



# Mindful Direct Action Training Handouts

Compiled by the  
Boundless Love Project

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# The Beloved Community: Keep Your Eyes on the Prize

Do you want to be peaceful, happy, and safe? Don't all human beings want these things? Don't all feeling beings seek these things? When we look at trees and flowers, and how they grow towards the light, can't we infer that they and all life forms (be they animate or inanimate) desire these things? Since peace, happiness, and safety are universally shared goals, how can we live in a way that allows all life to thrive?

Previous generations of wisdom teachers, healers, reformers, and activists have pondered these questions and come up with the idea of the *beloved community*.

## What is the beloved community?

Although the idea behind the beloved community is timeless, the phrase was first used by philosopher-theologian Josiah Royce (1855-1916) who founded the Fellowship of Reconciliation. It was later popularized by Dr. Martin Luther King, Jr. (1929-1968) and the civil rights movement.

Here are five defining characteristics of the beloved community:

1. Given our shared desire to be peaceful, happy, and safe, the beloved community described a practical, realistic, and achievable society.
2. In the beloved community, conflict still exists, but it is resolved peacefully, nonviolently, and without hostility, ill will, or resentment.
3. In the beloved community, we appreciate and recognize the inherent worth and value of all people, animals, and ecosystems.
4. In the beloved community, kindness, compassion, and love for all life motivates our actions. We work cooperatively to peacefully end hunger, prejudice, poverty, homelessness, environmental destruction, factory farming, and violence and injustices of all kinds.
5. In the beloved community, the *means* we use to create change are just as kind and compassionate as the *ends* we seek. Our commitment to unconditional and all-inclusive kindness and goodwill allows the beloved community to become what Dr. King called "an engine of reconciliation."

## Why is it important for activists to understand the beloved community?

When we understand that the beloved community is the end goal of all of our campaigns for peace and justice, we can better plan strategic and effective

campaigns and actions that continually move us towards the creation of the beloved community. This understanding also prevents us from being seduced into the narrow "ends justify the means" thinking, which ultimately undermines our efforts and delays genuine, lasting progress.

## How do we create the beloved community?

According to the King Center, Dr. King asserted that the beloved community is a practical and realistic vision that will naturally arise when "a critical mass of people are committed to and trained in the philosophy and methods of nonviolence."

That's why the Southern Christian Leadership Conference during the height of the U.S. civil rights movement of the 1950s and 60s conducted regular trainings in nonviolence and created pledges such as the Commitment Card which all volunteers needed to sign, and the Nonviolent Creed in Action which all demonstrators needed to agree to. (View them at <https://bit.ly/2t1tQN7>)

These trainings and pledges gave people the knowledge they needed to wield nonviolence affectively and inspired activists to do the necessary inner work to embody the values and viewpoints of the beloved community. The more who did this, the more the beloved community manifested externally.

This inner work involves refining our minds and hearts to let go of the greed, judgment, and falsehood that reside there. As these forces are weakened and eroded, our infinite and all-inclusive kindness, compassion, and goodwill (which were buried under them) shine through.

Mindfulness and meditation help us do this inner work. That's why the Boundless Love Project offers free, nonsectarian trainings and guided meditations at [BoundlessLoveProject.org](https://BoundlessLoveProject.org) to assist you with your mindfulness practice and doing that inner work.

As more of us embody these inner values and views, we will better understand how to skillfully and powerfully wield compassion and kindness to create lasting outer change that reconciles previously-divided factions. In this lawful universe, the inner change will cause the outer change to arise, and the beloved community will emerge.



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PO Box 241312, Apple Valley, MN 55124-7019  
[BoundlessLoveProject.org](https://BoundlessLoveProject.org)

## Pledges: A Tool for Creating Mindful and Nonviolent Affinity Groups

Many affinity groups use pledges to clarify the expectations they have of their group members. In parts of the U.S. civil rights movement of the 50s and 60s, all volunteers were required to sign a nonviolence pledge (view at <https://bit.ly/2t1tQN7>) found in Dr. Martin Luther King, Jr's book, *Why We Can't Wait*. It encouraged all who signed it to do the inner work necessary to embody the beloved community.

Those who engaged in demonstrations had to adopt a further pledge that Dr. King called the "nonviolent creed in action: to resist without bitterness; to be cursed and not reply; to be beaten and not hit back." This pledge inspired demonstrators to keep nonviolent discipline in the face of violent repression. Of course, taking a pledge is voluntary. People unable to adopt this more courageous pledge, but who had signed the nonviolence pledge were still welcomed to participate in the movement in supporting roles that were less risky and not on the front-lines.

Another example of a pledge is the Boundless Love Project's Beloved Community Pledge, which was modeled after the nonviolence pledge mentioned above. This pledge encourages us to practice love, compassion, wisdom, and courage every day. It remind us to do the inner work necessary to purify our minds and hearts. It helps us set loving intentions. It recognizes that we can create the beloved community through every action we take. We invite all people to read it over and consider adopting it.

Your affinity group can use this pledge as is, modify it, or create one of your own from scratch. However you proceed, these pledges are a historically-proven, effective tool that aids us in implementing effective nonviolent campaigns.

### The Beloved Community Pledge

To help peacefully create a global beloved community where all life thrives, I commit to:

1. TRUST and OBEY my conscience as the highest authority.
2. MEDITATE daily for the benefit and welfare of all people, all beings, and all life forms.
3. CONTEMPLATE, STUDY, and LEARN the ways of love on a daily basis.
4. RECOGNIZE the inherent worth and value of all life and TREAT both friend and foe with courtesy, dignity, and respect.
5. WALK and TALK in the manner of love, for love is our most authentic and fundamental nature.

6. REMEMBER always that as we create the global beloved community, we seek peace and reconciliation, not dominance and retribution.

7. REFRAIN from the violence of mind, heart, tongue, and fist.

8. SACRIFICE selfish wants and desires for the benefit and welfare of all life.

9. SEEK to lovingly perform regular acts of service for others.

10. ENDEAVOR to maintain good mental, emotional, and bodily health.

(11.) I recognize that adopting these worthy trainings is a journey and not a destination. Thus, whenever I break these intentions, I will FORGIVE myself, RECOMMIT to them, and PERSIST in following them for as long as it takes to embody them fully and create the beloved community within myself and in the world around me.

Having seriously considered this decision, I sign this pledge with the DETERMINATION to PERSEVERE.

----- cut here -----

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Printed Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

I am interested in volunteering.

I've enclosed a donation to the "Boundless Love Project" to support your kind and vital work.

