

Co-created by Global Purpose Movement &
the Brooklyn Center for Sacred Activism

a purpose
TO THE
PEOPLE

A HANDBOOK FOR
RADICAL TRANSFORMATION

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INTRODUCTION

We have come to a singular moment in the course of fourteen billion years of cosmic evolution, a moment calling the people of Earth to action. From disappearing species and dying ecosystems, to ever-increasing social inequality and aggression, we are witnessing firsthand the consequences of a failed paradigm. Dominated by the shadows of our humanity, we have found ourselves in an unsustainable position of systemic exploitation, exceptionalism, extraction, and separation. But even after centuries of this conditioning, we know that the values that truly connect us are spiritual in nature, that together we can transform a future of devastation into one of joy and liberation. Even in this moment of immense challenge, we know in our hearts that a new narrative is beginning to emerge. We know that we are the authors of our collective story, that the future is ours to write, and that the time has come to reclaim purpose for all people.

This handbook for radical transformation is a resource for the present moment, designed to mobilize you to take action—action that is holistic, spiritually grounded, and emergent in its strategy. Through practice and alignment, we seek to cultivate the full scope of our unique humanity as we find our place in this collective evolution. Comprised of six commitments—to listen, to connect to purpose, to take strategic action, to go deep in practice, to do shadow work, and to build community—the tools in this handbook are designed to empower you in pursuit of your greatest potential for impact.

We recognize that current global crises are complex and interconnected; and this means that our approach to healing must integrate inner and outer transformation, on personal, collective, and universal scales. And because the defining conflict of our time is rooted in an illusion of separateness, the movement we are building must be rooted in the transformative power of wholeness. Like the spark that lights the prairie fire, the bonds we build as a movement of integrated and compassionate leaders, protectors, healers, and activists will set a new course for humanity.

Our insights are drawn from humanity's most profound affirmations of evolutionary potential—from the world's great mystical traditions, from philosophical and scientific inquiries, from the revolutionary legacies of our collective movements for justice, and from the strategies developed by generations of organizers and activists. We trace our lineage through history in the spirit of Gandhi, of Martin Luther King, Jr., of the Water Protectors of Standing Rock—and of countless others who have dedicated the full spectrum of their humanity to realizing the dream of a world transformed¹.

The challenges we face are immense. There is no guarantee of success; and yet the mystery in front of us is also our greatest hope. We have no other choice but to listen and become what we are called to be. Every voice and every spirit, every mind and every heart—everybody is needed in this moment of great crisis and opportunity.

May this handbook help you to bring the full scope of your humanity into presence and action. And may the fire of sacred activism spread to all the corners of the Earth.

¹ The writings of historical leaders continue to provide great strategic and spiritual insight; see "References" for examples

HOW TO USE THIS HANDBOOK

This is a living document. Take it, share it, and make it your own. We invite you to use these resources in whatever way you see fit—to meet the needs of your communities, your planet, yourself; to set out on the road toward transformation.

Part One examines the historical and emergent realities of this singular moment in time—both in honest recognition of our struggles and profound embrace of our potential. Coming to terms with centuries of injustice, environmental destruction, and systemic oppression is a fundamental precursor to reclaiming our humanity and our future alike. Purpose doesn't exist in a vacuum; we must stay connected to the whole, and this means having an understanding of how we got here.

Part Two is a practical guide to both individual and collective action. Go here to start taking steps right away. You'll find a framework and practices for holistic, spiritually-grounded action that you can start to use immediately.

Every part of this guide is important, and meant to integrate as a whole, but feel free to follow first what speaks to you. Each of us will take something different from these pages, so don't let yourself get bogged down in any one section. Keep moving, and find what works for you.

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**“YOU HAVE TO ACT AS IF IT WERE POSSIBLE
TO RADICALLY TRANSFORM THE WORLD.
AND YOU HAVE TO DO IT ALL THE TIME.”
– ANGELA DAVIS**

Once in a while, when the light is just right, you can catch a glimpse of it from the corner of your eye. It is there in the violet glow of dawn, in those still moments where the shapes of dreams spill over into waking life. It's there in the brief moments when eyes meet on a crowded train, familiar in silent recognition of a shared condition; and it's there in the alchemical flash when a hand extends to turn a stranger to a friend. It dances at the edge of our imagination, blooming from discarded seeds where the Earth is fertile and unbound by superimposed grids of pipelines, crosswalks, and borders. It's there in a lover's embrace, in the glittering moonlight, in the birth of a child—there at the wild frontier where chaos breeds potential.

When everything else has been commodified and consumed, categorized and incorporated, it remains at our periphery, waiting only to be believed so it may be seen for what it truly is—the world we know is possible.

The guide you hold in your hands has been written just for you—just for all of us. It is written with both somber recognition of our compounding global crises and ecstatic embrace of the vision we share. It is a toolbox for radical transformation, its contents customized to adapt to the historical and emergent needs of our communities. While each of us come to this work with diverse backgrounds and unique personal histories behind us, it is a single inquiry that drives us forward in our journey: How can I do the most good in pursuit of a world transformed?

There are many answers to this question, but they all exist in the relationship between the whole individual and the common cause of liberation. Discerning what that means for each of us remains an ongoing process, predicated on the dynamic nature of the world at large. The countless factors that influence the intention and impact

of any action—the material conditions of life, emergent crises and opportunities, shifts in public opinion, and so much more—will continue to change from one moment to the next. It is in recognition of this evolutionary nature that we seek not one answer to our question, but rather a holistic method of practice that is capable of orienting and reorienting our actions to the realization of our shared vision.

This holistic approach is manifest in a six-part commitment to action, both rooted in and guided by three principles of scale. By making these commitments and engaging in regular practice, we cultivate the insight of our full humanity and expand our capacity for strategic impact. The three principles that follow provide practical means of aligning that impact with intention, while also informing our individual roles in relation to the overall progression of the movement.

THREE PRINCIPLES OF SCALE

Our actions are aligned on a *universal* scale when we allow *purpose* to guide us into right relation to the cosmic whole. It is purpose through which humanity bears access to the evolutionary impulse itself, finding realization in both inner and outer realms. When we come into universal alignment, our full humanity is activated in service to the flourishing of all life.

Our actions are aligned on a *collective* scale when we walk in *solidarity*, cultivating the bonds of life and resisting the forces of division. It is solidarity that compels us to recognize the roles and responsibilities that arise from interdependence, and to love as fully as we are able. When we come into collective alignment, we minimize harm and maximize good for all humanity.

Our actions are aligned on a *personal* scale when we recognize *autonomy*, laying the foundation for holistic democratization. It is autonomy that asserts the intrinsic value of every human life, endowing each of us with natural rights to self-determination, self-expression, and self-care. When we come into personal alignment, we reconcile all aspects of the self—body, heart, mind, and spirit.

