FOREWORD

by Arun Gandhi

My grandfather was Mohandas K. Gandhi, the renowned leader of India’s nonviolent movement for independence.

In 1946, I lived with my grandfather. It was then that he taught me a lesson that led to my understanding of the meaning of my life and my personal role in creating a society of peace and harmony.

This was what might be called a double-edged lesson, or a two-in-one lesson plan. It was so simple that even I, a not-so-bright 12 year old, was able to manage it. It only required commitment and honesty, ingredients inherent in all of us.

The first part of the lesson is to ask yourself every night before going to bed: "Did I do or say anything today that hurt someone directly or indirectly?" The important thing is to answer the question honestly. To lie would only cause more hurt to oneself and others.

The next step is to figure out how you caused that hurt and put it down on a tree of violence.

On a wall in my room was a large paper on which a genealogical tree of "violence" took shape. Violence was the grandparent with two children: Physical and Passive. Physical violence used physical force against another: murder, war, beating, rape, and so on. Passive violence was without physical force but nevertheless resulted in someone being hurt: teasing, name-calling, wasting resources so that others must live in poverty, insensitivity to the suffering of others, rudeness, etc.

By analyzing myself everyday and building on this tree, I began to recognize the many faces of violence and how much I myself contributed to it.

I learned to recognize the connection between passive and physical violence. When we as individuals or society commit passive violence, whether conscious or unconscious, it breeds anger and despair in the victim that may often elicit more physical violence.

Passive violence becomes the match that ignites physical violence. If we continue to pour gasoline on flames, the fire will go on raging. We need to pour the water of "nonviolence" on to the flames, to put out the fire.

How do we recognize the waters of "nonviolence" and how do we administer them in our lives, relationships and communities?

This book, 64 Ways to Practice Nonviolence Curriculum and Resource Guide, offers 64 lessons that teach the skills and values that build a practice of nonviolence for young and old alike. It introduces the heroes, heroines and victories of nonviolent history. It invites us to compare violent and nonviolent responses to life's challenges. It shows us how to create positive responses in ourselves and others, like respect, understanding, compassion, and cooperation. I am delighted to introduce you to 64 Ways to Practice Nonviolence.

You may ask, "Why 64 ways? Why not sixty-five or seventy?" There is a significant reason for this. Mohandas Gandhi, my grandfather, was assassinated on January 30, 1948, and Dr. Martin Luther King, Jr. was assassinated on April 4, 1968. Their death dates are exactly 64 days apart. To commemorate the lives of these two great nonviolent peacemakers of the 20th century, the Season for Nonviolence was launched in 1998 by linking the 50th memorial anniversary of my grandfather, and the 50th memorial anniversary of Dr. King.

Out of the Season for Nonviolence, Common Peace, Center for the Advancement of Nonviolence was born. For the first Season, Common Peace developed the 64 Ways to Practice Nonviolence poster. A year later, the poster began to blossom into this curriculum guide in order to make these principles of nonviolence an available course of study and character education for our children.

Because this book gives you 64 ways, it does not mean there are only 64 ways to practice peace. As you master these 64 ways you will surely discover the many more ways in which we all can work together and individually, for peace and harmony in the world. Good luck!

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INTRODUCTION TO NONVIOLENCE EDUCATION

When Common Peace, Center for the Advancement of Nonviolence invites an audience to share their responses to the question, "What in violence and where did you learn about it?" responses abound, everyone has something powerful and poignant to share. However, when we ask, "What is nonviolence and where did you learn about it?" responses are far fewer, ambivalent, sometimes conflicted, sometimes there is only the most brief and superficial response. Most people sense that there must be another way. However, because nonviolence is not part of their culture, internal paradigms, or vocabulary, it is more challenging to envision and articulate. They may have a few images that inspire them, or names and stories of people who demonstrated nonviolent ways in history, but for the most part, the concept of nonviolence is loaded with misperceptions, ready judgements and myths.

