain a better understanding of campaigns, tactics and movements.

Materials: piece of papers, flipchart, pens.

Instructions: The facilitator asks people to break into small groups of five or six. Ask one person in each group to list numbers 1 to 10 on a piece of paper. Tell groups they are “competing” with one another to see who the task in the fastest time can do.

Tell each group to list 10 wars as quickly as possible, raising their hands when they are done. Facilitator should note the time, and when all groups have finished, ask them to make another list of 10 nonviolent campaigns, and again raise their hands when done. Note how it takes longer to come up with the nonviolent campaigns than the wars!

Starting with the “winning” group. Write their list of nonviolent campaigns on a wall chart, then ask other groups to add to the list. There will probably be a mix of movements, tactics, campaigns, etc. List them all and then use the list to explain the differences so participants learn about strategic processes and how effective strategies develop. For example, the list may include “antiapartheid” (movement), “Salt March” (a campaign) and “sit-ins” (a tactic). It may also include campaigns they’ve been involved with (if groups are struggling, this can be a helpful way of helping them fill their lists).

Using the list, ask the participants to describe components of campaigns, identify tactics, and describe what makes a movement. You can also use this list to introduce people to campaigns they are not familiar with.

This exercise can become the basis of a longer discussion; use a well-known campaign as a case study to learn about strategic development of nonviolent campaign.

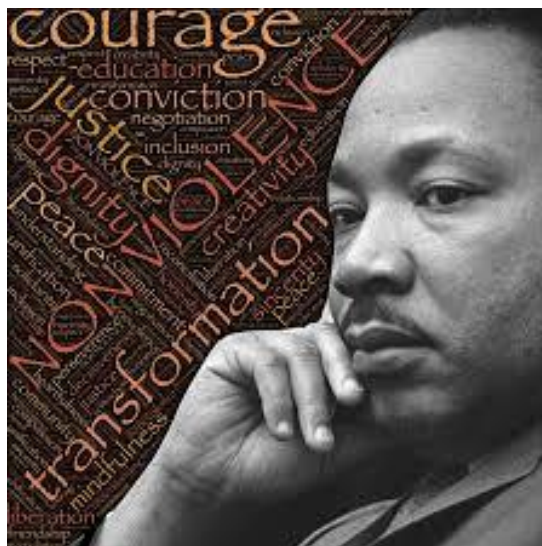
A lesson with MLK

Time: 30 minutes

Goal: To explore different elements of a campaign strategy. To help a group reflect on the power of nonviolent direct action.

Preparation/Materials:

Write the quote below on a wall board or chart before the exercise. Have the quote on handouts, and lots of marker pens for marking if you plan to use small groups. Adequate copies of “The Six Principles of Nonviolence” or “Six Steps of Nonviolent Direct Action.”



Essential Question:

Is it possible for nonviolent direct action to transform a community?

Instructions for the first part of exercise (10 minutes)

Split the class in half. Each half will receive either a copy of “The Six Principles of Nonviolence” or “Six Steps of Nonviolent Direct Action.” In pairs, ask students to read and analyze the handout. Encourage them to write their thoughts and questions in the margins. After they have finished, have each pair seek out another pair with the other handout. Ask them to teach each other about their handout so that by the end of the activity everyone is familiar with both "The Six Principles of Nonviolence" and "The Six Steps on Nonviolent Direct Action."

Facilitator’s notes for the second part (20 minutes):

In his Letter from a Birmingham Jail, Martin Luther King Jr. wrote, “You may well ask, ‘Why direct action? Why sit-ins, marches, etc? Isn’t negotiation a better path?’ You are exactly right in your call for negotiation. Indeed, this is the purpose of direct action. Nonviolent direct action seeks to create such a crisis and establish such tension that a community that has constantly refused to negotiate is forced to confront the issue. It seeks so **to dramatize** the issue that it can no longer be ignored.”

Write this quote on flip chart paper.

Facilitate a process of deconstructing the quote, using the action that participants are preparing for. If there is not a common action, use an example of an action that the group is familiar with. Use the following questions to facilitate a discussion:

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- What is the crisis? What is the underlying crisis that created the conflict? Describe the tension.
- Who is the community who ‘refuses to negotiate?’
- How do we ‘dramatize the issue’?
- What is the goal of the nonviolent direct action? What does it mean, for the issue to ‘no longer be ignored’?

