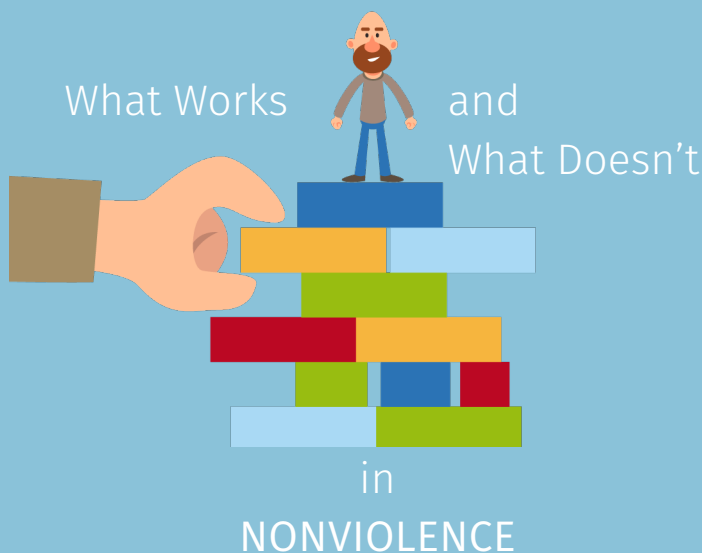


HISTORICAL BRUSHSTROKES



Working Group on
Christian Nonviolence
Christianity and Justice Research Center



Centre d'estudis
Cristianisme i Justícia

"Move Nonviolence" is an educational commitment to initiate a process of personal transformation before the conflicts we face in our times, creating nonviolent strategies that free up situations that are at an impasse. This tool consists of a series of videos accompanied by the corresponding educational units so that the teaching guides have the material and direction for their work. The dynamics of this document are classified into sections and their topics in accordance with their appearance in the video. In some sections we suggest suitable options for each end-user profile. This proposal is intended for groups who can be accompanied by someone with a capacity for in-depth reflection on each subject.

Acquire all the material

www.movenonviolence.net

Each unit plan incorporates a series of associated material accessible from the project website: www.movenonviolence.net. The material of this specific unit is found in: <https://movenonviolence.net/U6>.



Learning about the history of nonviolence



The practice of nonviolence is very old: for thousands of years, humankind has developed nonviolent strategies to resolve conflicts. Nevertheless, it was not until the 19th century that people would begin to develop theories and study this practice in greater depth.

Henry D. Thoreau (1817-1862) was the author of the theory of civil disobedience and an advocate of peaceful resistance. He had great influence on Leo Tolstoy, who together with Thoreau, served as an inspiration for Gandhi, who in turn would inspire both Martin L. King and Nelson Mandela. For him, civil disobedience and peaceful resistance were conceived as a way of life, yet also as a way to fight, a form of dignity and a means of collective work for justice. Thoreau lived in Massachusetts in the mid-19th century and spent much of his life in a cabin in the middle of the forest contemplating, philosophising and writing.



■ CHILDREN

Take a deck of cards, explain the rules of a game and get the group to start playing. Half-way through the game, each child is asked to apply whatever rules he /she wants, ignoring the rules they were initially told ("the law"). Given the chaos that arises, it becomes obvious to everyone that it is impossible to go on playing the game.

Next, follow the normal rules, and invite everyone to imagine that one of the rules is very unfair and harms someone each time it is applied. What do you do?

Ask those who are still following the unfair rule why they don't disobey it.

At the end, the entire group should be disobeying the unfair law: because it was harmful to some, they can decide to change it.

■ YOUTH

Discuss the following sentence:

"Under a government which imprisons any unjustly, the true place for a just man is also a prison"¹.

What do you understand by the words "imprisons unjustly"? Who is a "just man"? What does prison mean to you?:

- What do you understand by the words "imprisons unjustly"?
- Who is a "just man"?
- What does prison mean to you?