So how can we now move toward a more peaceful world, society, community, school, classroom, home, life, and self, if we don't know how? We do so by developing a language, dialogue, exploration, stories and history of nonviolence, new values, principles to live by, habits to practice, and new agreements 64 Ways to Practice Nonviolence seeks to equip its readers with the tools to facilitate this shift in our personal and social culture. Our mission is to demonstrate that there is another code of conduct. There are principles for living, and values that can guide our life and choices other than those we take for granted everyday through our predominant culture's violence. Our intention is to make information and awareness about nonviolence accessible and common, and as normal and "natural" as information about violence in today's society.

This system, or culture of nonviolence, based on a reverence for life, is powerful and effective. It is a viable alternative to systems based on inequality, domination, injustice, violence, punishment, and revenge.

The 64 Ways to Practice Nonviolence curriculum is designed to facilitate the exploration of a way of life known as nonviolence. At your community undertakes this journey, participants will debate challenging questions, and many times they may not arrive at a neat and clear resolution of the issues at hand. Many times, as the facilitator, you will be asked questions about the practice of nonviolence and feel you do not have the "perfect" answer.

Keep in mind that nonviolence challenges our traditional ways of seeing and thinking. For the first time, many of us will be seeking answers outside the boundaries of our cultural norms and traditions. This may be our first awareness that what we have always accepted is not carved in stone. This may be the first time we seriously consider that there are other possibilities that we have barely dreamed of, other choices we have not considered. At times, this exploration may feel uncomfortable. However, this questioning process is the first step toward change.

When we begin to question what we have taken for granted—ways of thinking, being and relating, accepted approaches to solving problems, and ways of perceiving ourselves, others, and the world—there is an opportunity for something new to happen, a new insight or meaning to be revealed, or a new solution to come forth. Our mission is to challenge our social agreements, provoke questioning, encourage dialogue, and inspire new creative solutions.

Our purpose is to illustrate that there are many great souls—some famous and some not so famous—who have lived by this alternative code, worked to alter the course of violence, and thereby changed the world significantly. Each of us, and each one of our students, is a potential hero of nonviolence.

We are committed to creating safe spaces in which we can wrestle with life changing questions, explore new ways of thinking and being, and experiment with the practice of nonviolence. That is the purpose of the 64 Ways to Practice Nonviolence poster and curriculum as well as with Common Peace Center for the Advancement of Nonviolence trainings, workshops, forums, and special events. We are continuing to develop more tools and to create more experiences in which we can grow together.

To this latest edition of the curriculum, we have added more resources, including an expanded glossary, bibliography, and a new "How to Use this Curriculum Guide" with Academic Standards, with more Study Aides Worksheets to further guide both teachers and students through this process. As a way to provide that vision of our shared future, we have also added to our name, Common Peace, for we must hope that vision before us in a language we can all understand and to which we can all respond. Common Peace is the touchstone that continually brings us into the present, and calls us forward. What we know of nonviolence is that it is both an everyday practice and a strategy for change. It is both the foundation and the goal. Our hope is that Common Peace causes people to reflect on what all people share in common—common needs, hopes and dreams, common sense, common ground, a common humanity, and a common source. Let us create a common peace.

With all of the testing, standards, and separate school districts' requirements, it can seem like there is no time to add "one more thing" to a teacher's schedule. Yet, how can we not make time for peace? What in truth could be more essential to teaching than creating a safe space, nurturing self-esteem, fostering social skills and mutual respect in a world that is ever more diverse? With the aid of the academic standards, we trust teachers and youth workers will integrate this curriculum into their classrooms and reap the rewards. In support of our ongoing efforts to improve and update the curriculum, we look forward to hearing about the experiences, challenges, stories and victories this curriculum brings into being as well as any further ideas to expand upon this work of common peace in our time.

Our vision is to empower every individual to "be the change you want to see."—Gandhi
COMMON PEACE, CENTER FOR THE ADVANCEMENT OF NONVIOLENCE MISSION STATEMENT

To heal, empower, and revitalize our lives and our communities through the practice of nonviolence as a way of life.

Through education, inspiration, and cooperative action, we are creating a society that honors the dignity and worth of every human being.