Use coloured markers to underline or circle the concept you are focusing on and to note the descriptions. Depending on the size of the group, and whether or not the participants are from a single campaign or are a mixed group with a range of backgrounds, it may be helpful to break the group down into pairs or small groups to identify the features before reporting back. If the participants are not directly involved in a particular campaign, use a well-known campaign as a starting point, or break the group into pairs and give a different well-known campaign to each smaller group. As groups report back you can write things up on the large quote.

*Eventual addition: A **Force More Powerful*** is a documentary series on one of the 20th century’s most important and least-known stories: how nonviolent power overcame oppression and authoritarian rule. It includes six cases of movements, and each case is approximately 30 minutes long. Our suggestion is to use the Nashville episode at this point that begins at 26:17. In the 1960s, Gandhi’s nonviolent weapons were taken up by black college students in Nashville, Tennessee. Disciplined and strictly nonviolent, they successfully desegregated Nashville’s downtown lunch counters in five months, becoming a model for the entire civil rights movement.

→ <https://www.nonviolent-conflict.org/force-powerful-english/>

Focus time (2/3 hours).

Nonviolent peacebuilding with a gender perspective.

A dialogue with Luisa Del Turco, Centro Studi di Difesa Civile.

Reference:

<https://www.meyouthclimatecrisis.eu/wp-content/uploads/2021/07/Nonviolent-peacebuilding-with-a-gender-perspective-The-international-context.pdf>

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Of course, this is an example of a “focus time”. Different focus times can be organised, always related to training and project themes, with external experts in the field. The main idea is to offer participants the opportunity to get to know other entities working in the field and to learn from relevant voices and expertise.

At the end of the session with the expert, always provide adequate space for discussion among the participants and an evaluation.

5th DAY

10:00-13:00 *Peace with others* second session

This part is dedicated to the simulation of some nonviolence techniques and requires that a safe and inclusive environment has been built in the previous sessions. It would be better if the person conducting this part is a nonviolent activist trainer.

When practicing these techniques, it should always be made clear that using them in “real life” will often mean putting oneself in very vulnerable and dangerous situations. Having good knowledge of e.g. how police officers and security guards are likely to respond in different contexts can help and could be used in conjunction to create more complex role plays.

Tools for grounding, protecting and blockading

Time: 5 to 10 minutes to practice each variation.

Goal: To learn physical tools that can help you protect yourself and others in your group, and de-escalate a situation.

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Facilitator's notes:

Centring → When you are centred, you are calm, stable, present in the moment, and hard to push off balance physically or emotionally. You can also have a calming effect on those around you. In order to centre yourself, focus on your centre of gravity. It's just below your navel, deep inside your body. Focus here when you feel upset or under pressure in order to ground yourself and reconnect with your power within.

Point to attacker → There is an intruder (randomly the facilitator appoints in a hidden way someone to this role) in your protest that intend to use violence! Make him/her visible. How? Let's try... But mind attention: if the intruder touches you (softly!), it means that you're not in game anymore for this turn!

Final suggestion for the group (if needed): You can make a violent attack very visible by getting everyone in the vicinity to sit down so the attacker is suddenly visible to all and to the media.

Step in between perpetrator and demonstrator → Keep your palms open and visible, try not to touch the attacker, or at very least, do not hold onto him or her. Just inter-positioning yourself can often be enough to stop an attack. Talk reassuringly to the attacker.

Surround ('U') and move perpetrator away → With several people, step between the attacker and the demonstrator, form a U shape around the perpetrator, and move him or her away. Don't completely surround the attacker; make sure to leave him or her an 'out'. Talk with the attacker reassuringly as you do this.

Surround ('O') and absorb demonstrator → Totally surround a demonstrator who's being attacked and absorb him or her back into the crowd.

Form a line between opposing factions/blocking → Knees relaxed and not locked, stand shoulder-width apart. Be aware of how strong a line you need to make and the different impacts of different stances, for example standing separately > holding hands > linking elbows > linking wrists.

Staying put/holding your ground → Specially in a blockade. Centre yourself, send your roots down deep into the earth, feel yourself relaxed and heavy.