■ ADULTS

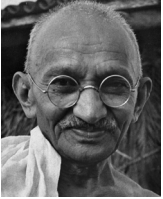
Working in pairs, ask each other the following questions:

- For you, what does it mean to obey and why? And to disobey? What are the pros and cons of disobeying?
- Analysing history, what has enabled societies to progress more, obedience to political regimes and rulers or disobedience? Why? Give examples and discuss what civil disobedience means today

1. THOREAU, H. D. (1849). *Civil Disobedience* §2.9.

1

Nonviolence in Asia and Oceania



Mohandas K. Gandhi (1869-1948) was an Indian lawyer who fought for the rights of the people of his country in different arenas (social, economic, cultural, religious, and political). He was a sort of mystic and from his Hindu

tradition he always sought in spiritual truth the strength for the encounter with the other. The most massive struggle he took was the nonviolent fight for India's independence, which led him to spend 30 years as an activist. And so, he went around the entire country, designing nonviolent actions, convincing his people of the importance of nonviolence and showing the world that with perseverance, consistence and determination, any step toward freedom is a matter of time.



Malala Yousafzai (1997) is a Pakistani woman and the youngest person ever to win the Nobel Prize for Peace (2014). The reason: her struggle for girls' education since she was 11 years old. She began by writing in a blog for

the BBC, where she described what it meant to live under the Taliban regime. When her story was published in the New York Times, she received a death threat. In 2012, the Taliban leaders decided to assassinate her and shot her in the head one day while she was coming home from school on a bus. Taken to a British hospital, she managed to recover. Ever since then, she has become an international symbol for dialogue, peace and education.

Expanding our knowledge

Do you know... Vinoba Bhave, Leo Tolstoy, Thich Nhat Hanh, Tawakkol Karman and Liu Xiaobo? Find information on them. They are all from this continent and have inspired countless people!

■ CHILDREN

For Malala, school is fundamental. On a sheet of paper, have the children draw the things they feel are most important about school and what they like most about their school life. Make a mural with all the good wishes and reasons to love the school. This way, they can make Malala's struggle a part of themselves, while learning about her life and viewing scenes from the documentary *He Named Me Malala* (2015).

■ YOUTH

Watch the scene from the film of *Gandhi* (1982), minute 00:26:10 and write down the fundamental ideas that he defends. In groups, decide which are the three most important ideas and defend them. Next, share your findings with the other groups.

■ ADULTS

Watch the film *Gandhi* (1982) or listen to the list of Gandhi's famous sayings, which are immensely profound and true. Working together, go over each saying, one by one, to uncover their underlying meaning: [01 Gandhi](#)

Nonviolence in America



Martin Luther King (1929-1968) was a Baptist pastor who was captivated by Gandhi's non-violence and managed to translate it to the western Christian world of the US. The civil rights movements, which sought to eradicate racism and make all Americans equal in the eyes of the law, was a colossal struggle marked by great strength, consistency and determination. King was assassinated by a gunshot in April 1968, nearly five years after his famous massive march on Washington DC.

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Rosa Parks (1913-2005) was a North-American activist for African American civil rights. She became known for a famous act of civil disobedience: on 1 December 1955, she sat down in the front of the bus, an area that

was reserved for white people only. When the bus driver told her to give up her seat to a white man, she refused and was arrested, tried and sentenced. The following night, fifty African American leaders headed by M. L. King decided to continue the protest by boycotting all the public transport of Montgomery. For more than a year, they went everywhere on foot until the authorities were finally forced to change the law.

Expanding our knowledge

Do you know... César Chávez, Henry David Thoreau, Rigoberta Menchú, Adolfo Pérez Esquivel and Dorothy Day? Find information on them. They are all from this continent and have inspired countless people!

■ CHILDREN

Have each child draw the face of a boy or girl who is discriminating against another kid for any reason. Have them also draw the face of the child who has been discriminated against. Hang the drawings up on a board and have them explain what they wanted to communicate through the facial expressions.

■ YOUTH

How many times have you experienced or witnessed discrimination for some reason? In small groups, discuss your experiences and then select the one with the greatest impact. Have each group present their experience to the others, displaying the feelings on each side of discrimination. Discuss the role of feelings in these circumstances. Alternative: have a debate based on the film *Selma* (2014).

■ ADULTS

Watch the documentary film: [U2 A Class Divided](#) (1985) by Jane Elliot. This film documents an experiment that was carried out in 1970 on a group of children and revisits the experience much later, once the same children have become adults. Discuss the teacher's proposal, the method she used and the results. Think about how this experiment ties in with the struggle of Parks and King.