\$5  \$25  \$50  \$100  Other: \$\_\_\_\_\_

Complete this form and mail it to:

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[BoundlessLoveProject.org](http://BoundlessLoveProject.org)



# Climate Justice Spring Break Agreements

**This pledge is for people wishing to work in solidarity with Indigenous communities to prevent the building of the Line 3 tar sands pipeline.**

Pledges can go by many names: commitments, agreements, understandings, trainings, and so on. The agreements on the next three pages were created by the Movement to Stop Line 3 and Cooperation Northfield. All attendees of their Climate Justice Spring Break trainings needed to agree to them.

When creating these agreements, The Movement to Stop Line 3 and Cooperation Northfield, heavily relied on materials from AORTA. AORTA is a worker-owned cooperative that uses an intersectional approach to support social justice movements, "because we believe that true change requires uprooting all systems of oppression." Learn more about AORTA at their website: <https://aorta.coop>

*If you want to work in solidarity with Indigenous communities, be sure to read over these agreements and the links they contain.  
Thank you!*

## **CJSB Community Agreements and Anti-Oppression practices**

**Community agreements** help define your role as facilitator and clarify the group's expectations of you. One of your big responsibilities to the group is to make sure these agreements are upheld. This isn't about creating rules—it's about creating and clarifying agreements and expectations that allow everyone in the group to participate. In order for these to be meaningful, they need to come from the group itself.

Below are some community agreements that are a basis of being in the space of CJSB.

### **ONE Person, ONE MIC**

Please, one person speak at a time. (It can also be useful to ask people to leave a few moments in between speakers, for those who need more time to process words, or are less comfortable interjecting in a conversation.)

### **NO ONE KNOWS EVERYTHING; TOGETHER WE KNOW A LOT**

In any conversation, especially ones about systemic power (race, class, gender, etc), we know that each person is coming to the conversation with different levels of lived experience and embodied expertise. We also believe that each person has something to contribute to the conversation. This agreement asks that we all practice being humble, and look for what we have to learn from each person in the room. It asks us to share what we know, as well as our questions, so that others may learn from us.

### **MOVE UP, MOVE UP**

If you're someone who tends to not speak a lot, please move up into a role of speaking more. If you tend to speak a lot, please move up into a role of listening more. This is a twist on the more commonly heard "step up, step back." The "up/up" confirms that in both experiences, growth is happening. (You don't go "back" by learning to be a better listener. In fact, listening is a frequently feminized skill that is often seen as a lack of something. On the contrary, choosing to learn how to listen moves both you and the group up.) Saying "move" instead of "step" recognizes that not everyone can take steps, while we can all move in body or spirit.

### **WE CAN'T BE ARTICULATE ALL THE TIME**

As much as we may wish we could! Often people feel hesitant to participate in a workshop or meeting for fear of "messaging up" or stumbling over their words. We want everyone to feel comfortable participating, even if you don't feel you have the perfect words to express your thoughts.

### **BE AWARE OF TIME**

This is helpful for your facilitator, and helps to respect everyone's time and commitment. Please come back on time from breaks, and refrain from speaking in long monologues.

### **EMBRACE CURIOSITY**

We make better decisions when we approach our problems and challenges with questions ("What if we...?") and curiosity. Allow space for play, curiosity, and creative thinking.

### **ACKNOWLEDGE THE DIFFERENCE BETWEEN INTENT AND IMPACT**

Often in spaces when someone does or says something that causes harm or supports the values of oppressive systems, it is not their intention to do so. But when we use our good intentions to deny (or avoid being accountable for) the harm, more harm is caused. The ask in this community agreement is that we each do the work to acknowledge that our intent and the impact of our actions are two different things, and to take responsibility for any negative impact we have. (This can be as simple as apologizing.)

**NOTE:** There are a few community agreements that participants often bring up that we don't tend to use or bring with us. Two of the most common ones are "assume best intentions" and "default to trust." The reason we don't use these is because when someone is unable to do this (say they're feeling untrusting of someone, or unsafe), having a community agreement telling them to do so isn't going to change anything. These agreements aren't always realistic, especially when we take into consideration that when people have been harmed by sexism, racism, homophobia, transphobia, classism, they/we build up necessary tools to care for and protect themselves/ourselves. Agreements we offer instead that capture the spirit of these are "we can't be articulate all the time," "be generous with each other," or "this is a space for learning."

With those basic community agreements in mind, we also want to share a list of some concrete things that are not welcome at CJSB in particular relation to Indigenous solidarity.

#### **Some basic NO's:**

- No white people with dreadlocks. Regardless of your opinions about this topic, it's a request from the Indigenous leaders we work with and we are asking you to respect that as well.
- No racist sports logos/gear
- No appropriation of Indigenous cultures - don't bring dream catchers, pipes, Indigenous imagery or design on clothing, and especially don't come with expectations of getting to participate in Indigenous ceremonies or practices. They

are not yours (unless your Indigenous) to take and partake in unless you are invited to do so. If you have been invited to do so in the past in a different space, don't assume that invitation is extending to this space as well. If Indigenous leaders invite us to partake in ceremony, be humble and feel free to do so to the extent of the invitation.

- Don't do the "war whoop". It's for Indigenous warriors and if they decide to it does not mean it's an invitation for you to join them.
- Don't bring magic or "witch" practices to the Indigenous camp. If you would like to know why then let us (Northfield Against Line 3/Co-op Northfield) know and we can talk about it.

Here are more resources on **not perpetuating micro-aggressions** (oppression) interpersonally as well as allyship (a concept we will discuss in more depth together) to Indigenous people. **They are all pretty short and you should read them all.**

<https://chronicle-assets.s3.amazonaws.com/5/items/biz/pdf/Microaggressions.pdf> racial gender and disability examples

<https://www.apa.org/monitor/2017/01/microaggressions> what to do as a target, perpetrator, and bystander for microaggressions

Indigenous ally list

<https://talentegg.ca/incubator/2017/06/19/aboriginal-allies-mind/>

[https://www.amnesty.org.au/10-ways-to-be-an-ally-to-indigenous-communities/?utm\\_campaign=canada\\_dau](https://www.amnesty.org.au/10-ways-to-be-an-ally-to-indigenous-communities/?utm_campaign=canada_dau) native ally list 2

We will have someone in the role of conflict navigator on site to help address conflicts should they arise and use restorative justice to help resolve them.

We will also have a (unarmed) security team on site for everyone's safety.

# Understanding the Power of Political Jiu-Jitsu

Because we live in an interdependent and interconnected world, those in power -- be they corporations, governments, or institutions -- depend on our cooperation and assistance to maintain their power. The power of nonviolent action arises from the fact that we can both refuse them our support, and actively impede their harmful behavior.

Of course, governments, corporations, and institutions have access to various forms of repression to harm those who oppose them; they can run smear campaigns that incite hatred and violence towards activists, initiate lawsuits against activists, arrest and imprison activists, and more.