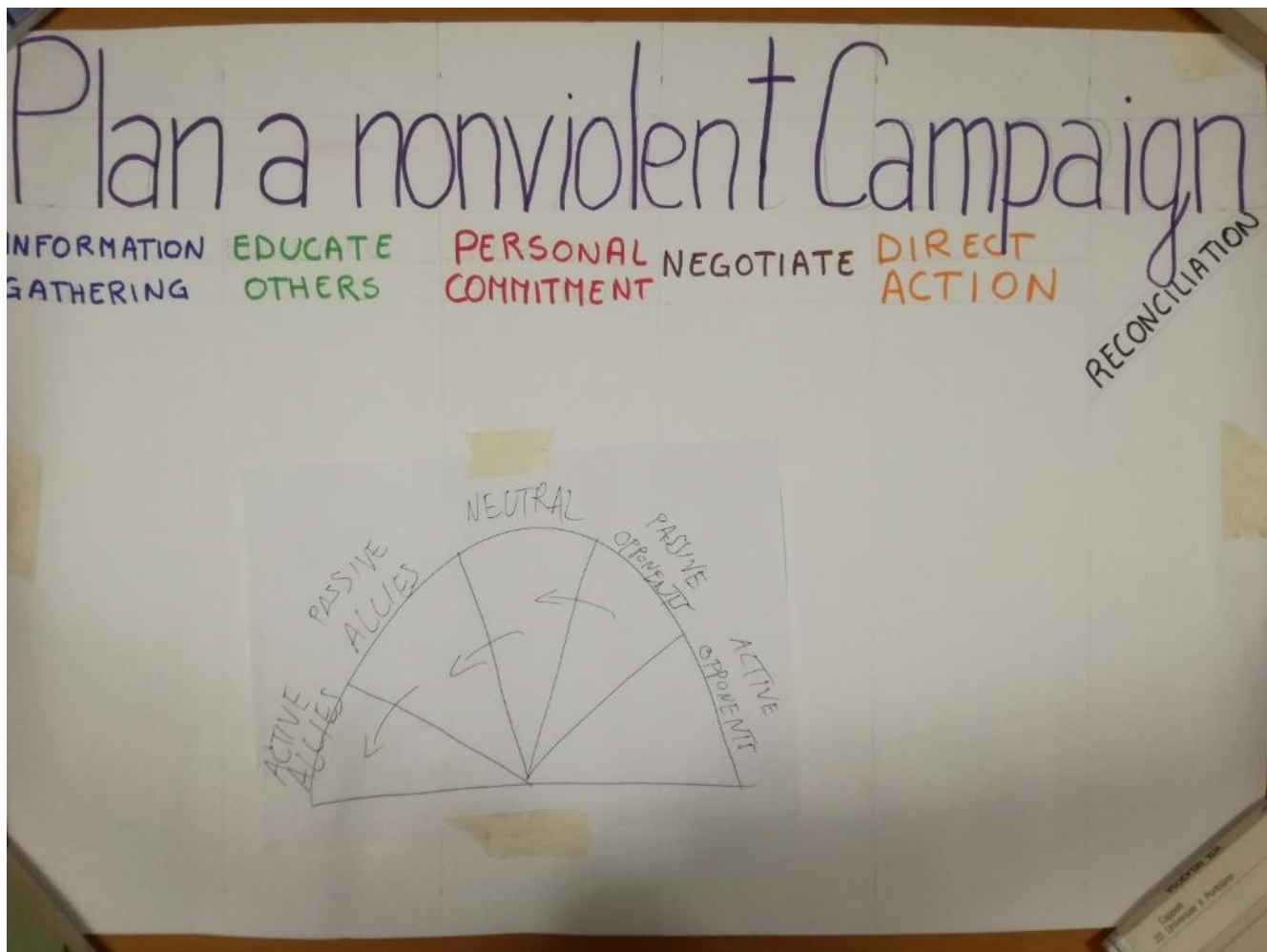
Going limp → It is much harder to move someone if they go limp. Practice sitting on the floor with very relaxed muscles; if someone lifts an arm, it should flop back to the floor! Practice being carried, too — it will be very hard for one person to lift a ‘protester’, and it will likely take two, three or even four people to lift just one person and move them. Demonstrate the difference by having someone tense all of their muscles; people are much easier to carry when their muscles are tense.



Other variations are possible to try, depending also from the trainer and group background. See also e.g. 198 methods of nonviolent action by Gene Sharp.

At the end of the simulation the group can explore the feeling and the learning outcomes with the help of the facilitator.