Together, these three principles establish (1) the moral foundation on which a commitment to action relies, and (2) the scale at which transformative action must be aligned. They also offer applicable metrics for daily life—guidance as we navigate a world in desperate need of a radical, new vision. As we move forward in developing practice, both understanding of scale and adherence to principle provide the means by which each of us can self-organize for action while remaining in concert with the movement at large, preventing the need for centralized leadership.

**“ACTION IS THE ANTIDOTE TO DESPAIR.”
—ALEXANDRIA OCASIO-CORTEZ**

SIX COMMITMENTS TO ACTION

Nothing will change unless we act. As it stands, the dominant paradigm is well designed to limit our creative capacities to the level of efficient subjugation. For so many of us, that means having authentic purpose obscured in service to the interests of the ruling class. But by committing to transformative practice and the radical action it inspires, we become connected once again to our most authentic power and potential.

With the principles of autonomy, solidarity, and purpose as guideposts for alignment on personal, collective, and universal scales, we are well-equipped for the ongoing task of clarifying our intentions and aligning them with the greater movement for true liberation. Now comes the question of impact.

If history makes one thing clear, it is that it is not enough to “mean well”—plenty of harm has been done by failing to align intention with impact. We know all too well that it is not, unfortunately, “the thought that counts.” It is imperative that we put in the work to seek clarity in our intention, to activate the full scope of our humanity in every strategic action, and to mobilize with integrity and care.

How can I do the most good; how can I make the most impact in pursuit of a world transformed?

This, above all others, is the question that drives this project. It is not enough to seek refuge in a spiritual practice if it is devoid of works; nor is it sufficient to engage in action that lacks a holistic foundation.

The simple answer is to bring our intentions, guided by principle, into alignment with our greatest understanding of potential impact—to commit the full scope of our unique humanity to transformative action. Through ongoing practice, we can define and continue to refine our commitment to action in six particular dimensions:

Commitment to:

- Listen
- Connect to Purpose
- Strategic Action
- Deep Practice
- Shadow Work
- Build Community

In the following section of this guide, you will find each of these commitments elucidated by a practice. As a whole, they are designed to facilitate the journey from intention to impact—as well as to be a resource whenever there is need for realignment, connection, or clarity. If we are fearless and humble in our approach, we can allow purpose to provide direction, autonomy to empower expression, and solidarity to determine dimension as we apply these six commitments to the process. Feel free to adapt these structures to the particular needs of your community, yourself, and the movement at large.

SOWING THE SEEDS OF CHANGE

**“THEY TRIED TO BURY US; THEY
DID NOT KNOW WE WERE SEEDS”
—DINOS CHRISTIANOPOULOS**

We invite you to approach this work as a living document, a co-created extension of the communities, organizations, and individuals with whom our intentions align. In the same way, think of it as a seed: a small and potent vehicle—but one that remains inactive on its own. That missing energy, that catalyst, is you.

Together we can seek the conditions required for growth. Without the fertile soil of a community of support and resource, without the fluid and life-affirming waters of purpose, without the burning, brilliant light of a vision of a world transformed—without all of these things, this guide remains a seed, yet incapable of bearing fruit. At the same time, when we nurture ourselves, our spirits, and one another, we sow once again the great promise of humanity, that our children may finally reap the bounties of a just and loving future.

As a living document, this guide will grow differently in different hands. Projects, practices, and purposes themselves will manifest in diverse ways, responding to both the material and spiritual conditions of their tending. Each of our stories matter, and when we embrace them, in all their complexity, we stand to offer the world works that reflect the wholeness of our being.

NAMING THE SYSTEM

From our immediate communities to intersections of global scale, from our entire human family to the planetary ecosystem to which we belong, purpose propels us all towards the coherent harmony we so painfully lack. This understanding of purpose as an evolutionary force entails two aspects: both the individual life-force and the collective imperative towards the flourishing of all life. A dynamic balance between the two remains integral to informing the scale of our movement, especially as we recognize that complementary forces are often falsely presented as contradictory ones. Such alienation is central to any ideology of division, whether hyper-individual or tribal in nature, and we wholly reject this false dichotomy. It is precisely this kind of tension—between material and spiritual, emotion and intellect, stillness and action, individual and collective, order and chaos, structure and fluidity—that is essential to powering the generative friction needed to bring a new world into being.

Likewise, a dynamic balance between personal and systemic approaches is necessary for any project of radical transformation to succeed. Because the crossroads at which we stand is characterized by a shifting of paradigms, the inauguration of a just and sustainable social order is our primary collective goal. This requires both active disruption of existing systems and active creation of new ones.

We can identify counter-evolutionary systems that require disruptive attention through the following criteria:

- (i) They are historical, meaning they have come into being and exerted influence over time;
- (ii) They function in ways that cannot be meaningfully reduced to the actions or behaviors of individuals;
- (iii) They are structural,
 - (1) requiring only complicity to persist and
 - (2) producing hierarchical (unequal) effects on social organization;
- (iv) They are underwritten by life-negating ideology and therefore cannot be reformed into life-affirming function;
- (v) They are interdependent, upholding one another and insulating the dominant paradigm while affecting society at large

BREAKING THE CHAINS

Beyond these overarching social systems, the current dominant paradigm includes mental frameworks that we acquire through conditioning. These are the ideologies that filter and influence the way we consciously interact with the world. We can think of these frames as internalized limitations on the way we interpret our experiences, the most insidious being hyper-individualism and materialism. The result is a worldview that implies (a) each of us are fundamentally separated from wholeness and therefore isolated as we navigate (b) an existential reality that can be completely reduced to physical interactions and material conditions.

Not only have these premises been rebuked by leading research and multitudes of human experience alike², but such a framework effectively compromises our ability to act in the collective and holistic way necessary for addressing the crises of a failing paradigm. By denying the humanity that exists beyond the confines of the measured, physical body or dismissing the validity of experiences that defy reductive explanation, we become complicit in the maintenance of our own oppression.

But when we open ourselves up to the full spectrum of human experience, embracing the mystical, intuitive, and ineffable in addition to the empirical and material, we open ourselves up to the infinite potential that accompanies wholeness. By refusing to internalize the limitations of hyper-individualism and materialism, we assert our autonomy and again lay claim to our full humanity. This is a simple yet profound task, disruptive to every system that relies structurally on dehumanization. By liberating mind and spirit from these dominant confines, we begin to create space for radical transformation and the liberation of all bodies.