## Defining Political Jiu-Jitsu

Thankfully, campaigners can use the tactic nonviolent strategist Gene Sharp calls "political jiu-jitsu." Political jiu-jitsu uses our opponent's repression to undermine their sources of power while building our own. Jiu-jitsu is a martial art that uses the attacker's force against themselves, which means the

attacker's greater size and strength become a disadvantage to them.

Political jiu-jitsu operates on the same principle and occurs when we bravely, nonviolently, and lovingly endure unjust and/or violent repression.

Cruelties committed against loving and kind people appear reprehensible, inhuman, and monstrous to

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**Political jiu-jitsu  
uses our opponent's  
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sources of power  
while building our  
own.**

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most people. Outraged by our opponent's repressive attacks, those who learn of it withdraw their support from the violent opposition, and shift it towards the campaigners. This helps us create mass movements of nonviolent noncooperation with those who do harm.

## The US Civil Rights Movement Effectively Utilized Political Jiu-Jitsu

During the U.S. civil rights movement of the 50s and 60s, people read the stories and watched on TV how nonviolent demonstrators — often singing freedom songs, or peacefully kneeling in prayer — were blasted down streets with high-pressure water hoses, attacked by police dogs, verbally and physically accosted by mobs of segregationists, or jailed for kindly breaking unjust laws to fairly demand equal treatment and dignity under the law.

These scenes of repression against loving and nonviolent people triggered political jiu-jitsu. These repulsive acts of repression stirred the consciences of many US citizens, who ended up supporting civil rights activists, sending donations, and joining the civil rights movement. The more repression peaceful activists faced, the more their ranks and coffers swelled, and the more pressure was put on the government to create new laws, including:



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- The 1964 Civil Rights Act, which banned segregation and employment discrimination.
- The 1965 Voting Rights Act, which prohibited literacy tests and other discriminatory practices in voting
- The 1968 Fair Housing Act, which banned discrimination in the sale, rental, and financing of property.

### **Nonviolent Discipline is Needed for Political Jiu-Jitsu to Work**

Political jiu-jitsu is one reason why maintaining nonviolent discipline is so important in nonviolent campaigns. *Nonviolent discipline* is the ability to remain courageous, nonviolent, compassionate, and kind in the face of verbal attacks, physical violence, and other kinds of repression.

This is why successful India-independence activist Mohandas Gandhi wrote, " I have found that mere appeal to reason does not answer where prejudices are age long and based on supposed religious authority. Reason has to be strengthened by

suffering and suffering opens the eyes of understanding." The suffering he speaks of, is that repression we endure while remaining compassionate, kind, and loving which then triggers political jiu-jitsu.

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**If we are effective, we will face repression. So the question becomes: do we want our cause to benefit from the repression we face, or not?**

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### **Do We Want Repression to Work For Us or Against Us?**

Alternately, if we don't maintain nonviolent discipline, we still endure the repression, but we don't gain the benefits of political jiu-jitsu. If we respond to repression with hatred, self-righteousness, hostility, or cowardice, people question our motives and ignore the moral, logical, and rational force of our arguments. People who do not want their consciences roused, will look for any excuse to ignore our issue. They think: "A bottle was thrown at the police?

Then the protesters were asking for the rubber bullets, teargas, and jail time they got."

If we are effective, we will face repression. So the question becomes: do we want our cause to benefit from the repression we face, or not? If we do, then we need to maintain nonviolent discipline to trigger the tactic of political jiu-jitsu.

### **Factors That Increase Political Jiu-Jitsu's Effectiveness**

Here are ways to amplify the power of the repression we receive to change people's hearts and minds.

- **Media Coverage:** Invite the media to your events where repression is likely to occur and have your own people document the event with photos and videos to share on social media. If the larger public doesn't know what happened, they can be moved and transformed by it.
- **Suffer Courageously:** Screaming "police brutality!" or "I know my rights!" while being arrested can be interpreted as staged, inauthentic, and fearful, and rarely sways



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the public. Courageously enduring repression shows our sincerity, integrity, and fearlessness and gains respect from the public and even many reluctant opponents.

- **Relatability:** Practicing good hygiene, dressing respectably, and maintaining conservative hair styles goes a long way in helping the public, and our opponents, find us more relatable. Be as relatable as possible, but not at the expense of maintaining cultural integrity.
- **Never Humiliate or Denigrate the Opponent:** When we use psychological hostility, we will likely be seen as arrogant and self-righteous, causing people to become defensive and less willing to consider our position.
- **Engage in Constructive Service:** Engaging in humanitarian efforts necessary for the common good demonstrates the sincerity of our love and social concern for all life.
- **Relationship Building:** Frequent, respectful,

personal contact with our opponents and the public makes it harder for them to vilify us or mentally distance themselves from us.

- **Hold individuals personally accountable for their actions.** Company employees, police, and the public frequently surrender their personal responsibility to some higher authority -- be it their boss, the law, or societal norms. We need to hold each individual accountable for their own actions and their role in perpetuating the harm.
- **Empathy for Our Opponents:** Having goodwill and understanding for our opposition's situation helps us communicate our lack of personal hostility for them, avoid actions that will antagonize them, and find solutions that serve all people, all beings and all life.
- **Demonstrating Trust in Our Opponent.** At times, having high expectations of our opponents helps encourage them to live up to those expectations. If they abuse our trust, it

makes them look underhanded and cowardly to themselves and the public. This factor must be applied strategically, and is not appropriate in all circumstances.

### **Look For, Know, and Experience Political Jiu-Jitsu in Action**

As nonviolent activists, we need to teach each other the concept of political jiu-jitsu. We need to be on the lookout for political jiu-jitsu happening on both a macro and micro level, and then share these examples with each other.

When activists see, know, and experience the power of political jiu-jitsu, they become inspired and willing to bravely endure the repression while maintaining nonviolent discipline. They now know with confidence that suffering is the price they need to pay to help liberate those they love from the chains of oppression: be they humans, animals, ecosystems, or our planet's climate.

May your efforts to create peace, justice, and freedom for all be wildly successful.



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## NONVIOLENT DIRECT ACTION

HANDOUT

**DIRECT ACTION:** The strategic use of immediately effective acts to achieve a social or political end and challenge an unjust power dynamic.