Nonviolence in Africa



Nelson Mandela (1918-2013)

was a South African activist and politician. He fought against the racial segregation imposed by the Apartheid policy. Mandela spent 27 years in prison and understood that reconciliation could

only come about by reaching out to the hearts of the white people. When he was released in 1991, he devoted all his efforts and time to reconciling and bringing peace between blacks and whites, winning the Nobel Peace Prize two years later, along with Frederik De Klerk, the white president who had freed him. Mandela was elected president of the country (1994-1999), leaving his mark on the entire society, thanks to his nonviolence.



Leymah Roberta Gbowee (1972)

was born in Monrovia and had been enduring the trauma of a country at civil war since she was a child. As a therapist, she worked with child soldiers, an experience that would mark her for life. During

the toughest years of the war (1999-2003), she promoted a nonviolent movement primarily made up of women. She organised protest actions and group prayer with Christian and Muslim women, as a symbol of unity for the country. After pressuring President Charles Taylor and direct actions at a peace conference, the movement culminated with the end of the war. Leymah Roberta Gbowee won the Nobel Peace Prize in 2011.

To expand our knowledge

Do you know... Wangari Maathai, Desmond Tutu, Victor Ochen, Funmilayo Ransome-Kuti

and Silas Siakor? Find information on them. They are all from this continent and have inspired countless people!

■ CHILDREN

Gbowee's testimony speaks of a civil war. Can you remember a fight you have had with your brothers and sisters or school friends? Why did it happen? Did you do everything you could to make up? How did you feel afterwards? Share your experience.

■ YOUTH

Imagine a situation where you have been unfairly punished and those who punished you have total impunity. What do you do? Describe possible personal reactions. Identify which of these reactions are peaceful and which are violent. Why? Where do they come from and what do they aim to achieve? What would Nelson Mandela have done in your imagined situation?

■ ADULTS

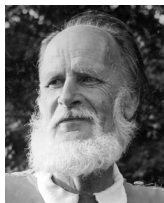
Watch these scenes from the film *Invictus* (2009): how would you have reacted? Why does Mandela's reaction work from a place of nonviolence?

Scene 1: The change of name of the national rugby team Springboks.

Scene 2: Mandela becomes president and accepts the white presidential escorts while adding some black members.

Scene 3: Mandela visits the gathering of the national rugby team to cheer them on.

Nonviolence in Europe



Lanza del Vasto (1901-1981)

was an Italian writer and thinker who tried to find himself and the meaning of his life going to India, where he became a disciple of Gandhi. His ideas brought together Christianity and Gandhism.

once captivated by nonviolence, Gandhi asked him to return to Europe to spread it throughout the old continent. In the south of France, he founded the Community of the Ark. Through this group, he cultivated nonviolence by training a community of people who wished to make it a way of life. He wrote different philosophical books on nonviolence and Christian values and travelled the world spreading this message.



Sophie Scholl (1921-1943)

was a university student born in Germany who became a director and activist of the anti-Nazi resistance movement known as "The White Rose". World War II and the extermination of the

Jewish people led Sophie to stand up with increasingly greater strength as a university student in Munich, to awaken the inactive consciences of the German people. What got her arrested and tried in a court-martial was her distribution of pamphlets that criticised the Nazi regime, aiming to spur a popular uprising. She was found guilty of rebellion and sentenced to death, alongside her brother and another colleague. Today, she is a symbol of resistance against the violence of authoritarian regimes.

To expand our knowledge

Do you know... Mairead Maguire, Lech Wałęsa, Petra Kelly, Ibrahim Rugova and Peter Benenson? Find information on them. They are all from this continent and have inspired countless people!

■ **CHILDREN**

Suggest a reading for the children: Benson, B. (2003). *The Peace Book*. New York: Bantam Dell Pub Group. This is a very light, illustrated book that offers a utopia: a grandfather tells his grandchildren how the first day of a war-free world came about. Discuss what you have learned and tie it in with the biographies of Lanza and Sophie.