² See the "References" section of this handbook for further reading on New Paradigm research

THE REVOLUTIONARY MOMENT

What we are witnessing today are the consequences of a modern paradigm of egocentric materialism that has pushed our planet—and so too our communities, institutions, and selves—to the breaking point. A global economy predicated on debt and extraction continues to decimate spirit and environment alike, and the gross inequality that results has constrained most of humanity to a hand-to-mouth existence that belies the abundance and creative potential of life on Earth. Yet it is precisely in these tragic challenges that the greatest promise of evolution lies—the imperative to think beyond the limits of the status quo, to cultivate the wholeness of our being, and to let purpose guide us back to the life force of creation.

Still, we host no delusions about the character of the present moment. These are turbulent times, and they call for an all-hands-on-deck approach. That means this guide is intended to supplement and support any and every life-affirming initiative, whatever the scale. Component parts, from terms of analysis to long-term strategies to specific practices, can be integrated into existing movement collectives seeking more holistic approaches to social change—or the entire guide can be utilized to support emergent communities seeking an integrative approach to inner and outer modes of transformation.

Two broad categories of roles in this movement are: (1) helping the disruption of the old paradigm and (2) helping the emergence of the new. Some people may focus on one aspect more than the other, and some may include both. Both are necessary, and acknowledging this can help us to synergize and appreciate the contributions of people whose work is different from our own.

We can also understand our collective efforts to be coordinated to (1) work within existing structures, (2) work against existing

structures, and (3) work beyond existing structures. Working within existing structures could entail voting, running for office, or working to advance specific policies; working against existing structures could entail acts of civil disobedience or non-violent direct action³; and working beyond existing structures could entail developing alternative economies, communities, or methods of living. Regardless of the particular approach, we must recognize that substantive transformation at this scale will require campaigns of both short-term harm reduction and long-term systems development.

With the recognition that complex problems require complex and multi-level solutions, we emphasize that this guide is designed to fill a specific gap in the resources of the broader movement. Namely, that is the disconnect that presently persists between realms of inner and outer transformation. Our intention is not to replace any of the already-existent resources for targeted change, but rather to supplement them with a strategy that places this interdependence at its core—indeed, the scale of transformation at hand will require us all, in all our unique capacities. Political education and civic engagement remain high priority because the political structures that expressly govern global social order are supposed to themselves be governed by popular will—by the virtues and principles of the governed, by conscious consent, and for the good of the whole. Likewise, spiritual practice, holistic self-care, and personal growth remain high priorities because we recognize that the dominant paradigm relies on dehumanization to function.

Effecting substantive social change will require a commitment to cultivate the fullest expression of the human spirit while simultaneously engaging in tangible, concerted action. This strategy, by focusing on a return to wholeness and thereby disrupting the conflict of separation-despite-interdependence, seeks to harmonize

³ For further reading on history and methods of direct action, see the “References” page

our capacities for both inner and outer transformation. This is the call to reconcile healing intention with radical vision; to expand the collective consciousness of the world yet remain grounded in tangible, effective action; to seek meaningful change while inviting our fullest, most vibrant selves to the movement. This is sacred activism.

Can you hear it in the distance, feel it in the wind? That low rumble of tectonic plates shifting and consciousness expanding as all of creation grinds toward its greatest spiritual potential: the flourishing of both people and planet. Let there be no doubt that there is revolution in the air.

We can hear it when we stop to listen closely; it echoes throughout our bodies when we pause to find stillness, if even for a moment, that cosmic rhythm: Inhale. Exhale. Hearing it, we can feel its truth—that we are together beginning to wake from an intoxicated sleep.

“WE OFTEN FEAR THAT THE REVOLUTION NEEDED IS TOO BIG FOR WHAT WE CAN GIVE. TOO MUCH CHANGE IS REQUIRED INSIDE, OUTSIDE. AND WE ARE TOO SMALL. BUT ALL THAT IS REQUIRED IS THAT YOU STEP INTO THE TRUTH OF YOUR LIFE. AND SPEAK IT, WRITE IT, PAINT IT, DANCE IT. THAT YOU SHINE YOUR LIGHT ON YOUR TRUTH, FOR THE WORLD TO SEE. AND AS HUNDREDS, THEN THOUSANDS, THEN MILLIONS DO THIS—EACH SPARKING THE COURAGE OF YET MORE—SUDDENLY WE HAVE A WORLD ALIGHT WITH TRUTH.”
—LUCY H. PEARCE, *BURNING WOMAN*

Have you ever secretly wished that change would arrive on a lightning bolt from the sky? Or that your purpose would suddenly become clear, that you would never again have any question or doubt about what it looks like or what steps to take next? While that may sound exciting, creating radical inner and outer transformation is in fact a far more adventurous journey—a continuous unfolding of your calling.

The path of sacred activism is a way of life that cultivates your full humanity—all of your passions and heartbreaks, all of your skills and shadows. This means that every day is an opportunity to commit yourself anew to the process of building what author Charles Eisenstein describes as “the more beautiful world our hearts know is possible.”⁴

The next section is about discerning this path by committing to practice: consciously deciding to live in a way that leads to radical transformation. Transformation doesn’t come from occasional actions, it comes from consistency and dedication, both in activism and spiritual practice.

We invite you to incorporate all six commitments into your life and work. These commitments are designed to balance inner and outer transformation, and to help come into right relationship with life on the personal, collective, and universal scales.

⁴ This phrase is also the title of the book from which it comes

I. COMMITMENT TO LISTEN

“ALL FEAR (AND HOPE) ARISES FROM LOOKING BACKWARD OR FORWARD. THE PRESENT MOMENT IS THE ONLY PLACE OF CLEAR SEEING UNCLOUDED BY HOPE OR FEAR.” —MARGARET WHEATLEY⁵

Objective: *To be open and fully receptive to what is emergent in the present moment; to face reality, and listen for possibility; to allow yourself to be a conduit for insight on individual, collective, and cosmic scales*

In these times of great change, with so much suffering and chaos, it can be challenging to stay present with what is. While fear and grief at the state of the world can tempt us to disconnect, it is important that we face reality head on. If we want to be able to respond to what the world needs, we need to be able to listen with clarity, both to what is, and to what is possible.

In order to listen, we have to stop speaking. Likewise, if our minds are spinning stories about the past and the future, if our minds are not quiet and receptively present, we are going to have difficulty taking in what is in front of us.

Before we take any action, we need to set aside our own fears, judgments, and attachments so that we can move forward into action with hearts and minds unclouded. Can you be present with suffering, even when it is most uncomfortable? Can you hear the whispers of possibility that lie beyond both hope and despair? Can you glimpse the state of presence that knows clarity and faith even in the greatest uncertainty?