**CIVIL DISOBEDIENCE:** Refusal to obey civil laws in an effort to change an unjust governmental policy or legislation.

**THE RUCKUS SOCIETY** promotes the use of direct action that is:

- creative
- strategic
- nonviolent
- directed at a clear decision-making target
- builds people's power

### **EFFECTIVE NONVIOLENT DIRECT ACTION CAN:**

- Directly stop a social, environmental, or political injustice
- Assert or defend a positive right despite the consequences
- Show willful refusal to cooperate with or participate in an injustice.
- Sound the alarm: alerts folks to an issue, problem, or idea
- Create a community based solution
- Amplify people's voices, build people power

### **TYPES OF DIRECT ACTION:**

- Protest: registering your dissent
  - *Examples*: rallies, marches, letter writing, petitions, teach-ins, postcards, street theatre, billboard liberation, banner hangs
- Non-cooperation: withdrawing something from the system that makes it difficult to function
  - *Examples*: consumer boycotts, labor strike, general strike, student walk-outs, draft resisters, war tax resistance, fasting
- Intervention: directly intervening in the functioning of the system
  - *Examples*: blockading roads or buildings, disrupting meetings or "business as usual", bird-dogging, jail solidarity, tree-sits, critical mass, plowshares
- Creative Solution: developing alternative, community-based systems
  - *Examples*: community gardens, food not bombs, freedom schools, clinic defense, off-grid housing, worker cooperatives, peer counseling, community policing

**Introduction to Nonviolent Direct Action**  
***(DRAFT: Please do not circulate)***

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## ACTION OPPORTUNITIES:

Every system of injustice has distinct points that provide action opportunities--times when communities can make clear demands for change, stop the system, or create their own solutions.

Each of the four types of direct action (protest, non-cooperation, intervention, or creative solution) can be used at any of the six points listed below.

- Point of production: when harmful items are created
- Point of destruction: when resources are extracted, pollution is released, or natural resources are destroyed
- Point of consumption: where products reach the consumer
- Point of decision: where plans for the future are determined;
- Point of assumption: where social norms are developed and upheld;
- Point of potential: when cultural or historic moments become action opportunities.

When planning an action for any given opportunity, think about the “**action logic**”: does the type of action you’re choosing fit the opportunity? Consider who is involved in doing the particular action, the history of the struggle, timing, logistics, and the overall story you’re trying to tell by doing the action.

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SOURCE:

Hannah Strange (The  
Ruckus Society)  
[www.ruckus.org](http://www.ruckus.org)

Action Opportunities from  
SmartMeme’s “Points of  
Intervention” worksheet.  
[www.smartmeme.org](http://www.smartmeme.org)

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## Mindful Direct Action Training Notes

**Civil disobedience\***: disobeying unjust laws, or just laws unjustly applied, while being open and honest, loving, and willing to accept the consequences.

\* This is the definition given by Dr. Martin Luther King, Jr.

**Political jiu-jitsu**: A tactic that occurs when activists endure unjust and sometimes violent treatment while remaining brave, nonviolent, and nonhostile. These acts of repression appear monstrous to those who learn about them, and undermines the opponent's power while bolstering the power of the activists.

### Know Your Rights

Memorize these phrases and use them appropriately when dealing with the police.

- Am I under arrest?
- Am I being detained?
- Am I free to go?
- I do not consent to this search
- I have the right to remain silent

### Quotes on Nonviolence

"The medicine this sick world needs is love. Hatred must be replaced by love, and fear by faith that love will prevail."  
Peace Pilgrim

"There are many causes I would die for. There is not a single cause I would kill for." Mahatma Gandhi

"At the center of non-violence stands the principle of love." Martin Luther King Jr.

"There is no such thing as defeat in non-violence." Cesar Chavez

"When conflicts end non-violently, it's more likely that the result will be longer-lasting, democratic societies." Julia Bacha

"The greatness of non-violent resistance is that... (w)e respond to hate with love, to prejudice with tolerance, to arrogance with humility, to humiliation with dignity, and to violence with reason." Liu Xia

"When the power of love overcomes the love of power the world will know peace." Jimi Hendrix

"There is nothing more powerful than non-violence and nothing weaker than violence." Dada Bhagwan

"There is no way to peace. Peace is the way." A.J. Muste

"If love were the central practice of a new generation of organizers and spiritual leaders, it would have a massive impact on what we considered organizing. If the goal was to increase the love, rather than winning or dominating a constant opponent, I think we could actually imagine liberation from constant oppression. We would suddenly be seeing everything we do, everyone we meet, not through the eyes of war, but through eyes of love. We would see that there's no such thing as a blank canvas, an empty land or a new idea--but everywhere there is complex, ancient, fertile ground full of potential."  
adrienne maree brown



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## MISCONCEPTIONS ABOUT NONVIOLENT DIRECT ACTION

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HANDOUT

1. Nonviolent action has nothing to do with passivity, submissiveness, and cowardice; just as in violent action, these must first be rejected and overcome.
2. Nonviolent action is not to be equated with verbal or purely psychological persuasion, although it may use action to induce psychological pressures for attitude change; non-violent action, instead of words, is a sanction and a technique of struggle involving the use of social, economic, and political power, and the matching of forces in conflict.
3. Nonviolent action does not depend on the assumption that people are inherently “good”; the potentialities of people for both “good” and “evil” are recognized, including the extremes of cruelty and inhumanity.
4. People using nonviolent action do not have to be pacifists or saints; nonviolent action has been predominantly and successfully practiced by “ordinary” people.
5. Success with nonviolent action does not require (though it may be helped by) shared standards and principles, a high degree of community of interest, or a high degree of psychological closeness between the contending groups; this is because when efforts to produce voluntary change fail, coercive nonviolent measures may be employed.
6. Nonviolent action is at least as much of a Western phenomenon as an Eastern one; indeed, it is probably more Western, if one takes into account the widespread use of strikes and boycotts in the labor movement and the noncooperation struggles of subordinated nationalities.
7. In nonviolent action there is no assumption that the opponent will refrain from using violence against nonviolent actionists; the technique is designed to operate against violence when necessary.
8. There is nothing in nonviolent action to prevent it from being used for both “good” and “bad” causes although the social consequences of its use for a “bad” cause may differ considerably from the consequences of violence used for the same cause.
9. Nonviolent action is not limited to domestic conflicts within a democratic system; it has been widely used against dictatorial regimes, foreign occupations, and even against totalitarian systems.
10. Nonviolent action does not always take longer to produce victory than violent struggle would. In a variety of cases nonviolent struggle has won objectives in a very short time — in as little as a few days. The time taken to achieve victory depends on diverse factors — primarily on the strength of the nonviolent actionists.

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SOURCE:  
*Gene Sharp, The Politics of  
Nonviolent Action*

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**Introduction to Nonviolent Direct Action**  
***(DRAFT: Please do not circulate)***

# Direct Action Roles for Action Groups

(An abbreviated list...)

## BEFORE ACTION

### **Activist, Organizer, Coordinator, Campaigners:**

make sure that your work is grounded in organizing, and that your actions fit into a coherent strategy.