■ **YOUTH AND ADULTS**

Watch the film *Sophie Scholl: The Last Days* (2005), which recreates the life of Sophie, Hans and Christoph until their death. What is the notion of freedom behind anyone who adheres to The White Rose? When directly ordered to be silent at the trial, they go on talking: what are they obeying? Where do the concepts of legality, legitimacy and truth fit into this situation? What makes them persist and put the cause that they are defending before their own lives? Are there similar causes today?

The sources of power

The effectiveness of toppling even the worst and cruellest dictatorship depends on the ability to detect and debilitate as many sources of the ruler's power as possible. The six sources of power defined by Gene Sharp¹ are as follows:

- **Authority:** Where does it come from? To what degree do the people recognise this authority? If the degree of their recognition is large, the ruler will easily have other sources of power.
- **Human Resources:** How many people or institutions obey him/her? What is the proportion of this group in relation to the entire population?
- **Skills and Knowledge:** Where does the ruler get the necessary skills to govern? Does the ruler depend on expert groups and individuals that might potentially refuse to cooperate with him/her?
- **Intangible Factors:** What are the feelings and beliefs of the people? And what are the feelings and beliefs of the ruler's collaborators? How important are obedience and submission in the affected culture or group?
- **Material Resources:** How much control does the ruler have over the natural and financial resources, the mass media, transport and other areas? How available (and willing) are those resources to serve the ruler?
- **Sanctions:** To what degree is the ruler capable of applying punishment to dis-

sidents? Is it easy for him/ her to apply pressures, punishments and aggressions when sanctioning internal or external forces that might hinder the system?



■ CHILDREN

Have the children draw six faucets that pour out dirty water, each with a word that identifies that source of power in simple terms: authority, people, know-how, emotions, things, punishments. Six people are chosen and in public they are each assigned a faucet, while explaining to them in simple language what those faucets are and why they give the violent ruler power. Each child must then act out the faucet/ source of power that he/she got (i.e. authority begins to shout and give orders, people begins to invite people to join his /her group, know-how makes future calculations, etc.). After the skits, the group leader explains that a person who oppresses a community usually has power because he /she controls these sources, and that's why the water comes out dark and dirty, rather than normal and clear (it is contaminated by violence). A child is chosen to be the ruler and he/she holds six different strings from one end. Each of the other ends is taken by each of the six children holding the faucets. The ruler and his/ her sources

1. SHARP, G. (1990). *Civilian-Based Defense: a Post-Military Weapons System*. Princeton: Princeton University Press, pp. 24-25.

of power, united by the strings, walk around the room together, interacting with the rest of the people, staging the specific source of power. This way, the ruler has absolute power. Next, stop the scene and invite everyone to think about it. How could we change this situation? Depending on the children's age, you can suggest a specific case (a child who enslaves the others, imposing himself/herself when playing sport or during games, etc.), while getting the kids to understand each source in a certain way in that case. Next, ask them for suggestions on how to weaken the sources in the specific example. As they share ideas, these sources let go of the strings that pollute them, ceasing to feed the oppressor with their dirty water.

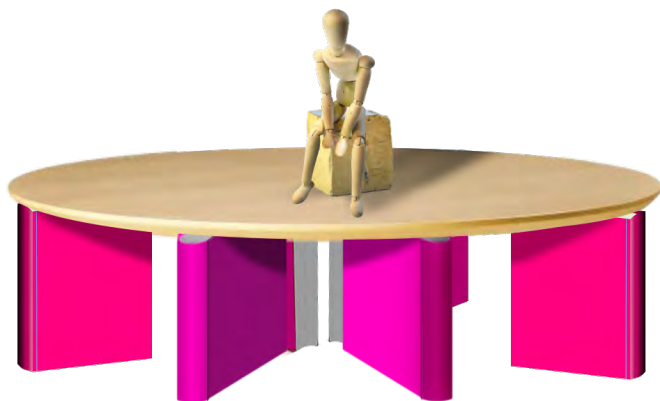
■ YOUTH AND ADULTS

Six thick books of the same size are lined with paper. Take a marker to write each of the six sources of power on the spines of the books. Stand the books up in a circular position, so that they serve as the legs of a table. On top of them, place a circular piece

of cardboard (the table top), and sit a doll on top of the table, to represent the powerful ruler. If you had to choose to have one of the six sources, which would you choose? Have each person sit in front of the selected book and try to ensure that there is someone in front of each source. Allot some time for internal dialogue, so that each group at its specific source of power can debate and answer these questions:

1. How do we understand this source?
2. Share an example of a situation where this source of power has been important.
3. How could we effectively reduce this source so that the powerful ruler cannot access it.