How to plan a nonviolent campaign – exercise



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Time: 45 minutes, minimum

Materials: flipcharts, marking pens, post-it.

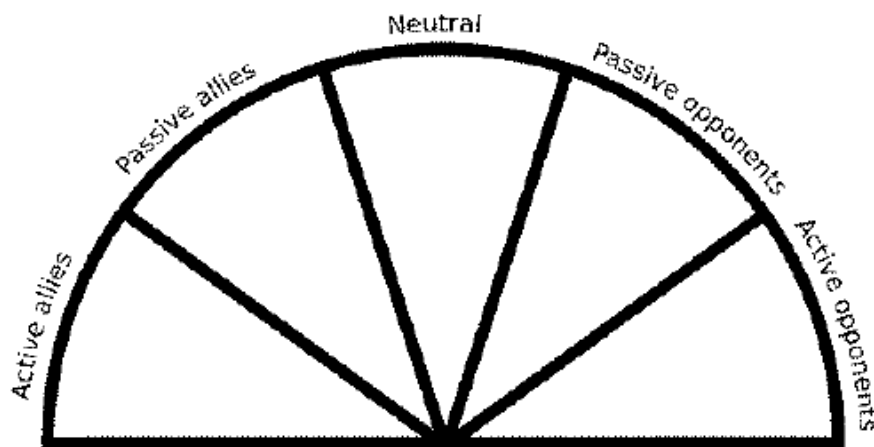
Instructions

The facilitator split the participants in group of five or six people and asks each group to reproduce the flipchart same as above. After the “lesson with MLK” the six phases should be familiar to the participants. Anyway, the facilitator has to take time to answer questions and clarifications if needed.

The goal for each group is to plan a campaign in which is clear the connection between nonviolence and ecology.

The trainer could suggest some tools to achieve the goal. For example:

a. Spectrum of allies → Draw a semicircle with wedges as below. The wedges closest to either end are the active allies and opponents, next in are passive allies. The group in the middle are neutral. The scheme helps the group to clarify the actors involved in the campaign they are working on.



Possible Side-Coaching regarding the Spectrum:

1. Discussing possible choices of actors
 - Why are "neutrals" neutral?
 - If there are some who have moved from one position to another, getting closer, why have they done so?
2. What target group for Nonviolent Direct Action?
 - To which actors/groups do I think I have access or credibility?
 - Which actors/groups do I think are unreachable?
 - Which actors/groups are most suitable to be persuaded? Why?

b. The problem tree/healthy tree

Goal: To identify and analyse the nature and components of the problem and to come up with positive responses.

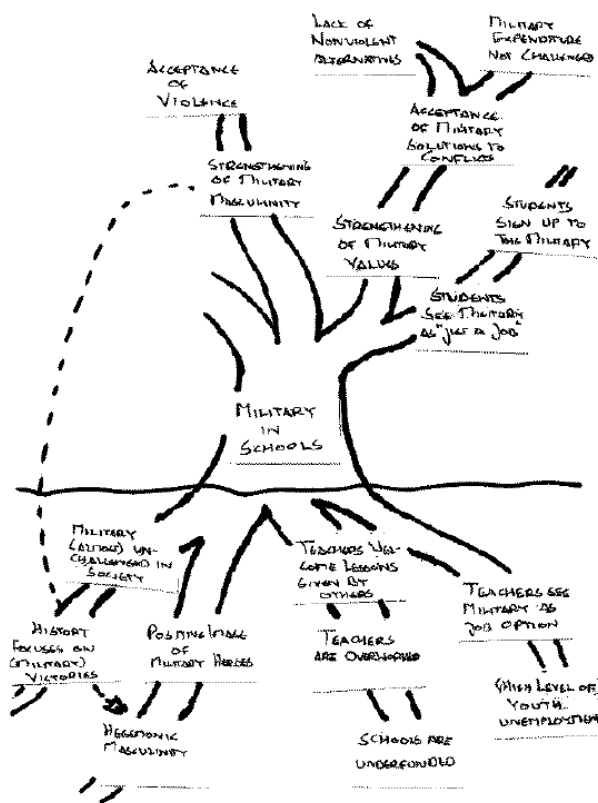
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Draw a tree with roots, a trunk, and branches with fruit. The tree represents the problem. Participants identify the roots (causes), the fruits (consequences), the trunk (the institutions that uphold the system.) You can also add the underlying principles that are found in the soil that “nurture” these root causes.