**Fundraisers:** sometimes it takes money- almost always- even if it is just passing the hat.

**Researchers:** to learn about the target and gather facts for the campaign.

**Scouting** the site or route

**Outreach and organizing**

**Logistics and support**

**Meeting facilitator**

**Artists, Painters, Sewers** to make props, signs, banners, political theatre, etc.

**Media outreach:** Send out media advisory and media release, pitch stories to the press,

**Writers:** write materials, flyers, media kit contents, web site, etc.

**Media kits:** write, gather and photocopy contents.

## DURING ACTION

**People risking arrest:** *intending* to risk arrest and commit civil disobedience

**Direct Support People:** risking arrest by staying with those committing civil disobedience as long as possible and necessary and providing a human shield to those committing civil disobedience at the target.

**Police Liaison:** maintains communication between police and demonstrators.

**Peacekeepers/monitors:** another "layer" of human shield protection for the demonstration, specializing in nonviolent de-escalation techniques.

**Deployment Team:** helpers for getting people committing civil disobedience ready and in place.

**Diversion Team:** to draw attention away from the people most vulnerable

**Media spokesperson:** delivers crisp, 6-9 second sound bites to hungry reporters.

**Media outreach:** stays back in the office faxing press releases and making outreach calls.

**Communication team:** helps "clusters" of affinity groups stay in touch.

**Demonstrators/Sign-holders/Chanters/Singers/**  
Hand out literature etc.

**Videographer(s):** to document the action and provide images to media.

**Still photographer:** to document the action and provide images to media.

**Medic/EMT/Medical Team:** deal with emergency health issues of participants.

**Legal Observer(s):** observes the police action, paying close attention to police violence.

**Jail Support Contact person:** the person on the "outside" who we call to update.

**Off-site support people:** to provide support for people risking arrest- must have all vital information of people risking arrest.

## AFTER ACTION

**Legal Support:** to help the people in jail and coordinate with lawyers.

**Lawyer:** provides support and information about our choices.

**Documentarian/Historian/Archivist:** keep track of the paperwork and footage.

**Fundraisers**

**Public speakers**

**Letter writers:** to decision-makers and newspaper editorial boards

**Emotional supporters and friends:** to help people with post-action fatigue and emotions.

# Powering Change: Affinity Groups

**What is an Affinity Group?** An affinity group is a small group of people who support each other and work together to change the world.

Social activism can be tough work. Acting alone, we may feel powerless to create real change. An affinity group can provide practical support as well as inspiration, motivation, and fun. Your affinity group might work together to prepare for a particular direct action or campaign, or it might stick together for years.



**Support and community.** Americans are increasingly isolated. Mainstream culture encourages us to be cut-off from each other, relying on money, corporate products, and screen time to fill our needs. Even as activists, we often act as individuals, rather than in solidarity with others.

**Forming community is one of the best ways we can undermine consolidated power.** Many of us have lost community-building skills, so we can relearn them by being part of a small, supportive group. These skills make us all better activists, organizers, and leaders.

**Taking action.** Affinity groups support each other in taking “direct action,” such as attending a rally. Members take on different roles so everyone can participate.

**It’s fun!** In addition to your commitment to social change, your group might share a common interest. You might get together just to have a potlucks and share laughs.

## Affinity Groups in Social Movements

From the Spanish Revolution in the 19<sup>th</sup> century, to the Pledge of Resistance in the 1980s, to the anti-globalization actions of the 2000s, affinity groups have formed an essential part of social movements. Some go by other names, such as consciousness-raising groups in the women’s movement. These small groups power the individuals who take part in them, and so power the movement itself. Small groups power lasting change.

## How Can I Form an Affinity Group?

**Are you part of a campaign or network?** Ask organizers if there is a way you can connect with a small group of others in the network who are nearby. Many campaigns could be significantly strengthened by embedding small groups into their structure.

**Or, just think about a handful of folks you have “affinity” with.** These should be people who can get together conveniently and who have some shared beliefs. Gather this group at your home over a potluck and talk about what it means to be an affinity group. See ideas for how to structure your initial gathering: <http://bit.ly/Lenede>. See 5 Tips for Forming an Affinity Group: <http://bit.ly/KQTu3A>.



# Five Tips for Forming an Affinity Group

1. **Start where you are.** Can you think of five people who might want to form an affinity group? Congratulations, you're half-way there! Bring those five folks together for dinner to talk about reaching five more. Can you think of three, or just one? That's okay! Do the same thing – have dinner and begin brainstorming. You never know where your conversations may lead.
2. **Take action early on.** Once you have a group, get out of the house! Carpool to a rally, foreclosure blockade, or community garden “work day.” Or do something social – attend an educational forum, go hiking, or even go bowling! (It beats bowling alone.)
3. **Learn about small group decision-making.** As your group continues to meet, you will inevitably encounter differences of opinion. Decide how you will resolve these differences, such as through the consensus model. Try to include someone with small group facilitation in your group, or ask a few members to learn facilitation skills.
4. **Go beyond politics – bring your “whole self” to meetings.** What are the roots of our political commitments? What values and personal experiences motivate us? Create space to share your stories. Create space for your non-political selves as well. What are your jobs, passions, interests, hobbies?

For parents, bringing your whole self to a meeting may mean bringing your kids! Invite kids to eat with the group, and then set up a kid-friendly video in the next room, find a babysitter and “pass the hat” to pay him or her, or take turns watching the kids.

5. **Meet over a meal.** There's something magic about food. Try to meet at someone's home over a potluck, or rotate meal duty.

## Resources for Affinity Groups

- A Guide for Your First Meeting - <http://bit.ly/Lenede>
- A Guide to Consensus Decision-Making - <http://wri-irg.org/node/5139>
- Affinity Groups and Spokescouncils - <http://wri-irg.org/node/11059>
- The Resilience Circle Curriculum – Email [info@localcircles.org](mailto:info@localcircles.org) for a free copy