⁵ This practice is inspired by the work of Margaret Wheatley, *The Place Beyond Hope and Fear*; see “References” for further reading

PRACTICE

1. Choose a headline, article, photograph, or other item that depicts an aspect of where the world is in this moment. Try to find something that evokes strong feelings in you.
2. Sit quietly and feel deeply into what arises as you contemplate this material. It can be easy to become disassociated from our bodies when we encounter something moving or uncomfortable. Instead, let your awareness permeate your body and allow yourself to feel what is present.
3. Pay attention to how you are relating to all three scales:

Personal: How does this affect you, personally? What do you feel in your body? What emotions arise for you? Allow whatever you're feeling to simply be, without resistance, without attachment.

Collective: Try to imagine the perspectives of others: How might this affect the communities directly involved? What about our larger human family, other forms of life, the Earth itself? What do you feel in your body when you put yourself in someone else's shoes?

Universal: Take an even wider perspective now. What might this mean for the Earth itself? How does this material relate to the course of history, to our collective evolution? Imagine observing this situation from a place out of space and time. What do you feel?

This moment is calling us into a greater level of awareness than ever before. Listen to the self, to the cries of the world, to the course of history and the changes around you. The more we can perceive, without judgment, the greater connection we will have to what is possible.

REFLECTION

What was your experience of this exercise?

Were you able to be present with what you were feeling? What did you notice?

Did you experience any resistances? What were they?

In your own life, how can you listen more, and be more present with what is?

How can you listen more fully to what is happening at each scale?

II. COMMITMENT TO CONNECT TO PURPOSE

Objective: *To connect to the evolutionary impulse, the creative energy of life itself; to discern the direction of your unique path and its relationship to our collective journey*

Purpose⁶ is the momentum of the universe driving itself towards harmony, and this energy flows through each of us. It manifests in the balance of ecosystems, the cycle of the seasons, the passion that moves the painter to paint and the singer to sing. From various interpretations of *dharma* as cosmic order and personal path, to the concept of *tikkun olam* in Judaism that posits each of us a piece of the world to repair, the notion of purpose transcends the boundaries of time, space, and culture.

When we connect to purpose, we step into our rightful place and begin the process of cultivating our greatest potential. We recognize not only the totality of our personal histories—the knowledge we have gained, the trauma we have survived, the skills we have developed—but so too do we acknowledge our relationship to the Great Mystery of life.

What do we mean by the Great Mystery? Whatever name we assign to the infinite unknown—whether God, Allah, Source, Spirit, or consciousness itself—we experience its power as the purposeful, ever-evolving order of the universe, perpetually seeking harmony, balance, and love.

In such a dynamic, living universe, our unique position in the evolutionary order is in a state of constant change. When we embrace this fluidity, connecting to purpose itself becomes a regular task predicated on a commitment to listen. We perceive purpose by listening to its presence within ourselves, its presence

⁶ For further reading on purpose and how to connect to it, see “References”

in other people, and its presence in the world around us. In the ever-evolving ecosystem of our world and the landscape of change-making, we each have a role to play.

Purpose informs action. Remaining connected to the whisper of purpose can offer us a key to navigating problems with greater effectiveness, inspiration, and synergy.

PRACTICE

This can be done by yourself to help you discern your unique purpose, or in a group to discover what is emergent in the group itself. You will need: yourself, paper/journal, perhaps a partner.

Find a quiet place and sit for a few minutes in silence and stillness. Read one question at a time and allow any and all impressions and thoughts to simply arise. Record your thoughts (whether through words, images, or otherwise) after each question.

As in the previous listening practice, feel into the way your body responds to each question. Notice any resistance or strong reactions you may experience. Whatever arises, try to recognize it without judgment. By allowing impressions to arise without resisting them or attaching to them, you make space for them to integrate.

1. *What does the world need?*

The world is full of heartbreak, rage, and trauma—and there is no justice in denial. Not only can these powerful emotions illuminate your unique call to action, but embracing them empowers you to heal the wounds of the past while facing fears of the future. This helps keep us grounded in the present reality—the only place transformation can occur.

2. *What makes me come alive?*

When are you most in flow? What can't you not do? When we really tap into our passion, we channel something beyond our mere interests and skills. The world needs action that is imbued with purpose and life.

3. *What am I good at?*

Each of us possess both well-developed abilities and yet-to-be-realized potential. When we come to the table with our whole humanity, our movements grow richer, stronger, and more dynamic.

4. *What can I offer?*

Activating our whole selves for the movement requires an honest inventory—including a realistic assessment of our capacities. Those who are able can offer material resources like money, cars, or meeting spaces; but all of us have the ability to contribute time, energy, and insight. At the same time, it is critical that we be clear about our limits and boundaries. Finally, it is imperative that we reflect on our positions of privilege, power, and authority—and learn how to leverage them for the collective good.

REFLECTION

Consider the impressions you recorded after each question. Take a moment to hold all four questions simultaneously. What themes emerge? How do you feel?

Remember, you can return to these exercises again and again. Purpose is a process constantly revealing itself; it takes time and receptivity to gradually grow in clarity.

Given your reflections, where are you drawn to take action first? (It doesn't need to be final or perfect; just acknowledge the direction of your intuition.)

Whatever you decide, write it down or tell a friend your intentions to hold yourself accountable.

III. COMMITMENT TO STRATEGIC ACTION

Objective: *To discern a plan of action that is informed by present realities, aligned with intention, and connected to purpose in service of the greater movement*

Through the previous practice of connecting to purpose, you have begun to identify the issues that most resonate with you. Now it is time to consider specific actions. This is where strategy becomes essential, allowing us to better align our intention and values with our impact. This is how we synergize with the larger movement and create space for our best qualities to guide our actions⁷.

If there are already organizations, groups, or individuals doing the work you feel called to do, the first question to ask is whether you can support their existing efforts. However, even if you are assisting others in their work, it is important to do research of your own. This will help you better understand the issue at hand, creating opportunities for greater collaboration and new perspectives.

Depending on issue and context, your approach may vary widely, so the practice below is simple and universal, designed to give you a basic introduction to strategic thinking. As you progress further into your work, your toolkit will develop and expand accordingly.