Choose the institution in the trunk of the tree that your group wants to weaken in order to facilitate the success of the campaign on which they are working on.

Draw another tree, identifying the root causes, consequences and using the list of questions below to analyse the situation.

What is the healthy fruit we want to grow? What roots do we need in order to grow healthy fruit? What roots do we need to cut? What structures need to be developed for a healthy society? What needs to be resisted? What values need to be in the soil to strengthen the roots? Identify goals to grow a healthy tree, or goals to cut down an unhealthy tree. Can we answer the above questions positively?



15:00-18:00 **Closing remarks.**

How to build peace among humans and towards nature. The legacy of Alexander Langer with Mao Valpiana, President of Movimento Nonviolento.

The aim is twofold: on the one hand, to disseminate the life and works of Alexander Langer, the inspirational figure behind the project's vision, among the younger generations; on the other, to rethink Langer's reflections in our context in order to imagine together possible futures of ecology and coexistence. Here are some useful materials:

[Short biography of Alexander Langer](#)

The legacy of Alexander Langer (ITA with ENG subtitles) →
https://www.youtube.com/watch?v=T_PnJ9COZY0

ALEXANDER LANGER: A TENTATIVE DECALOGUE OF LIVING TOGETHER → <https://www.alexanderlanger.org/it/1104/4879>

For a pdf version of the plurilinguistical edition:
<https://www.meyouthclimatecrisis.eu/2021/08/23/alexander-langer-ten-points-for-the-art-of-living-together/>

[Selected texts by Alex Langer on environment and ecology, translated into English](#)

[Euromediterranean Brotherhood](#)

18:00-19:00 – Evaluation and Certification

We consider relevant that a proportionate amount of time is devoted to the participants' final feedbacks on the training course. Depending on the composition of the group of participants and the course of the training, the trainer/facilitator can choose between various modes of plenary or small group restitution.

For example, the Facilitator can give post-it to participants and invite them to write shortly feedback about the training. The Facilitator will also have prepared an empty

box in which participants can place their post-its when they are finished. Of course, the ways of giving back can be the most varied and creative... from the circle of emotions to the choice of images representative of the training sessions to the plenary discussion of the critical issues that emerged.

It's really important to explore with participant the Youthpass and start the process of the certification of their skills → <https://www.youthpass.eu/en/>

SIX PRINCIPLES OF NONVIOLENCE

1. ***Nonviolence is a way of life for courageous people.*** It is active nonviolent resistance to evil.

2. ***Nonviolence seeks to win friendship and understanding.*** The end result of nonviolence is redemption and reconciliation.

3. ***Nonviolence seeks to defeat injustice, not people.*** Nonviolence recognizes that evildoers are also victims.

4. ***Nonviolence holds that suffering can educate and transform.*** Nonviolence willingly accepts the consequences to its acts.

5. ***Nonviolence chooses love instead of hate.*** Nonviolence resists violence to the spirit as well as the body. Nonviolence love is active, not passive. Nonviolence love does not sink to the level of the hater. Love restores community and resists injustice. Nonviolence recognizes the fact that all life is interrelated.

6. ***Nonviolence believes that the universe is on the side of justice.*** The nonviolent resister has deep faith that justice will eventually win.

From The Martin Luther King, Jr. Center for Nonviolent Social Change

Six Steps for Nonviolent Direct Action

STEP ONE: INFORMATION GATHERING

Identify the issues in your community and/or school in need of positive change. To understand the issue, problem or injustice facing a person, community, or institution, you must increase your understanding of the problem. Your investigation should include all sides of the issue and may include formal research and listening to the experiences of others.

STEP TWO: EDUCATE OTHERS

It is essential to inform others, including your opposition, about your issue. In order to cause change, the people in the community must be aware of the issue and understand its impact. By educating others you will minimize misunderstanding and gain support and allies.

STEP THREE: PERSONAL COMMITMENT

Check and affirm your faith in the philosophy and methods of nonviolence. Causing change requires dedication and long hours of work. Meet with others regularly to stay focused on your goal. Prepare yourself to accept sacrifices, if necessary, in your work for justice.