# The Ruckus Society

## 198 METHODS OF NONVIOLENT ACTION

HANDOUT

<p><b>THE METHODS OF NONVIOLENT PROTEST AND PERSUASION</b></p> <p><b>FORMAL STATEMENTS</b></p> <ol style="list-style-type: none"> <li>1. Public speeches</li> <li>2. Letters of opposition or support</li> <li>3. Declarations by organizations and institutions</li> <li>4. Signed public declarations</li> <li>5. Declarations of indictment and intention</li> <li>6. Group or mass petitions</li> </ol> <p><b>COMMUNICATIONS WITH A WIDER AUDIENCE</b></p> <ol style="list-style-type: none"> <li>7. Slogans, caricatures, and symbols</li> <li>8. Banners, posters, and displayed communications</li> <li>9. Leaflets, pamphlets, and books</li> <li>10. Newspapers and journals</li> <li>11. Records, radio, and television</li> <li>12. Skywriting and earthwriting</li> </ol> <p><b>GROUP REPRESENTATIONS</b></p> <ol style="list-style-type: none"> <li>13. Deputations</li> <li>14. Mock awards</li> <li>15. Group lobbying</li> <li>16. Picketing</li> <li>17. Mock elections</li> </ol> <p><b>SYMBOLIC PUBLIC ACTS</b></p> <ol style="list-style-type: none"> <li>18. Displays of flags and symbolic colours</li> <li>19. Wearing of symbols</li> <li>20. Prayer and worship</li> <li>21. Delivering symbolic objects</li> <li>22. Protest disrobings</li> <li>23. Destruction of own property</li> <li>24. Symbolic lights</li> <li>25. Displays of portraits</li> <li>26. Paint as protest</li> <li>27. New signs and names</li> <li>28. Symbolic sounds</li> <li>29. Symbolic reclamations</li> <li>30. Rude gestures</li> </ol> <p><b>PRESSURES ON INDIVIDUALS</b></p> <ol style="list-style-type: none"> <li>31. "Haunting" officials</li> <li>32. Taunting officials</li> <li>33. Fraternalization</li> <li>34. Vigils</li> </ol> <p><b>DRAMA AND MUSIC</b></p> <ol style="list-style-type: none"> <li>35. Humourous skits and pranks</li> <li>36. Performances of plays and music</li> <li>37. Singing</li> </ol>	<p><b>PROCESSIONS</b></p> <ol style="list-style-type: none"> <li>38. Marches</li> <li>39. Parades</li> <li>40. Religious processions</li> <li>41. Pilgrimages</li> <li>42. Motorcades</li> </ol> <p><b>HONOURING THE DEAD</b></p> <ol style="list-style-type: none"> <li>43. Political mourning</li> <li>44. Mock funerals</li> <li>45. Demonstrative funerals</li> <li>46. Homage at burial places</li> </ol> <p><b>PUBLIC ASSEMBLIES</b></p> <ol style="list-style-type: none"> <li>47. Assemblies of protest or support</li> <li>48. Protest meetings</li> <li>49. Camouflaged meetings of protest</li> <li>50. Teach-ins</li> </ol> <p><b>WITHDRAWAL AND RENUNCIATION</b></p> <ol style="list-style-type: none"> <li>51. Walk-outs</li> <li>52. Silence</li> <li>53. Renouncing honours</li> <li>54. Turning one's back</li> </ol> <p><b>THE METHODS OF SOCIAL NONCOOPERATION</b></p> <p><b>OSTRACISM OF PERSONS</b></p> <ol style="list-style-type: none"> <li>55. Social boycott</li> <li>56. Selective social boycott</li> <li>57. Lysistratic nonaction</li> <li>58. Excommunication</li> <li>59. Interdict</li> </ol> <p><b>NONCOOPERATION WITH SOCIAL EVENTS, CUSTOMS, AND INSTITUTIONS</b></p> <ol style="list-style-type: none"> <li>60. Suspension of social and sports activities</li> <li>61. Boycott of social affairs</li> <li>62. Student strike</li> <li>63. Social disobedience</li> <li>64. Withdrawal from social institutions</li> </ol> <p><b>WITHDRAWAL FROM THE SOCIAL SYSTEM</b></p> <ol style="list-style-type: none"> <li>65. Stay-at-home</li> <li>66. Total personal noncooperation</li> <li>67. "Flight" of workers</li> <li>68. Sanctuary</li> <li>69. Collective disappearance</li> <li>70. Protest emigration (hijrat)</li> </ol>	<p><b>THE METHODS OF ECONOMIC NONCOOPERATION: ECONOMIC BOYCOTTS</b></p> <p><b>ACTION BY CONSUMERS</b></p> <ol style="list-style-type: none"> <li>71. Consumers' boycott</li> <li>72. Nonconsumption of boycotted goods</li> <li>73. Policy of austerity</li> <li>74. Rent withholding</li> <li>75. Refusal to rent</li> <li>76. National consumers' boycott</li> <li>77. International consumers' boycott</li> </ol> <p><b>ACTION BY WORKERS AND PRODUCERS</b></p> <ol style="list-style-type: none"> <li>78. Workers' boycott</li> <li>79. Producers' boycott</li> </ol> <p><b>ACTION BY MIDDLEMEN</b></p> <ol style="list-style-type: none"> <li>80. Suppliers' and handlers' boycott</li> </ol> <p><b>ACTION BY OWNERS AND MANAGEMENT</b></p> <ol style="list-style-type: none"> <li>81. Traders' boycott</li> <li>82. Refusal to let or sell property</li> <li>83. Lockout</li> <li>84. Refusal of industrial assistance</li> <li>85. Merchants' "general strike"</li> </ol> <p><b>ACTION BY HOLDERS OF FINANCIAL RESOURCES</b></p> <ol style="list-style-type: none"> <li>86. Withdrawal of bank deposits</li> <li>87. Refusal to pay fees, dues, and assessments</li> <li>88. Refusal to pay debts or interest</li> <li>89. Severance of funds and credit</li> <li>90. Revenue refusal</li> <li>91. Refusal of a government's money</li> </ol> <p><b>ACTION BY GOVERNMENTS</b></p> <ol style="list-style-type: none"> <li>92. Domestic embargo</li> <li>93. Blacklisting of traders</li> <li>94. International sellers' embargo</li> <li>95. International buyers' embargo</li> <li>96. International trade embargo</li> </ol> <p><b>THE METHODS OF ECONOMIC NONCOOPERATION: THE STRIKE</b></p> <p><b>SYMBOLIC STRIKES</b></p> <ol style="list-style-type: none"> <li>97. Protest strike</li> <li>98. Quickie walkout (lightning strike)</li> </ol>
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**Introduction to Nonviolent Direct Action**  
**(DRAFT: Please do not circulate)**