We believe that each person can move the world in the direction of peace through their daily nonviolent choice and action.
# List of 64 Ways to Practice Nonviolence

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COURAGE / QUESTIONS

QUESTIONS AND DEFINITIONS

1. What is courage? Are there different kinds of courage?
2. Can you remember a time when it took courage to try something you had never done before?
3. What is the last act of courage that you witnessed?
4. Who are some people in your life, community, ethnic or cultural group, the world or in history, who you think are courageous? What do you have in common with them?
5. Discuss the kind of courage necessary to take up arms and the kind of courage necessary to lay down arms. Discuss the kind of courage it takes to challenge violence and iniquity without resorting to violence and insecurity.

ACTIVITIES

1.1 Think of something you did that took courage and write a short paragraph about what it meant to you and why.

1.2 Write three things from your own life that you think you cannot do. Now write about someone you know who can do them. Talk about the qualities that make it possible for that other person. Then make a game plan about how you will do what you previously considered impossible.

1.3 The first principle of Kingdom nonviolence is, "Nonviolence is a way of life for courageous people." Write an essay on the ways in which you think it takes courage to practice nonviolence. Use appropriate tone, grammar, punctuation and spelling. If you would like to adopt a policy of nonviolence in your life, include some steps that you will take.

1.4 Interview someone who you think demonstrates courage. As a class, determine the questions you would like this person to answer. Interviews can be written, audio taped or video taped. Discuss what these people have in common. What can be learned from them?

1.5 Learn about Ruby Bridges, An Arpanoak, Cesar Chavez, Anna Siegal, Dolores Huerta or Jose Ramos Horta. After you research his or her life and work, write a sketch that you think he or she might have given. Draw in characters and present the speech to the class.

1.6 Great right circles of six (6) or eight (8) students, shoulder to shoulder with hands held chest high, rapid open, facing the center of the circle. Have one student stand in the center with arms folded across the chest, eyes closed. Center student says, "Falling." Circle answers, "Fall on." and the center student begins to fall gently (keeping body straight) until the circle catches the falling student and returns him to standing.

This activity should be reserved for mature groups who have established a foundation of trust. There must be an agreement that no one gets hurt. Person falling is instructed to call out, "Walking." and wait for a response from the circle. The circle responds, "Fall on." and only then does the center person fall. Fallah should always be "spotting" and maintaining focus on the center continuos.

Rules of the game: 1) No one gets hurt.
2) Always call out before falling.
3) Always establish silence and focus before falling and catching.

Debrief in terms of how easy or difficult it was to trust the circle. What do trust and courage have to do with each other? Where does the "courage to fall" come from?

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DAY 9

DREAMING

Martin Luther King, Jr., had a great dream. What is your own dream for peace? Write it down. What is one thing you can do to honor your dream? Do it today.

QUOTES

HARLEM

What happens in a dream deferred?
Does it sit like a stone and hide
Does it sink like lead in the sea?

Or crushed and mangled under a grapple hook?
May it just cry like a baby's milk?
Or does it explode?

—Langston Hughes
African-American poet and author

What I treasure most in life is being able to dream. During my most difficult moments and complex situations, I have been able to dream a more beautiful future.

—Rigoberta Menchú Tum
Guatemalan Nobel Peace Laureate

Some men see things as they are and say, "Why?" I dream things that never were and say, "Why not?"

—Robert F. Kennedy
Former U.S. Attorney General, Presidential Candidate

QUESTIONS AND DEFINITIONS

1. Share a dream that you have about your future.
2. Why are dreams important for us to have? How do dreams contribute to our lives?
3. How do dreams contribute to a nonviolent world? How do unfulfilled dreams contribute to violence? What are the ingredients one needs in order to fulfill a dream?
4. Is peace a dream? When you dream of peace, what does it look like?
5. How is a dream different from a commitment?
6. It is said that a goal is a dream with a deadline attached. What does this statement mean? Do you agree with it?