Next, all the groups share the answers they have come up with and the group guide reinforces or adds to what they have said. As they share question (3), their source of power (book) is removed from beneath the table. The groups can share their findings in a disorderly way, to maintain the balance of the table with the last two sources. Beyond that, the powerful ruler will fall.



Provention and initial strategies: communication and *blitzkrieg*

Conflicts don't have to be prevented: they'll always exist. But *provention*¹, is important. In other words, provention involves working on cooperative relationships and structures so that the group can better manage the conflicts from the beginning: giving them rules, skills, strategies, places for communication, etc.

■ CHILDREN AND YOUTH

Depending on the age of the group, you will have to adapt the following question: what converts a bunch of people into a group? The participants then debate this question and the answers should be guided into the following requirements or similar ideas, which can be written on a blackboard:

- Finding ties of mutual trust.
- Achieving a level of respect so that everyone feels that he/she is part of the group.
- Cultivating mutual appreciation so that everyone feels that he/she adds value to the group.
- Learning to express what we feel and providing reasons that back it.
- Learning to listen actively to the other person, taking him/her seriously.
- Learning to take decisions by the consensus of the entire group.
- Having places to interact and times to talk and listen to one another.
- Creating welcoming spaces and dynamics for the new members.

As a group, evaluate the following questions: Do we have the spaces, skills and tools for provention? How can we get them?

■ ADULTS

In major widespread conflicts, provention will consist of the intense nonviolent training of the people and institutions, preparing them to be resilient in the face of aggressions or attacks. Moreover, in certain cases, the application of initial strategies could prevent combat from breaking out:

- **Strategy of communication and warning.** Symbolic nonviolent words and actions that transmit a clear warning message: any attack will receive a massive nonviolent response. This will generate insecurity in attacking leaders while informing the neighbouring countries or communities of what will be helpful and what will be counterproductive, should they wish to join the response.
- **Strategy of nonviolent *blitzkrieg*.** This is a preliminary nonviolent demonstration, which is particularly useful in cases where the aggressors display obvious weaknesses or where the defenders of the nonviolent cause feel particularly strong to protest in mass. Here, the aim is not to achieve quick success, but rather to mobilise our own forces and insist on a defensive fight.

Now, adapt the large-scale conflict to a small-scale situation. How would you apply the initial strategies to manage a work-related conflict? Work together to create examples of each type of strategy.

1. BURTON, J. (1990). *Conflict: Resolution and Provention*. Virginia: The Macmillan Press.

7

Defensive struggle: Total non-cooperation

There is no single model of action in a defensive struggle, it is important to discern each situation. Total non-cooperation is one of the many possible strategies. All people depend on those who obey them. In the case of an attack on a country, the people must refuse to accept the attack and strip the government launching the coup of all legitimacy, by disobeying and being non-cooperative with any action that might otherwise facilitate the achievement of the outside interests. This strategy often comes at a high price and it will only be sustainable if it is limited to a certain amount of time and if supplies (food, water, fuel, etc.) are guaranteed.

■ CHILDREN

Have one volunteer leave the room. Explain to the rest of the group that he/ she must not touch them and they are not to reply to anything that he/ she says until that person lets go of the weight on his/her shoulders. . An eraser is put in someone's pocket. The person who was outside of the room comes back inside and a rubbish bag full of fresh paint is placed on his/ her shoulders. The person is told that the bag symbolises the bad things he/she is doing to others (injustice). This person will win the game if he/ she manages to find the hidden eraser. If the initial volunteer comes close to the other participants to look inside of their pockets, those children will run to get away. If he/ she asks, they will not answer. When the volunteer is tired or becomes aggressive, the game stops and the child is asked why he/ she has not considered letting go of the

weight he/ she is carrying around. When doing so, everyone cooperates and the eraser is found. At the end, we all reflect: We must all be determined not to cooperate ever with evil, but when the person decides to change his /her attitude, we must then accept him/ her. To finish, each member of the group hugs the volunteer.