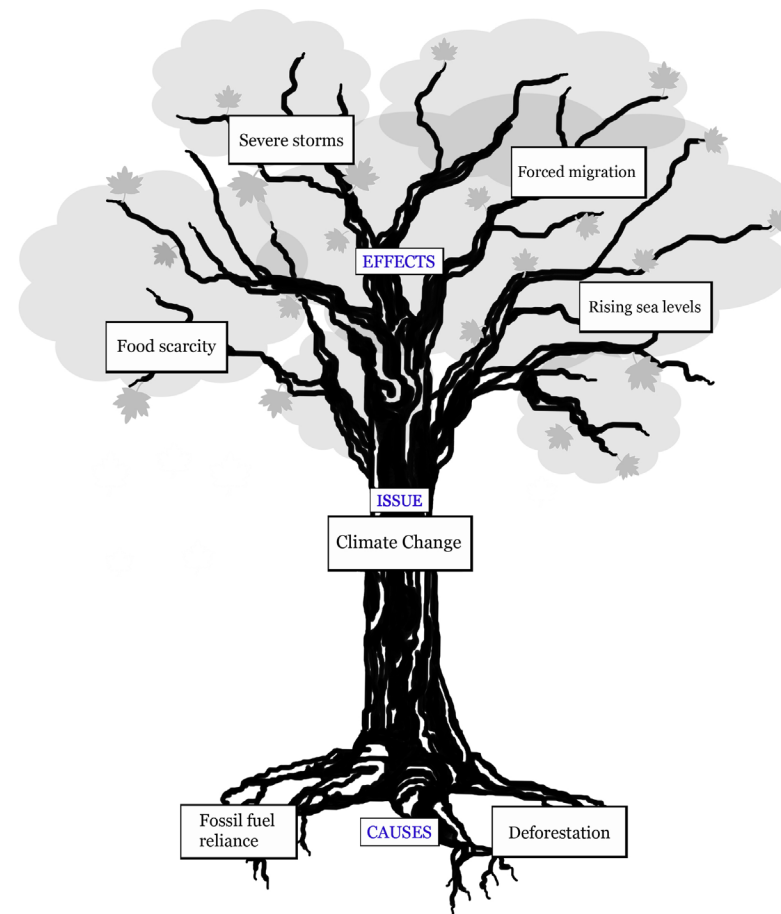
PRACTICE

Analyze the issue

Once you've chosen an issue, you can create a "Problem Tree" to get a big picture view. This practice will help identify root causes and consequences, offering different points of engagement from which an issue might be approached. This exercise can be additionally useful

⁷ This practice is inspired by the work of Monica Sharma; see "References" for further reading

EXAMPLE



as a means of visualizing the effects of systemic forces, their interdependence, and your relationship to them. If some of these steps inspire you to seek further information, take the opportunity to learn more about the chosen issue.

1. On a piece of paper, draw an outline of a tree.
2. On the trunk of the tree, write the issue you are exploring, e.g. “climate change”.
3. Ask yourself: “What are the effects of this issue?” Fill in the branches of the tree with those consequences. Our example might include rising sea levels, food scarcity, and forced migration, among others.
4. Next, ask yourself: “What are the causes of this issue?” Fill in the roots of the tree with those contributing factors. Our example might include fossil fuel reliance, factory farming, and deforestation, among others.
5. You can continue this process to see how different issues manifest from interconnected causes. Can you follow the roots down to the underlying systems or identify commonalities between crises? What themes arise as you connect those dots? In our example, one cause of fossil fuel reliance might be the influential power of the oil and gas lobby, which in turn might be caused by unchecked capitalism, and so on.
6. Once you’ve explored these relationships, you will have a tree filled with the causes and effects of a particular issue. This provides a basic analysis, enabling you to see the potential impact of strategic action.

Develop a Theory of Change

Now that you have an outline of the causes and effects associated with the issue, as well as the insights gained through the previous practices, you can begin to develop an actionable plan that is aligned in principle and scale. As you look over the connections that make up your Problem Tree, consider the point at which you are best suited to make an impact:

- What organizations, groups, or people are already doing this work?
- What resources do I have to contribute?
- What talents, skills, or knowledge can I offer?
- In what ways am I complicit?
- What is within my reach to affect?

Once you have an understanding of how you relate to the causes of the issue and how you are positioned to affect them, you can identify where in the tree of causes and effects you can most effectively begin creating change.

In keeping with our example, we might determine that reduced meat consumption will lower the emissions produced by factory farming, thereby helping to minimize the harmful effects of global warming. We can articulate our strategy as a theory of change: “On a local scale, if I organize a community garden to grow fruits and vegetables, my neighbors and I will purchase less meat; this will reduce the demand for production, thereby decreasing the pollution that results.” Now you have basic theory of change to begin planning your strategy with.

Check your integrity

With a theory of change in place, we can now take tangible steps towards our goal.

It is essential, however, to regularly ask ourselves probing questions to make sure that our actions stay aligned with our intention and values, and that they are in right relationship with the personal, collective, and universal scales. Through authentically questioning our own integrity, we increase the likelihood that our actions will have the positive impact we intend.

Checking our own integrity is a process that never ends. As long as we are in pursuit of positive transformation, we have the responsibility to look carefully at ourselves and our actions.

Regularly ask yourself:

- Does this action embody compassion and dignity for all humans? How might it not?
- Do all aspects of this action or plan stem from my highest values? What may not be?
- Am I embodying my highest values at this moment? Am I walking my talk?
- Does this action serve to awaken the best in the other people it affects? How might it feed or reinforce negative patterns in others?
- What motivations or drives are present and driving the action? Are there any motivations or drives present that are out of alignment with my values?
- What negative impact might my action have? What might I not be seeing?

REFLECTION

Do you have a basic plan of action laid out?

How, if at all, has your strategy changed as a result of this process?

How does your particular plan of action empower the larger movement?

How can you connect to others in collective action?

Does your plan account for emergent obstacles?

Does your strategy support transformation on personal, collective, and universal scales?

What have you learned from examining how your values align with your strategy?

IV. COMMITMENT TO DEEP PRACTICE

“BEFORE ENLIGHTENMENT: CHOP WOOD, CARRY WATER. AFTER ENLIGHTENMENT: CHOP WOOD, CARRY WATER.”
—ZEN PROVERB

Objective: *To develop a path of regular personal practice that radically transforms*

There is no doubt about the present need for collective action. But beyond asking ourselves “What do I do?” we must also ask “How can I be?” Transforming our personal way of being is equally important as the strategic actions we take. In order to achieve truly radical change, we must address the consciousness that upholds the dominant paradigm.

We are most capable of serving our world when we cultivate our greatest capacities and embody our highest principles. Even in the case of extreme systemic collapse, the qualities of care, compassion, insight, humility, and resilience that arise out of transformative practice are essential and will always serve the greater good. A commitment to holistic personal transformation lays the foundation for a radical movement that strikes at the root of our present crises, and this is the key to building a future that cares for us all.

In order to make sure that you are integrating your own transformation with the transformation you are working to help birth in the world, find a practice that you can engage in regularly, and commit to going deep.