DREAMING ACTIVITIES

1. Draw pictures of your personal dream of peace using pastels and watercolors. Then, write several steps you can take to make your dream of peace come true. Incorporate these thoughts into your drawing. What kind of person do you need to become? How will you know that the dream is realized? Hang these around the room to remind everyone of their intention and commitment.

2. Who is someone you admire who has made a positive contribution to your life, your community or your world? What is/was his or her dream? What qualities did that person develop that helped to fulfill the dream? What small steps did they take along the way? Write about this person and then write about a dream that you have. What is one thing you can do every day to honor your dream?

3. Move the desks aside. Dim the lights. Have students lie down on their backs with their heads in the center of a circle or place chairs in a circle with backs to the center. Facilitator uses guided imagery to relax the group and take them on a journey to the “land of peace.” What does it look like? What does it feel like? What are the children doing there? Share images that were revealed.

4. The quotes for today refer to different aspects of “dreaming” and the relationship of “dreaming” to the practice of nonviolence. The Langston Hughes quote talks about a dream not realized, the Rigoberta Menchú Tum quote talks about the hope found in dreams, and the Robert F. Kennedy quote talks about determination and action. Select an issue from current events and write a thought paper in relation to these three quotes.
DAY 16

LEADERSHIP

Nonviolent leadership expresses integrity, courage, wisdom and vision that is rarefied for the highest good of all concerned. Where can you assume more leadership today?

QUOTES

You do not lead by hitting people over the head—dull people need that. You must lead by asking them to come in with you into the unknown. That requires vision, and most of all it requires confidence in people—confidence in their own integrity. You must believe in people's integrity and theirs will lead them to yours.

—Dwight D. Eisenhower
Commander in Chief of U.S. Armed Forces in Europe, called for complete disengagement of U.S. Armed Forces, 5th U.S. President

If your actions inspire others to dream more, learn more, do more and become more, you are a leader.

—John Quincy Adams
6th President of the U.S., Civil Rights activist in the House of Representatives, abolitionist

Time is neutral and does not change things. With courage and initiative, leaders change things.

—Reverend Jesse Jackson
Civil Rights activist, President of the Rainbow PUSH Coalition

The best leader does not attract. The superior fighter seeks without violence, the greatest conqueror wins without a struggle, and the most successful manager does without direction. This is called intelligent non-aggression; this is called mastery of facts.

—Lao-Tzu
Chinese Philosopher, father of Taoism and Tao Chi Chuan

QUESTIONS AND DEFINITIONS

1. Do you consider yourself to be a leader or a follower? Why? Do you believe that leadership can be cultivated? Must a person be a "born leader"?

2. Even if you do not unconditionally call yourself a leader, everyone possesses some quality of leadership. Identify at least one leadership quality that you possess? How will you develop it?

3. Brainstorm in class about the qualities and attributes of leadership. Who do you know who possesses those attributes? How have they influenced you?

4. Make a list of nonviolent leaders. What qualities do they have in common? What contributions have they made for the greater good? How were they rewarded or rejected by those around them?

LEADERSHIP/ACTIVITIES

ACTIVITIES

16.1 Begin this activity with a warm-up exercise to stimulate and sensitize the group. Introduce the impression of an image of Moving Chimp. A large open gymnastics or theatre space is needed. The class begins randomly, shoulder to shoulder, arm and leg free to move and change. Someone is selected to begin as the leader. The leader starts a sound and movement that the group will follow. As the class repeats up and out, sound, movement, direction and rhythm, new leadership should be allowed to emerge and change many times as the play continues. The facilitator may have to remind the class at intervals to keep the play going spontaneously. Discuss the exercise in terms of leadership and natural inclination

16.2 First, have student volunteers read aloud in the class from the Tao of Leadership. Leadership Strategies for a New Age by John Hadde. Have students read loudly to pay attention to the rhythm and quality of the words and phrasing, from a poetic standpoint. Students should allow themselves to allow the message through the music and the feelings as well as the words. Then have each student take one chapter and explore the meaning and efficacy of that chapter in a thought paper. Present these to the class. Allow these presentations to begin a dialogue and exploration of the Taoist view of leadership. How does it relate to our world today? How does it relate to the practice of nonviolence?