# The Ruckus Society

<p><b>AGRICULTURAL STRIKES</b> 99. Peasant strike 100. Farm workers' strike</p> <p><b>STRIKES BY SPECIAL GROUPS</b> 101. Refusal of impressed labour 102. Prisoners' strike 103. Craft strike 104. Professional strike</p> <p><b>ORDINARY INDUSTRIAL STRIKES</b> 105. Establishment strike 106. Industry strike 107. Sympathy strike</p> <p><b>RESTRICTED STRIKES</b> 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</p> <p><b>MULTI-INDUSTRY STRIKES</b> 116. Generalised strike 117. General strike</p> <p><b>COMBINATION OF STRIKES AND ECONOMIC CLOSURES</b> 118. Hartal 119. Economic shutdown</p> <p><b>THE METHODS OF POLITICAL NONCOOPERATION</b></p> <p><b>REJECTION OF AUTHORITY</b> 120. Withholding or withdrawal of allegiance 121. Refusal of public support 122. Literature and speeches advocating resistance</p> <p><b>CITIZENS' NONCOOPERATION WITH GOVERNMENT</b> 123. Boycott of legislative bodies 124. Boycott of elections 125. Boycott of government employment and positions 126. Boycott of government departments, agencies, and other bodies 127. Withdrawal from governmental educational institutions 128. Boycott of government-supported institutions 129. Refusal of assistance to enforcement agents 130. Removal of own signs and place-marks 131. Refusal to accept appointed officials 132. Refusal to dissolve existing institutions</p>	<p><b>CITIZENS' ALTERNATIVES TO OBEDIENCE</b> 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. Sitdown 139. Noncooperation with conscription and deportation 140. Hiding, escape, and false identities 141. Civil disobedience of "illegitimate" laws</p> <p><b>ACTION BY GOVERNMENT PERSONNEL</b> 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</p> <p><b>DOMESTIC GOVERNMENTAL ACTION</b> 149. Quasi-legal evasions and delays 150. Noncooperation by constituent governmental units</p> <p><b>INTERNATIONAL GOVERNMENTAL ACTION</b> 151. Changes in diplomatic and other representation 152. Delay and cancellation of diplomatic events 153. Withholding of diplomatic recognition 154. Severance of diplomatic relations 155. Withdrawal from international organisations 156. Refusal of membership in international bodies 157. Expulsion from international organisations</p> <p><b>THE METHODS OF NONVIOLENT INTERVENTION</b></p> <p><b>PSYCHOLOGICAL INTERVENTION</b> 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</p>	<p><b>PHYSICAL INTERVENTION</b> 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</p> <p><b>SOCIAL INTERVENTION</b> 174. Establishing new social patterns 175. Overloading of facilities 176. Stall-in 177. Speak-in 178. Guerrilla theatre 179. Alternative social institutions 180. Alternative communication system</p> <p><b>ECONOMIC INTERVENTION</b> 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</p> <p><b>POLITICAL INTERVENTION</b> 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</p> <div style="border: 1px solid black; padding: 10px; margin-top: 20px;"><p><b>SOURCE:</b> <i>Gene Sharp, The Methods of Nonviolent Action, Boston 1973. Available from War Resister's League, <a href="http://www.warresisters.org">www.warresisters.org</a>.</i></p></div>
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# CHECKLIST FOR STRATEGIC ACTION PLANNING

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HANDOUT

1. **Clarify the Strategy:** What do you want to call attention to with this action? How does this support your campaign goals?
2. **Know the History:** What has your group (or other groups) done before to address the issue? How can you build on the history to escalate your tactics?
3. **Identify the Opportunity:** Why now? What is the Action Opportunity? Is there a new development on your issue or change in the political climate that you can take advantage of?
4. **Find Allies:** Who are your existing allies in this work? Who should be involved? Who is also impacted by this issue?
5. **Pick a Target:** Who is the decision-maker? Who can help you pressure that decision-maker?
6. **Develop Action Demands:** What do you want from your target? What would a "win" look like? Make sure these are realistic, measurable, strategic, and accountable to the impacted community.
7. **Assess Your Resources:** What skills does your group have? How many people will participate? How much money and supplies do you have access to?
8. **Choose a Tactic:** Make sure it will move you towards achieving your campaign goal and action demands. What exactly will people do? Why will it put pressure on your target? Why is it perfect for this moment?
9. **Determine Your Audience:** Who specifically do you want to mobilize with your action? Is it the public? Consumers? Shareholders? Government Officials?
10. **Decide the Tone:** What will the action feel like? Will the action be jubilant, angry, solemn, or calm? How will the tone impact the target and audience? Do you want to invite or repel them? How will the tone impact your group?
11. **Focus your Message & Media Strategy:** How do you make complicated issues understandable? Keep it short and simple. The

message should reflect the tone & clearly communicate your demands. Develop media strategy: how will the action be covered, and by who?

12. **Create Visuals and Audio:** What will your action look and sound like? What imagery do you need to create? How will you amplify your voices and sound? How will the visuals and audio support your tone and convey your demands?
13. **Choose the Location:** Where will this action take place? What does that location look and feel like? Is it a community-based location or is it the decision-maker's territory? Are people familiar with the location?
14. **Scout the Location:** How will your action logistically take place at the location? How will people get there? What goes on there in the course of a day? Is there security on site?
15. **Make an Action Plan:** Think through the action from start to finish. Assign action roles, make a time schedule, list supplies and equipment needed, finalize logistics. Make backup plans just in case!
16. **Practice the Action:** Over and over. Then practice some more.
17. **Perform the Action:** Be flexible, stay true to your action goals and demands, and be safe- eliminate unnecessary risk.
18. **Celebrate!** Acknowledge your successes, even if your action demands were not met. Recognize new leadership, and congratulate new members.
19. **Debrief the Action:** What were the action highlights? Where was there room for improvement?
20. **Follow up:** Reach out to participants & members- keep them updated. Make calls to media- get the story out. Provide jail support if necessary, and keep track of ongoing legal issues.

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*SOURCE:*

*Compiled from lists by JC Callender and Sharon Lungo, The Ruckus Society [www.ruckus.org](http://www.ruckus.org), and Kathy NiKeefe, Students for a Free Tibet*

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# Freedom Songs to Inspire Courage and Compassion

Freedom songs have lyrics that inspire courage, compassion, forgiveness, justice, peace, and reconciliation. The song lyrics remind us of our values and our desire to create a beloved community where all people, animals, and ecosystems thrive.

By singing freedom songs at meetings, trainings, rallies, marches, and other activities, we remind ourselves of the values we hold dear. This repetition inspires us to embody and live these values. And when we live these values our lives our peaceful, happy, and healthy, and our activism is powerful and effective.

Song lyrics and guitar music for several freedom songs are on the pages that follow.

