

physically. Interpositioners move themselves between the two forces with their bodies, nonviolently.

2. OBSERVING/MONITORING: Best known in elections where violence is expected, it's also used to maintain zones of peace and to monitor cease-fires.

3. PROTECTIVE ACCOMPANIMENT: Peaceworkers become nonviolent bodyguards in this technique for persons, groups, or locations such as villages. Usually international, they bring the spotlight of international attention to a situation.

4. PRESENCE: This technique influences a field of conflict by introducing a different behavior, by modeling behavior beyond what people might feel safe to do, by influencing the "energy field" around the conflict zone, by openly not cooperating with the dynamics of intimidation.

*From Training for Change's Third-Party Nonviolent Intervention workshop and trainer's manual.*

### **Nonviolent Response to Personal Violence — Nonviolence focuses on communication:**

1. Your objectives must be reasonable. You must believe you are fair and you must be able to communicate this to your opponent.
2. Maintain as much eye contact as possible.
3. Make no abrupt gestures. Move slowly. When practical, tell your opponent what you are going to do before you do it. Don't say anything threatening, critical, or hostile.
4. Don't be afraid of stating the obvious; say simply, "You're shouting at me," or "You're hurting my arm."
5. Someone in the process of committing an act of violence has strong expectations as to how his/ her victim will behave. If you manage to behave differently-in a nonthreatening manner you can interrupt the flow of events that would have culminated in an act of violence. You must create a scenario new to your opponent.
6. Seek to befriend your opponent's better nature; even the most brutal and brutalized among us have some spark of decency which the nonviolent defender can reach.
7. Don't shut down in response to physical violence; you have to play it by ear. The best rule is to resist as firmly as you can without escalating the anger or the violence. Try varying approaches and keep trying to alter your opponent's picture of the situation.

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8. Get your opponent talking and listen to what s/he says. Encourage him/her to talk about what s/he believes, wishes, fears. Don't argue but at the same time don't give the impression you agree with assertions that are cruel or immoral. The listening is more important than what you say- keep the talk going and keep it calm.

*ACTUP NY — Adapted from an article by Markley Morris of War Resister's League*

### **Ghandi's Soul Force - Satyagraha - truth service**

- o All life is one. Those who live in harmony with this law can become powerful personal and social forces for goodness. To actualize this force, one needs to "shed all fear."
- o The divine is in all human beings.
- o Being human means actively loving adversaries and identifying our blind spots.
- o Humans can't be reduced to the evil they perpetuate.
- o Being human means being ready to suffer rather than inflict suffering on others.
- o Satyagraha is a process by which our interiority, our inner decisions for truth, our sacredness deep within us, comes to be expressed in language, including body language.
- o It is a visible and public expression of our inner unity via which inner strength, love, compassion, desire for human wholeness, comes to be expressed in all ways we communicate, including in encounters with those who oppose us.

*Adapted from Pace e Bene's "From Violence to Wholeness"*

### **Six Steps for Nonviolent Social Change**

- \* Information Gathering: In order to understand and articulate the issue, problem or injustice facing the community, you must first research, investigate and gather all vital information that will increase your understanding of the problem. Know all sides of the issue, including the other party's position.
- \* Education: It is essential to inform others about your issue. This minimizes misunderstandings, and gains you support and sympathy.
- \* Personal Commitment: Eliminate hidden motives and prepare yourself to accept suffering, if necessary, in your work for justice.
- \* Negotiation: Using grace, humor and intelligence, confront the other party with a list of injustices and a plan for addressing and

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