16.3 Select an example of nonviolent leadership, either current or historic. Then research and develop an opinion paper to consider the actions and effectiveness of the individual leader or social movement for change on which you are reporting. If you think the leadership could have been more effective, explain why. If it was highly effective, consider why and how so.

16.4.1 Divide class into teams. Have each team take one of the following examples of leadership development and report on it to the class. The Highlander Research and Education Center, "people's education" as developed by Paulo Freire, and "Freedom Summer" in Mississippi, 1964. Provide a background and description of your example. What are the main ideas and values? Who were the leaders? Create a timeline. Have all members of your team take part in the research and presentation.

16.4.2 Debrief this project in terms of leadership in your group during the research and presentation development. How were decisions made? Who emerged as leader of your group? Do you know why? What qualities did they demonstrate?

16.5 Long Term Project: Create a play reading in the style of an old radio show: Divide the class in half. One half will explore leadership who have used their power to serve and the other half will explore leaders who have abused their power. On each side have a two person team report on each leader. One will report on the leader him or herself, distinguishing values and qualities, the relationship with supporters and opposition, outcome sought, and the legacy. The other will assume the identity of someone affiliated by the leader and the policy described, and tell his or her personal story. Debrief.
DAY 42

ACCOUNTABILITY

In conflicting situations, personal accountability allows us to take responsibility for how we contribute to the conflict. Today, take responsibility for how you contribute to a conflict and make a different choice that can lead to a peaceful resolution.

QUOTE

It is not only what we do, but also what we do not do, for which we are accountable.
—Molière

French playwright in the court of Louis IVX (1622-1672)

QUESTIONS AND DEFINITIONS

1. In what areas of your life are you accountable for your own actions and agreements? In what areas are your parents still accountable for your behavior?

2. How often are your decisions based on personal accountability? How often are they based on not wanting to be caught or punished? What is the difference?

3. How can you be accountable without accepting blame? What is the difference?

4. How does being accountable for your choices and actions contribute to a better community?

ACTIVITIES

42.1 Be accountable for your words. Today, make a list of every thought you think and every word you speak that is violent (e.g., judgmental, critical, unkind, diminishing). Every time that you become aware, neutralize what you have said, by repeating to yourself “Cancel, erase, delete.”

42.2 Next, replace the violent thought or word with words that are healing. Write down the healing words opposite the violent ones. What did you learn about yourself? What did you learn about being accountable? Notice that only when you become accountable, are you able to take charge and make a change.

42.3 Create and portray several scenarios where one might respond with blame or denial. Role-play alternative actions and choices based on personal accountability. Include personal experiences or an incident reported in the news.

42.4 We sometimes forget that we are accountable for what we don't do as well as what we do. If a citizen does not vote, he is still accountable for who gets elected. Why? If you see someone in trouble and do not take action, to some degree you are accountable for what happened.

Think of a situation in which you did not speak or did not act and how you are accountable for the outcome in that situation. Write about it. Remember to practice self-forgiveness. What did you learn from this experience?

42.5 Tell a story, write an essay or act out a scenario in which you were asked to do something that was against your better judgment. Choose to be accountable for what happened. What did you do? Why? What were the consequences?
D A Y 6 1

P E A C E

An 11-year-old wrote, "Peace is a special thought or a special love or light or spark that we all share within ourselves." Thich Nhat Hanh wrote, "Practice sowing seeds of joy and peace and stop just weeds of anger and violence, and the elements of war in all of us will be transformed." Today, make a choice to meet each experience with an intention for peace.

Q U O T E S

Once peace is made audible, one will have gained sufficient strength and power to see in the struggle of life, both within and without.

—Herman Joseph Gess

Indian teacher who brought Sufism to the West (1842-1927)

Peace is not the product of terror or fear. Peace is not the silence of surrender. Peace is not the silent round of violent repression. Peace is the generous, tranquil communication of all in the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty.