The great sages know that spiritual awakenings, no matter how powerful, mean little without steady practice before and after. True transformation of the self takes time and effort; transformation of the collective consciousness must, then, mirror this. Even the most fiery of revolutions eventually smolder and fade away if the consciousness of the people has not evolved accordingly. Without a revolution of the heart, revolutionaries often end up recreating the same oppressive systems as before. Because the self is the architect of experience, we simply cannot hope to build a new world if we are working with the blueprints of the old.

Imagine the possibilities of a movement that fully integrates and empowers the full humanity of every individual. As you cultivate your own mind, body, heart, and spirit, you are, in turn, cultivating the mind, body, heart, and spirit of the movement, endowing the collective with greater resilience, creativity, compassion, and power. Through regular practice, we find ourselves rooted in the evolutionary force that lives through each of us, connecting us to one another and the universe at large.

Spiritual practices are not static things. They change, evolve, and grow. Sometimes we need different types of practice at different times, more practice at some times, less at other times. Balance is key.

PRACTICE

Choose a Practice

The world needs people who are committed to transforming themselves as they work to transform the world around them. If you don't already have a practice for communion and deep personal alignment, the first step is to find one. Look for something that you find interesting, that is easy to begin, and that you are willing to

engage in regularly. If you already belong to a spiritual tradition or lineage, see if there is a practice that you can incorporate into your life. Whatever you choose, do your best to integrate it into your existing routine or ritual so you can begin to develop the habit. Outlined below are some general categories of practice. These aren't comprehensive or exhaustive, but together they present a landscape of spiritual practice that you can navigate easily, even if this is all new to you. What is most important is that your practice speaks to you—so don't hesitate to get creative and listen to what is emerging.

Body and Movement Practices

A healthy, balanced body can serve as a powerful foundation for the mind, heart, and spirit, helping us to feel more centered, more settled, and keep from becoming disconnected or disassociated. This is especially important for changemakers coping with the stress of working for justice.

Examples: Yoga; Qigong; sacred dance; walking meditation; contemplative martial arts (Taijiquan, Aikido, etc.)

Heart Practices

Opening and awakening the heart can help loosen the grasp of the ego, and open us to a wider experience of ourselves. Heart-cultivating practices help relax the fight/flight/freeze response and increase empathy and compassion.

Examples: Compassion meditations (loving-kindness meditation, tonglen); devotional prayer; devotional music

Mind Practices

Insight or wisdom practices can take many forms, but ultimately are oriented around helping us to perceive things as they truly are, freeing us from our conditioning.

Examples: Concentration meditations; mindfulness meditation; emptiness practice; study of sacred texts

Creativity Practices

Creativity helps us tap into the deep wells of our unconscious, integrate parts of ourselves, and connect us with something greater. So much of the creative process is simply about letting things flow through you, without expectation or judgment.

Examples: Contemplative arts; journaling; improvisation (in music, visual arts, theater, etc.)

Relational Practices

Relational practice can serve as a powerful mirror for our true selves and can bring healing to that which we may have difficulty healing on our own. Relational practices keep us grounded and connected to the ecosystems that we are a part of.

Examples: Deep listening; council circle; dialogue; writing letters of love and appreciation to friends; etc.

Stillness Practices

It is important to make time and space for stillness and silence—stillness of the body, stillness of the mind and the thoughts, stillness of the emotions. Whatever practice you choose, see if you can incorporate a period of silence and stillness after your practice.

Examples: Silent sitting; centering prayer; zazen

Go Deep

Once you have chosen a practice to start with, allow yourself to go deep with it. This can mean making enough time for it in your life, and it can mean diving deeply into the purpose of the practice, and opening to that purpose, letting it in, letting it slowly change us. Even the simplest practices can be profoundly deep and transformative. What you are putting into your practice, and the qualities you bring to it, are in many ways more important than what specific form of practice you choose.

Reflect on Your Practice

Return regularly to a state of reflection on your practice. With love and compassion for yourself, see how your practice is going. It can be deeply helpful to balance two important qualities while engaging in deep spiritual practice: clear-eyed determination to awaken for the sake of others, and letting go of all attachment to the outcome of practice. As part of the determination to awaken, we have to periodically check ourselves and our practice, sharpening the edge of our discernment and wisdom. On the following page are some questions you can ask yourself to start becoming curious about how your practice is going. For each practice there will be more specific questions that you can discuss with a teacher or mentor.

“IF YOU BRING FORTH WHAT IS WITHIN YOU, WHAT YOU BRING FORTH WILL SAVE YOU. IF YOU DO NOT BRING FORTH WHAT IS WITHIN YOU, WHAT YOU DO NOT BRING FORTH WILL DESTROY YOU.” —GOSPEL OF THOMAS

REFLECTION

Have you chosen a practice?

Will you realistically be able to incorporate it regularly into your life?
If not, what could you change that would make that possible?

Who could you turn to for practice guidance or assistance?

Are there other people you could practice with, or share your experiences with?

Are you making enough time for your practice to really blossom?

Are you balancing and integrating body, heart, mind, and spirit?

Are you balancing discipline and lightness? Structure and creativity?

Are you making time and space for silence, stillness, and listening?

Are you incorporating your practice into how you approach your relationships and community?

Are you incorporating your practice into how you approach your change work?

Is your practice changing how you show up to yourself, to others, to the world?

As you continue, you can use these questions on an ongoing basis to help you find balance and integration in your practice, returning to them again and again, or coming up with your own.

V. COMMITMENT TO SHADOW WORK

Objective: *To contribute to the healing of historical, emergent, and collective traumas by recognizing blind spots, privileges, and opportunities for growth*

What Is The Shadow?

The shadow is a concept developed by the psychologist, Carl Jung, to describe the unconscious aspect of the psyche. This includes qualities, desires, or behaviors, often deemed “bad” or “negative,” which an individual ignores and represses. Yet, according to Carl Jung and modern psychology, we act from this unconscious realm and will continue to do so until we recognize it and work to change the beliefs and behaviors.

Often, the easiest way to begin becoming aware of the shadow is to notice how others reflect it back to us. Think of the things that most irritate, anger, or disgust you. Perhaps you are infuriated by bullying. You could never imagine yourself being a bully! That’s your shadow, the part of yourself that is indeed capable of bullying, the part of yourself that you’ve probably projected onto another human being. The shadow expresses itself on a collective level, too. For example, some folks believe we live in post-racial America, a belief that denies the reality of mass incarceration and ongoing state-sanctioned violence against people of color. Our individual shadows—the ways in which we deny our own implicit bias and racist behaviors, as well as our own unacknowledged impulses toward exploitation, othering, egoism, etc.—contribute to the collective consciousness of a white supremacist culture.

Why Shadow Work?