■ YOUTH

Watch this documentary on César Chávez: [03 Viva la causa](#). What strategies of non-cooperation can you identify throughout Chávez's struggle? Why were those strategies not effective at certain times and what did Chávez do? Could the hunger strike be considered a form of non-cooperation with the violence of his followers? Summarise the conclusions of what you have learned from Chavez's struggle.

■ ADULTS

Read the chapter "France, 1961" on page 11 of Sharp's book (2018) : [04 Civilian-Based Defense](#). What elements of non-cooperation appear? Why do you think they were effective? In your professional lives, have you ever considered non-cooperation for reasons of ethics? As a group, discuss the criteria and effectiveness of non-cooperation, and whether it is necessary to reinforce the struggle with other nonviolent actions.

Fighting through organised resistance

A nonviolent struggle cannot be limited to responding to the acts of the attackers. It is essential to take an initiative, work, train and create. For this reason, it is important to organise and plan out actions. Let's look at some common strategies:

- **General resistance.** It arises spontaneously in a group of people who have come together to protest. This is the non-strategy.
- **Organised resistance.** This form follows the special guidelines of a resistance organisation that plans out the actions ahead of time, assessing each step. It is only possible if there is an available form of communication with the participants.
- **Selective resistance.** The defensive struggle focuses on specific essential social, economic or political issues that have been selected previously. This type of protest allows the defensive efforts to be more effective.
- **Training internal dissidents** within the aggressors' group and providing them with nonviolent tools to enable them to disagree de facto and therefore help weaken the offensive.

■ CHILDREN

Invite the children to use their imagination: a day like today, yet with zero organisation (at home, everyone gets up when they want to, the students show up to school without any pens, etc.). In life, what would they be able or unable to accomplish? Guide them

into appreciating organisation in general and at times of protest in the face of unfair events or situations.

■ YOUTH

Go back to the documentary on César Chávez in the chapter above. Identify the cases each type of resistance. Analyse why they were successful or unsuccessful in the different cases. Where does the power of unity of the group of farmers come from? And the power of attraction of people who were not farmers? Now, imagine the same thing in the 21st century. What media strengthen the effectiveness of an organised protest? How can those media be protected from probable attacks and sabotage?

■ ADULTS

Working in pairs, identify situations of general, organised and selective resistance that have taken place in your city, region or country in recent years. Find information on them, and try to maintain a pluralist perspective. Write the names of those situations, what they aimed to achieve and what actually took place. Did they achieve their objectives? What were the reasons behind the outcome? Did they train internal dissenters on the other side? Apply the tools you have learned to this historic case. Share some of them with the rest of the group.



Legitimacy and parallel structures

In the face of a situation of usurpation, it is essential to respond with non-cooperation and try to maintain the legitimacy of the power. To do so, continue to promote the prior structures, as they are the only legitimate ones. Only the attacked society can legitimate parallel structures. Here are a few such examples, to explore this further, in different languages:

- The Lower House of the Irish legislature (Dáil Éireann) of the year 1919 coordinated non-cooperation campaigns and a parallel government for independence.¹
- The strategies in Zambia (formerly Northern Rhodesia) against the British colonial control in the mid-20th century, gaining independence without the use of weapons.²
- The defeat of the Kapp Putsch in Germany, preserving the Weimar Republic in 1920.³
- The teachers' and the general public's rejection of the fascist control of schools in Norway, in 1942.⁴

Moreover, on p. 95 of Sharp's book,⁵ you will see seven factors that determine the effectiveness of nonviolent resistance: there is no universal formula, but the effectiveness of the fight depends on them.

■ CHILDREN AND YOUTH

As a group, discuss one of the following situations:

1. One day, 2 monitors come to your group, rather than one. If they give you contradictory instructions, who do you follow? What leads you to choose the imposter over the official monitor? What would you do to avoid following him/ her and what consequences would you pay? Introduce the idea of *legitimacy*.
2. A referee at a sports match is obviously and excessively favouring one team over the other. What would you do? Would you play with a new arbitrator or simply go without one? Would you rely on the opinion of a biased referee? Why? How would you avoid the sanctions of a biased arbitrator if you play without one? Could the biased arbitrator be included in the solution?