—Archbishop Oscar Romero

El Salvadoran Catholic educator, human rights activist, champion of the poor, assassinated in 1980

Q U E S T I O N S  A N D  D E F I N I T I O N S

1. Describe the most peaceful memory you have. How did you feel? Where were you and what were you doing?

2. What is peace: the absence of something or the presence of something?

3. What would it mean to find "real peace?" What is necessary for peace?

4. Is peace possible?

5. What is the role of the individual in creating peace in the world?

6. Is there peace that no one can take away from you? Learn about people who have found peace in jail, in war, and in suffering. Where did they find that peace? How did they find it?

A C T I V I T I E S

1.1 Plan a period of peace for your class. Choose an outdoor location if possible or an indoor space with comfortable seating. Play some soothing music, do a guided imagery meditation, and move in your minds eye to an environment that is peaceful for you. Describe the peaceful place to which you have traveled. What does it look like, feel like, taste like? What kinds of things are in the environment? What are you doing? Let yourself be surprised by the images that are revealed.

P E A C E / A C T I V I T I E S

1.2 Plant a peace garden and watch it grow. What makes it a peace garden? How does tending a peace garden compare to tending peace in your own life in the world?

1.3 Make a peace quilt. Have each student design their own square.

1.4 Divide the class into groups of four or five students and have each group of students create their own Peace Expression Project. Let students use writing, music, performances, poetry, art and any other means that they choose.

1.5 Have the class write "peace news" headlines for the school paper, a community paper, or the television news (e.g., Peace broke out in countries unite). What would they like to announce to the world? Have each student write what they saw, heard, smelled, etc.

1.6 What is the Nobel Peace Prize? How was the award established? Have each member of the class select a Nobel Peace Prize recipient to research and then write a three-page report about his or her life. Include information on accomplishments, personal qualities and what inspired them to do what they did to become an honoree. After each student has presented his or her report to the class, debrief this activity by reflecting on the qualities and commonalities of these individuals.

1.7 Find an inspirational quote about peace that speaks to you. Allow the quote to inspire you, and create an artistic (visual presentation) that includes the quote. As the work is presented to the class, discuss any feelings you may have discovered while completing this project.

1.8 Write a story in the third person about someone your age who is involved in peacemaking. What did they do? How did they do it? Were they effective in their peacemaking efforts? If so, why? If not, how could they have been more effective?

1.9 Write seven things you have learned about yourself during this study of nonviolence. Write seven things you learned about peacemaking.

1.10 Make a poster that represents peacemaking or the practice of nonviolence, and incorporate your list of seven things above into the poster.

1.11 Write a journal entry about what Peace has come to mean to you in your own life, in your community, your country, and in the world.

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64 Ways to Practice Nonviolence

- Introduces the core concepts of nonviolence
- Teaches the principles, history, and models for nonviolent practice
- Adaptable for all ages

64 WAYS TO PRACTICE NONVIOLENCE should be placed at the core of every school curriculum in America. We humans have a terrible time getting along. We need help. Here is that help for young people: creative activities, readings, questions—all designed to bring about inner harmony and external cooperation—what could be more important to learn?

—DR. PAUL F. CUMMINS
Executive Director, New Visions, Co-Founder, New Roads School

The practice of nonviolence should be enjoyable. Each step along the way we gain more energy, more joy, and more freedom. 64 WAYS TO PRACTICE NONVIOLENCE offers us a very concrete, fresh, and engaging path to make nonviolence a living reality in our families, our schools, and our society.

—THE VENERABLE THICH NHAT HANH
Author of Love in Action, Being Peace, Touching Peace, and Anger

Children are too precious to our nation, our communities, and our individual families to allow violence to flourish and gain a foothold in our schools. Violence is pushed on young people daily as an acceptable way of life; non-violence, on the other hand, is a learned response, and must be taught. It is with enthusiasm that I support, and endorse the work and curriculum of the Center for the Advancement of Nonviolence [Common Peace].

—GENETHIA HUDLEY-HAYES
President, Member District 1, Los Angeles Unified School District (2001)