Shadow work not only radically transforms ourselves and our relationships, but it also shifts our relationship to social change itself by helping us to (1) see beyond binaries of right and wrong

(2) identify ourselves as reflections of the whole, and (3) empower our creativity by liberating us from unconscious behaviors.

Shadow work also invites us to look at every aspect of our lives and notice how we are interacting with and embodying oppressive systems. Activism then becomes a daily practice that requires continual self-inquiry and lays a foundation of sustained, and sustainable, transformation.

“IF YOU HAVE COME TO HELP ME, YOU ARE WASTING YOUR TIME. BUT IF YOU HAVE COME BECAUSE YOUR LIBERATION IS TIED UP WITH MINE, THEN LET US WORK TOGETHER.” —LILLA WATSON

Beyond the Binary

Becoming aware of our shadows, both individual and collective, helps us to shift our mindset from binaries of good vs. bad, right vs. wrong, us vs. them. By acknowledging and integrating that which we have previously deemed wrong or unworthy of attention, we actually expand our circle of compassion to include all of the self, and all of each other. Cultivating self-love increases empathy for others and leads to healthier relationships, organizations, and societies. As soon as we stop projecting “bad” onto someone outside of ourselves, we can truly become present with what is.

Microcosm and Macrocosm

We are all reflections of each other, and the microcosm and the macrocosm exist in one another. In other words, everything occurring on the collective level is also happening within each of us. As painful as it may be to acknowledge it, this means that pathologies

extant in society (e.g. racism, misogyny, classism, patriarchy, etc.) manifest themselves to some degree in every person.

Intersectionality

Just as we are interdependent, so too are each of the crises we face today. For example, the poor and people of color bear the brunt of the effects of climate change because they don't have access to the same resources and infrastructure that those with power have. So, climate activists must acknowledge the ways in which their work is connected to racism and classism. In other words, if individuals and organizations haven't faced white supremacist and elitist behaviors within themselves, then those shadows will continue to perpetuate oppressive systems and even ultimately negate the work that they've engaged in toward combating the effects of climate change.

Simultaneity

This also means that we carry forth the systems of oppression as we dismantle them. Realizing this allows us to refrain from projecting outward, which helps us turn within and engage in healing of the self (or within an organization or group). Only then will our outer work come from a place of deep, personal transformation. Being able to hold the paradox of simultaneity and still move forward with purpose is part of living with uncertainty and allowing the Great Mystery to guide your work.

What We Reject Has Power Over Us

What happens when the shadow isn't healed? We transmit what hasn't been transformed. Trauma that hasn't been fully acknowledged or dealt with often leads to perpetuating the same pain onto others. Until it has become conscious, the shadow will continue to hold power over our behaviors.

Shadows of Spirituality and Activism

A shadow side of spirituality is spiritual bypassing⁸, which entails using spiritual concepts or practices to avoid dealing with real pain and suffering. Indeed, spiritual practice is essential to staying grounded on the path of sacred activism and to keep us connected to higher levels of consciousness. But, if you find that you're using practice to escape or avoid engaging in concrete action or that you use spiritual ideals to dismiss or ignore trauma, it may be time to check in and re-evaluate your approach.

On the other hand, many activists and organizers who aren't engaging their personal transformation may attach too much to outcome, perpetuate unhealthy or oppressive ideologies, and/or suffer from burnout. Returning to the heart and allowing yourself to be still can help nourish your spirit, keep you grounded, and remind you of something greater than yourself.

PRACTICE

This can be done alone (speaking to yourself or writing in a journal), with another person (one person talks through the exercise while the other person listens deeply), or in a group.

3-2-1 Exercise

This is a practice that can be applied to all shadow work, increasing compassion for ourselves (beyond our personalities), each other (beyond the projection of our judgments), and the whole of humanity (beyond oppressive paradigms). It is designed to allow you to begin shedding light upon unconscious behaviors, beliefs, values, and norms that affect how you show up to yourself, how we show up to each other, and how our collective entities show up in the world.

⁸ This term was coined by Robert Augustus Masters in his book *Spiritual Bypassing*

“3-2-1” refers to consciously taking different perspectives on a subject that triggers us. The third person perspective involves talking about the subject. The second person perspective puts us in relationship to it, as we talk to the subject. The first person perspective is the biggest shift, as we attempt to take the perspective of the subject in question.

Choose a subject that you have reactivity or blind spots around. This can be on a personal level (a part of yourself and how you are relating to it), an interpersonal level (another person), or a collective level (an organization, nation, system, structure, paradigm)

1. *Third person perspective:* Talk about the subject. What is relevant for you? What do you feel you need to say about it?

2. *Second person perspective:* Talk as if you are speaking to the subject. Share what you need to, as if you were speaking to it directly.

3. *First person perspective:* Take the perspective of the subject, and speak as authentically and empathetically as possible, deeply imagining and feeling what it might actually say.

REFLECTION

What do you notice about these different perspectives?

Do you have any new insights after experiencing the first-person perspective of the subject?

What shadows have become apparent?

What else might you not be seeing?

How might these shadows be affecting your life, other people, and the world right now?

VI. COMMITMENT TO BUILDING COMMUNITY

Objective: *To educate, organize, and inspire others to cultivate and grow the movement for radical transformation, and to find or build your own community of practice, either in person or online*

This work is only possible in community. There is no systemic transformation without radically transforming how we relate to one another, and without building, nurturing, and connecting radical communities.

The six commitments and three principles outlined in this handbook are offered to guide us both personally and collectively. Whatever aspects of this material resonate with you, we invite you to take it and adapt it to the needs of your community: discuss it, argue with it, refine it; and above all, act on it and practice together.

Not only is communion a form of spiritual practice—a place in which we embody our interconnectedness and experience growth in self-awareness and empathy for others—but building community is itself one of the most powerful acts of resistance to the dominant paradigm that is possible. This paradigm is dependent upon our division and disaffection. The more we can wake up to the fact that we are stronger together and that our lives are deeply bound up in each others, the more we can live into the principles of autonomy, solidarity, and purpose for the flourishing of all life.

PRACTICE

Find a friend or two to do these practices with. Start small; just do one practice and then discuss what it was like for you. Breaking this handbook into each commitment can be a great way to start a practice group—whether you meet weekly or monthly, you already have the activity for six sessions!

If you see yourself bringing a group of people together to explore and practice these commitments, here are some helpful tips:

Find a Space

When and how long?

Choose a date and set aside sufficient time for a gathering. Keep in mind that, as an organizer, you may need time to set up before and after the event. Think about a “doors open” time, usually 15–30 minutes before you want to begin, to allow participants to settle in get familiar with the space.

Where?