■ ADULTS

Watch this video: [05 Legitimacy](#). Now, without using a dictionary, work together to agree on definitions of the words "legality" and "legitimacy". What would be the criteria behind your determination that a given legality has become excessively distanced from legitimacy, making it necessary for the disobedience of the laws and the obedience to fairer alternative structures? Could the Social and Solidarity Economy (SSE) be an example of a parallel economic structure? Think of other examples.

1. To explore this further: [The Irish Revolution's overlooked history of nonviolent resistance](#).
2. BARTKOWSKI, M. J. (2013). *Recovering Nonviolent History. Civil Resistance in Liberation Struggles*. London: Lynne Rienner Publishers, pp.71-88.
3. CASTAÑAR, J. (2013). *Teoría e historia de la revolución noviolenta*. Barcelona: VIRUS, pp.176-177.
4. *Idem*, pp.223-225.
5. SHARP, G. (2018). *Civil-Based Defense. A Post-Military Weapons System*. Princeton: Princeton University Press.

10

In the face of repression and other nonviolent resistance strategies

When repressive measures are taken against a nonviolent group that perseveres with nonviolent discipline, the result is political jiu-jitsu:¹ the repression is such a stark contrast to the solidarity and generosity of the victimised group that it awakens a movement of anger and compassion all around it, undermining the authority and weakening the reputation of the repressive regime. As occurs in the martial arts, political jiu-jitsu uses ingenuity and strategy to defeat the violent aggressor by taking advantage of the latter's force.

■ CHILDREN

Ask for four volunteers to act out a scene where someone gets angry and protests because someone else has taken his /her pencil case without asking for permission. Next, ask the volunteers to repeat the scene, having the angry person overly exaggerate the consequences (miming that he/ she is hitting the others, destroying the chairs, shouting, etc.). Next, have everyone think about the situation: when there is this much violence, it is natural for everyone to take a stand against it. Next, explain what jiu-jitsu is and why the aggressor will fall to the ground because of its own violence, as long as the victim responds intelligently (rather than just using violence to fight back).



■ YOUTH AND ADULTS

Have the participants form two groups. Cut small strips of paper, and on each one, write one of the nonviolent actions described in Gene Sharp's 198 methods² and put them into a bag. One group blindly takes a strip of paper out of the bag and mimes the nonviolent action on the bit of paper, while the other group has 1 minute to guess what it is. Once they guess it, the group takes out another strip of paper from the bag and acts it out, and so on. The group guide watches the clock, and if it takes the guessing group longer than 1 minute to guess, all the papers are returned to the bag and the groups switch roles: the group that initially mimed the actions must do the guessing, and vice versa. Even though there are two groups, everyone wins if they have managed to mime and guess more than half of the nonviolent actions.

1. SHARP, G. (1990). *Civilian-Based Defense: a Post-Military Weapons System*. Princeton: Princeton University Press, pp. 58-60.
2. SHARP, G. (2011). *De la dictadura a la democracia. Un Sistema Conceptual para la Liberación*. Boston: The Albert Einstein Institution, pp. 83-91. You can find a summary on the next page.

Summary of Methods of Nonviolent Action (Gene Sharp)

- Signed public statements
- Songs
- Humorous representations
- Symbolic public acts
- Vigils and pressures on individuals
- Marches
- Rallies
- Withdrawal from the system, refusal of rights
- Non-cooperation with events
- Nonconsumption of boycotted goods, workforce boycott...
- Refusal of financial rights or dues
- General strike
- Specific strikes: sexual, limited to one issue...
- Non-cooperation with the authority
- Sitdowns, blockings, obstructions
- Psychological Intervention:
 - Hunger strike
 - Self-exposure to the elements
 - Reverse trial
- Physical Intervention:
 - Wade-in
 - Stand-in
- Social Intervention:
 - Overloading of facilities
 - Alternative communication system
- Economic Intervention:
 - Dumping
 - Reverse strike
 - Alternative markets
- Political Intervention:
 - Civil disobedience of “neutral” laws
 - Dual sovereignty and parallel government

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