STEP FOUR: NEGOTIATIONS

Using grace, humor and intelligence, confront the individuals whom need to participate in this change. Discuss a plan for addressing and resolving these injustices. Look for what is positive in every action and statement the opposition makes. Do not seek to humiliate the opponent but call forth the good in the opponent. Look for ways in which the opponent can become an ally.

STEP FIVE: DIRECT ACTION

These are actions taken to convince others to work with you in resolving the injustices. Direct action imposes a “creative tension” into the conflict. Direct action is most effective when it illustrates the injustice it seeks to correct. There are hundreds of direct action, including:

- Boycotts --- refusal to buy products
- Marches and rallies
- Letter-writing and petition campaigns
- Political action and voting
- Public art and performance

STEP SIX: RECONCILIATION

Nonviolence seeks friendship and understanding. Nonviolence does not seek to defeat the opponent. Nonviolence is directed against evil systems, oppressive policies, and unjust acts, not against persons.

Adapted from the essay, “Letter from a Birmingham Jail”, Martin Luther King Jr.

198 METHODS OF NONVIOLENT ACTION

albert einstein institution



The Methods of Nonviolent Protest and Persuasion

Formal Statements

1. Public speeches
2. Letters of opposition or support
3. Declarations by organizations and institutions
4. Signed public statements
5. Declarations of indictment and intention
6. Group or mass petitions

Communications with a Wider Audience

7. Slogans, caricatures, and symbols
8. Banners, posters, and displayed communications
9. Leaflets, pamphlets, and books
10. Newspapers and journals
11. Records, radio, and television
12. Skywriting and earthwriting

Group Representations

13. Deputations
14. Mock awards
15. Group lobbying
16. Picketing
17. Mock elections

Symbolic Public Acts

18. Displays of flags and symbolic colors
19. Wearing of symbols
20. Prayer and worship
21. Delivering symbolic objects
22. Protest disrobings
23. Destruction of own property
24. Symbolic lights
25. Displays of portraits
26. Paint as protest
27. New signs and names
28. Symbolic sounds
29. Symbolic reclamations
30. Rude gestures

Pressures on Individuals

31. "Haunting" officials
32. Taunting officials
33. Fraternization
34. Vigils

Drama and Music

35. Humorous skits and pranks
36. Performances of plays and music
37. Singing

Processions

38. Marches
39. Parades
40. Religious processions
41. Pilgrimages
42. Motorcades

Honoring the Dead

43. Political mourning
44. Mock funerals
45. Demonstrative funerals
46. Homage at burial places

Public Assemblies

47. Assemblies of protest or support
48. Protest meetings
49. Camouflaged meetings of protest
50. Teach-ins

Withdrawal and Renunciation

51. Walk-outs
52. Silence
53. Renouncing honors
54. Turning one's back

The Methods of Social Noncooperation

Ostracism of Persons

55. Social boycott
56. Selective social boycott
57. Lysistratic nonaction
58. Excommunication
59. Interdict

Noncooperation with Social Events, Customs, and Institutions

60. Suspension of social and sports activities
61. Boycott of social affairs
62. Student strike
63. Social disobedience
64. Withdrawal from social institutions

Withdrawal from the Social System

65. Stay-at-home
66. Total personal noncooperation
67. "Flight" of workers
68. Sanctuary
69. Collective disappearance
70. Protest emigration (hijrat)

The Methods of Economic Noncooperation: Economic Boycotts

Actions by Consumers

71. Consumers' boycott
72. Nonconsumption of boycotted goods
73. Policy of austerity
74. Rent withholding
75. Refusal to rent
76. National consumers' boycott
77. International consumers' boycott

Action by Workers and Producers

78. Workmen's boycott
79. Producers' boycott

Action by Middlemen

80. Suppliers' and handlers' boycott

Action by Owners and Management

81. Traders' boycott
82. Refusal to let or sell property
83. Lockout
84. Refusal of industrial assistance
85. Merchants' "general strike"

Action by Holders of Financial Resources

86. Withdrawal of bank deposits
87. Refusal to pay fees, dues, and assessments
88. Refusal to pay debts or interest
89. Severance of funds and credit
90. Revenue refusal
91. Refusal of a government's money

Action by Governments

92. Domestic embargo
93. Blacklisting of traders
94. International sellers' embargo
95. International buyers' embargo
96. International trade embargo