**To learn of additional freedom songs, or to hear how these songs are sung, please visit:**

<https://www.boundlessloveproject.org/freedom-song-resources>



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# Ain't Gonna Let Nobody Turn Me 'Round

*Traditional U.S. freedom song*

Ain't gonna let nobody turn me  
'round

Turn me 'round, turn me 'round

Ain't gonna let nobody turn me  
'round

I'm gonna keep on a-walkin', keep  
on a-talkin'

Marchin' up to freedom land

Dm - - - / A - Dm - / - - - - / A - - - / - - Dm -

## Other Possible Verses

(Make up your own)

2. Ain't gonna let *no jailhouse* turn me 'round
3. no policeman
4. no fear
5. segregation
6. race hatred
7. the administration
8. no sexism
9. homophobia
10. transphobia
11. no big oil
12. no pipeline
13. factory farms
14. my suffering
15. no jail cell
16. no killin's
17. no despair

# Oh, Freedom

*Traditional U.S. freedom song adapted by SNCC*

Oh freedom, oh freedom, oh  
freedom over me

And before I'd be a slave I'll be  
buried in my grave

And go home to my Lord and be  
free

D - A D / - - A - / D D<sub>7</sub> G - / D A D -

## Other Possible Verses

(Make up your own)

2. *No more weepin'*, no more  
weepin', no more weepin' over  
me
3. No more killin's
4. No more fear
5. No more hunger
6. They'll be joy
7. They'll be peace
8. There'll be singin'
9. There'll be glory



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## They'll Know We Work for Justice By Our Love

*Words and music by Peter Scholtes.  
New words by Mary Shapiro*

We are one in the spirit, we are  
one with all life  
We are one in the spirit, we are  
one with all life  
And we pray that our unity may  
one day be revived  
**And they'll know we work for  
justice by our love, by our love**  
**Yes, they'll know we work for  
justice by our love**

Em - - - / Am - Em - / / C - Em Am / Em Am Em -

We are Christians and Muslims,  
we are Hindus and Jews  
We are Pagans and Buddhists and  
some Atheists too  
We are all people together and we  
all work for truth  
**And they'll know we work for  
justice by our love, by our love**  
**Yes, they'll know we work for  
justice by our love**

We will walk with each other, we  
will walk hand in hand  
We will walk with each other, we  
will walk hand in hand  
And together we'll spread the news  
that hope is in our land  
**And they'll know we work for  
justice by our love, by our love**  
**Yes, they'll know we work for  
justice by our love**

We are one in the Spirit, we are  
one in our words  
We are one in the Spirit, we are  
one in our words  
We raise one voice together so the  
voiceless will be heard  
**And they'll know we work for  
justice by our love, by our love**  
**Yes, they'll know we work for  
justice by our love**

We will work with each other, we  
will work side by side  
We will work with each other, we  
will work side by side  
And we'll guard each one's dignity  
and save each others' lives  
**And they'll know we work for  
justice by our love, by our love**  
**Yes, they'll know we work for  
justice by our love**

## Fountain of Love

*Lyrics by Peace Pilgrim, music by Michael Kuhn*

Fountain of love  
My source is in thee  
Loving thy will  
My spirit is free  
Beautiful day  
When all of us see  
The hope of the world  
Is Love!

G - C G / C G Am D / G - C G / C D G -  
Alternately: G - - - / G - Am D / G - - - / C D G -



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## We Shall Not Be Moved

*Traditional U.S. freedom song*

We shall not, we shall not be  
moved  
We shall not, we shall not be  
moved  
Just like a tree that's standing by  
the water  
We shall not be moved

G - D - / - - G G<sub>7</sub> / C - G / - D G -

### **Other Possible Verses (Make up your own)**

- Protecting our freedom
- Protecting our children
- Protecting the climate
- All colors together
- Young and old together
- City and country together
- Queer and straight together
- All people together
- All beings together
- All life forms together
- No lie can last forever
- When my burden's heavy
- Don't let the world deceive you
- If my friends forsake me
- The union is behind us
- We're building a mighty union
- No nukes is good nukes
- Split wood not atoms

## We Shall Overcome

*Traditional U.S. freedom song*

We shall overcome, we shall  
overcome  
We shall overcome, someday  
Oh, deep in my heart, I do believe  
We shall overcome, someday

C F C - (x2) / C F G Am D G D G -  
C F C - F G Am - / C F C G C F C -

We'll walk hand in hand, We'll  
walk hand in hand  
We'll walk hand in hand, today  
Oh, deep in my heart, I do believe  
We shall overcome, someday

### **Other Possible Verses (Make up your own)**

- We shall live in peace (someday)
- We shall organize (today)
- We are not afraid (today)
- We are not alone (today)
- The whole wide world around  
(someday)



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# Additional Resources

Listing a resource here does not mean the Boundless Love Project endorses everything that resource has to say. Instead, we encourage you to learn from what is helpful, kind, and reconciling, and ignore that info which is unhelpful, unkind, or needlessly polarizing. Thank you.

This resource list is changing, evolving, and growing at this webpage:

<https://www.boundlessloveproject.org/news/2020/3/4/mindful-direct-action-training-resources>

## Planning Direct Actions

- [Three Tools for Nonviolent Activists: Pledges, Role Plays, and Freedom Songs](#)
- [Freedom Songs](#)
- [International Center on Nonviolent Conflict](#) (Wealth of info on historical and current nonviolence and planning direct action)
- [Organizing for Power](#) (Resources to help you plan campaigns, direct actions, and more)

## Nonviolence in History

- [A Force More Powerful Part 1](#) (Documentary that shows [political jiu-jitsu](#) at work in a variety of nonviolent movements across the world)
- [A Force More Powerful Part 2](#)



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# Inner Work Part 1: Allyship & Solidarity & Loving All Life

- [Take the Beloved Community Pledge](#)
- [Creating the Beloved Community training series](#)
- [Loving Activism talk](#) (Covers skillful ways to work with anger, overwhelm, and other strong emotions activists commonly face)
- [Harsha Walia on Anti-Oppression, Decolonization, and Responsible Allyship](#) (11 min video)
- [A beloved community conversation between bell hooks and George Brosi](#) (transcript)
- [A beloved community conversation featuring bell hooks and Cornel West](#) (video)
- [Order a free Peace Pilgrim book](#)

# Inner Work Part 2: Meditation Resources

- [Tips on starting/maintaining a meditation practice](#)
- [Free guided meditations](#) (Nonsectarian mindfulness and love-based meditations)
- [Tips for working with the "breathe" slogan](#) (To incorporate mindful pauses throughout your day)
- [The Four Kinds of Love training series](#)



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# Groups Mobilized to Stop Line 3

- [StopLine3.org](http://StopLine3.org)
- [Minnesota Interfaith Power and Light](#)
- [MN350](#)
- [Sierra Club](#)

## Recommended Readings

- *Emergent Strategy: Shaping Change, Changing Worlds* by adrienne maree brown
- *Peace Pilgrim: Her Life and Work in Her Own Words* edited by Friends of Peace Pilgrim (Obtain a free audio, digital, or physical version of the book at [PeacePilgrim.org](http://PeacePilgrim.org).)
- *Strength to Love* by Dr. Martin Luther King, Jr.
- *Waging Nonviolent Struggle: 20th Century Practice and 21st Century Potential* by Gene Sharp
- *We Are All Part of One Another: A Barbara Deming Reader* edited by Jane Meyerding
- *Why We Can't Wait* by Dr. Martin Luther King, Jr.
- *You Can't Kill the Spirit: Stories of Women and Nonviolent Action* by Pam McAllister



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