Try to find a room or venue that feels spacious yet contained. Examples of meeting places: your living room or dining room, a conference room, a community center or library with free meeting space.

Set the Space

Think of the energy flow of the room

Place seating—chairs or cushions or both—in a circle. If you’re preparing for just a few of you, it may feel more comfortable to sit around a table. Make sure that folks can move around as needed and that there is plenty of seating. Pay attention to the accessibility of the space for friends with disabilities.

Nice Touches

Light snacks and tea or coffee can be comforting and make a space feel even nicer, especially when we’re about to delve into deep, transformative work.

Fill the Space

Who will come?

Think of your friends and colleagues who may be interested in this type of work. Do you have friends who share your desire for inner

and outer transformation? Do you know nonprofits or activist groups who may be looking for some care and grounding? Consider reaching out to spiritual and religious centers (church, meditation centers, yoga studios) and invite them to come explore how to move into action.

Communications

Social media can be an effective tool in organizing people, but remember that it can be particularly powerful to reach out personally to folks. Email, text, phone calls, and of course, an old-fashion in-person invite are all good ways to connect. This work requires us to reconnect with each other. One-on-one connection builds community, relationship, and trust.

REFLECTION

What does it mean to practice in community?

How does this change your relationship to your own sense of purpose?

What are some challenges you see arising in discerning purpose alongside others, whether as individuals or as a group?

How can the principles of autonomy, solidarity, and purpose help guide you in transformative action?

EPILOGUE

To the Front Lines

Though we stand at the edge of history, it is right to remember that this is only the beginning. A new world awaits us, but only if we can talk less, listen more, and—above all—take action. We hope that this handbook has sparked your interest and expanded your imagination while also providing practical guidance for next steps and regular practice alike. Remember, you are not alone. As you continue in this work of inner and outer transformation, know that there are countless others out there, standing beside you and yearning to connect. Wherever you are, may this resource empower you to join with one another, building communities of action under the banners of love and liberation. With a principled understanding of scale and six commitments to guide you, we hope these pages will continue to help you meet the emergent needs of the collective, in whatever way your unique purpose unfolds.

To paraphrase Margaret Mead, never doubt that a small band of sacred activists can change the world. Indeed, that is the only way that transformation has ever happened—through bold vision and radical courage rising up from below to alter the course of history. From abolitionists to suffragettes, from the Great Salt March to the March on Selma, from rebellions against colonization to the end of the apartheid regime—the story of our collective evolution has always been written by core contingencies of people who have found true connection to purpose. Now it is up to us to share that purpose in common and dedicate ourselves to its pursuit, cultivating the force that propels us toward a future of justice and dignity for all life.

Gandhi called this energy *satyagraha*, translated as truth-force, love-force, or soul-force. As both a strategy for action and philosophy for being, it entailed an active resistance to the dominance of division and injustice. It was the same energy that Nelson Mandela spoke of when he said: “There is a force in the universe—call it God or spirituality or whatever you like—that wants the victory of truth and justice. This force will help you if you are steady, humble, brave, and patient. Never, ever give up, however bad things get.”⁹

In these times of intense struggle and immense potential, take heart knowing that we are in this together. When we combine our energies to uplift one another, we begin to break down the walls of limitation; when we organize to reclaim our collective humanity, we connect to an abundance of resources for the task at hand. Even when the odds are stacked against us, we march onward, alive with the spirit of radical transformation. We honor all those who have given their lives to this movement—for it is through them that the promise of humanity has survived, and through us that it must now be fulfilled.

Let there be no doubt that the future is yours to create. And once you are there, your grandchildren will ask you about these pivotal moments. Looking around at the healing Earth and its flourishing communities, you will remember how it felt to transform: “I was right there at the beginning, with locked arms on the front lines of the greatest shift in human history.”

⁹ This quote was sourced from Andrew Harvey’s book *The Hope: A Guide to Sacred Activism*

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FURTHER ACTION

Indivisible Guide

A resource designed to empower progressive ideas and candidates within the existing structure of US electoral politics <indivisible.org>

Movement Strategy Center

An Oakland-based organization working to build and support transformative movements and bold, purpose-driven leadership <movementstrategy.org>

People's Action

A global, multi-tendency collective working against systemic injustices, both locally and globally, through targeted campaigns, base building, and organizer trainings <peoplesaction.org>

Poor People's Campaign

A spiritually-rooted organization working in the legacy of Dr. Martin Luther King, Jr. at the intersections of morality, war, and economic and racial injustice <poorpeoplescampaign.org>

Resistance Guide

A resource (both print and online) designed to empower social movements in general and specifically US resistance to the rise of neo-fascism <guidingtheresistance.org>

Resistance Manual

A comprehensive wiki site covering contemporary US social, political, and economic issues, organized both topically and geographically <resistancemanual.org>

Human Rights Watch

A long-standing, international organization working to expose, document, and prevent human rights abuses around the world <hrw.org>

Indigenous Environmental Network

An indigenous-led coalition dedicated to defending the Earth from exploitation through bold, spiritually-grounded action <inearth.org>

APPENDIX

198 METHODS OF NONVIOLENT ACTION



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

The Methods of Nonviolent Protest and Persuasion

Formal Statements

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

Communications with a Wider Audience

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

Group Representations

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

Symbolic Public Acts

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

Pressures on Individuals

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

Drama and Music

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

Processions

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

Honoring the Dead

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

Public Assemblies

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

Withdrawal and Renunciation

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

The Methods of Social Noncooperation

Ostracism of Persons

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

Noncooperation with Social Events, Customs, and Institutions

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

Withdrawal from the Social System

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

The Methods of Economic Noncooperation:

Economic Boycotts

Actions by Consumers

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

Action by Workers and Producers

78. Workmen's boycott
79. Producers' boycott

Action by Middlemen

80. Suppliers' and handlers' boycott

Action by Owners and Management

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

Action by Holders of Financial Resources

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

Action by Governments

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

The Methods of Economic Noncooperation: The

Strike

Symbolic Strikes

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

Agricultural Strikes

99. Peasant strike
100. Farm Workers' strike

Strikes by Special Groups

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

Ordinary Industrial Strikes

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

Restricted Strikes

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

Multi-Industry Strikes

116. Generalized strike
117. General strike

Combination of Strikes and Economic Closures

118. Hartal
119. Economic shutdown

The Methods of Political Noncooperation

Rejection of Authority

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

Citizens' Noncooperation with Government

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

Citizens' Alternatives to Obedience

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

Action by Government Personnel

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

Domestic Governmental Action

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

International Governmental Action

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

The Methods of Nonviolent Intervention

Psychological Intervention

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

Physical Intervention

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

Social Intervention

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

Economic Intervention

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

Political Intervention

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

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

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