The Methods of Economic Noncooperation: The Strike

Symbolic Strikes

97. Protest strike
98. Quickie walkout (lightning strike)

Agricultural Strikes

99. Peasant strike
100. Farm Workers' strike

560 Harrison Ave
Suite 402
Boston, MA 02118
USA
tel: 617.247.4882
fax 617.247.4035
einstein@igc.org
www.aeinstein.org

Strikes by Special Groups

101. Refusal of impressed labor
102. Prisoners' strike
103. Craft strike
104. Professional strike

Ordinary Industrial Strikes

105. Establishment strike
106. Industry strike
107. Sympathetic strike

Restricted Strikes

108. Detailed Strike
109. Bumper strike
110. Slowdown strike
111. Working-to-rule strike
112. Reporting "sick" (sick-in)
113. Strike by resignation
114. Limited strike
115. Selective strike

Multi-Industry Strikes

116. Generalized strike
117. General strike

Combination of Strikes and Economic Closures

118. Hartal
119. Economic shutdown

The Methods of Political Noncooperation

Rejection of Authority

120. Withholding or withdrawal of allegiance
121. Refusal of public support
122. Literature and speeches advocating resistance

Citizens' Noncooperation with Government

123. Boycott of legislative bodies
124. Boycott of elections
125. Boycott of government employment and positions
126. Boycott of government depts., agencies, and other bodies
127. Withdrawal from government educational institutions
128. Boycott of government-supported organizations
129. Refusal of assistance to enforcement agents
130. Removal of own signs and placemarks
131. Refusal to accept appointed officials
132. Refusal to dissolve existing institutions

Citizens' Alternatives to Obedience

133. Reluctant and slow compliance
134. Nonobedience in absence of direct supervision
135. Popular nonobedience
136. Disguised disobedience
137. Refusal of an assemblage or meeting to disperse
138. Sit-down
139. Noncooperation with conscription and deportation
140. Hiding, escape, and false identities
141. Civil disobedience of "illegitimate" laws

Action by Government Personnel

142. Selective refusal of assistance by government aides
143. Blocking of lines of command and information
144. Stalling and obstruction
145. General administrative noncooperation
146. Judicial noncooperation
147. Deliberate inefficiency and selective noncooperation by enforcement agents
148. Mutiny

Domestic Governmental Action

149. Quasi-legal evasions and delays
150. Noncooperation by constituent governmental units

International Governmental Action

151. Changes in diplomatic and other representations
152. Delay and cancellation of diplomatic events
153. Withholding of diplomatic recognition
154. Severance of diplomatic relations
155. Withdrawal from international organizations
156. Refusal of membership in international bodies
157. Expulsion from international organizations

The Methods of Nonviolent Intervention

Psychological Intervention

158. Self-exposure to the elements
159. The fast
 - a. Fast of moral pressure
 - b. Hunger strike
 - c. Satyagrahic fast
160. Reverse trial
161. Nonviolent harassment

Physical Intervention

162. Sit-in
163. Stand-in
164. Ride-in
165. Wade-in
166. Mill-in
167. Pray-in
168. Nonviolent raids
169. Nonviolent air raids
170. Nonviolent invasion
171. Nonviolent interjection
172. Nonviolent obstruction
173. Nonviolent occupation

Social Intervention

174. Establishing new social patterns
175. Overloading of facilities
176. Stall-in
177. Speak-in
178. Guerrilla theater
179. Alternative social institutions
180. Alternative communication system

Economic Intervention

181. Reverse Strike
182. Stay-in Strike
183. Nonviolent land seizure
184. Defiance of Blockades
185. Politically Motivated Counterfeiting
186. Preclusive Purchasing
187. Seizure of assets
188. Dumping
189. Selective patronage
190. Alternative markets
191. Alternative transportation systems
192. Alternative economic institutions

Political Intervention

193. Overloading of administrative systems
194. Disclosing identities of secret agents
195. Seeking imprisonment
196. Civil disobedience of "neutral" laws
197. Work-on without collaboration
198. Dual sovereignty and parallel government

Far too often people struggling for democratic rights and justice are not aware of the full range of methods of nonviolent action. Wise strategy, attention to the dynamics of nonviolent struggle, and careful selection of methods can increase a group's chances of success.

Gene Sharp's researched and catalogued these 198 methods and provided a rich selection of historical examples in his seminal work, *The Politics of Nonviolent Action* (3 Vols.) Boston: Porter Sargent, 1973.