

64 Ways  
to Practice  
Nonviolence

Curriculum and Resource Guide  
Second Edition

Eisha Mason and Peggy Dobreer  
For *Common Peace*™

FOREWORD BY ARUN GANDHI

## 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 30th 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!

**ARUN GANDHI**

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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 is 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 paradigm, 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 judgments 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 one’s 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 as 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. As 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 Aide 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 keep 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 non-violence 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

<b>Personal</b>		<b>Page</b>			<b>Page</b>
Day 1	Courage.....	25	Day 33	Appreciation.....	95
Day 2	Smiling.....	29	Day 34	Love.....	97
Day 3	Gratitude.....	31	Day 35	Understanding.....	99
Day 4	Caring.....	33	Day 36	Mindfulness.....	101
Day 5	Believing.....	35	Day 37	Graciousness.....	103
Day 6	Simplicity.....	37	Day 38	Kindness.....	105
Day 7	Education.....	39	Day 39	Dialogue.....	107
Day 8	Healing.....	41	Day 40	Unity.....	111
Day 9	Dreaming.....	43	Day 41	Openness.....	113
Day 10	Faith.....	45	Day 42	Accountability.....	115
Day 11	Contemplation.....	47	Day 43	Uniqueness.....	117
Day 12	Discipline.....	49	Day 44	Cooperation.....	119
Day 13	Creativity.....	51	Day 45	Mastery.....	121
Day 14	Humility.....	53	Day 46	Compassion.....	123
Day 15	Reverence.....	55	<b>Community</b>		
Day 16	Leadership.....	59	Day 47	Disarmament.....	127
Day 17	Integrity.....	61	Day 48	Ecology.....	131
Day 18	Freedom.....	63	Day 49	Honor.....	133
Day 19	Acceptance.....	65	Day 50	Choice.....	135
Day 20	Self-Forgiveness.....	67	Day 51	Advocacy.....	137
Day 21	Inspiration.....	69	Day 52	Equality.....	139
Day 22	Mission.....	71	Day 53	Action.....	141
Day 23	Prayer.....	73	Day 54	Giving.....	143
<b>Interpersonal</b>			Day 55	Responsibility.....	145
Day 24	Harmony.....	77	Day 56	Self-Sufficiency.....	147
Day 25	Friendliness.....	79	Day 57	Service.....	149
Day 26	Respect.....	81	Day 58	Citizenship.....	151
Day 27	Generosity.....	83	Day 59	Intervention.....	153
Day 28	Listening.....	85	Day 60	Witnessing.....	155
Day 29	Forgiveness.....	87	Day 61	Peace.....	157
Day 30	Amends.....	89	Day 62	Commitment.....	159
Day 31	Conflict Resolution.....	91	Day 63	Release.....	161
Day 32	Patience.....	93	Day 64	Celebration.....	163

## DAY 1

## COURAGE

Eleanor Roosevelt has urged, "You must do the things that you think you cannot do." Practicing these *64 Ways* will challenge you to do things that you think you cannot do. Today, light a candle and accept the courage to practice *64 Ways* of living nonviolently.

## QUOTES

*Taking fear away from people and replacing it with courage is the essence of non-violence.*

—Mubarak Awad  
Nonviolent Palestinian Leader

*The word "courage" is derived from the French word for heart, *coeur*, and etymologically it means "the ability to stand by one's heart or to stand by one's core." Whenever we exhibit courage, we demonstrate the healing power of paying attention to what has heart and meaning for us. Strong-heartedness is where we have the courage to be all of who we are in our life.*

—Angeles Arrien  
Teacher, Author, Visionary

*Every action for peace requires someone to exhibit the courage to challenge violence and inspire love.*

—Thich Nhat Hanh  
Buddhist Teacher, Writer, Activist, Buddhist Monk

*Courage means standing with your values, principles, convictions and ideals under all circumstances—no matter what.*

—Oscar Arias Sanchez  
President of Costa Rica, 1986 – 1990, and 2006 to the present;  
1987 Nobel Peace Laureate

*Nonviolence and cowardice go ill together. I can imagine a fully armed man as a coward. Possession of arms implies an element of fear, if not cowardice. But true nonviolence is an impossibility without the possession of unadulterated fearlessness.*

—Mohandas K. Gandhi

## 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 injustice without resorting to violence and injustice.

## 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 for you.



1.3 The first principle of Kingian 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 tense, 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 videotaped. Discuss what these people have in common. What can be learned from them?



1.5 Learn about Ruby Bridges, Ari Aryaratne, Cesar Chavez, Ann Bigelow, Dolores Huerta or Jose Ramos Horta. After you research his or her life and work, write a speech that you think he or she might have given. Dress in character and present the speech to the class.



1.6 Create tight circles of six (6) or eight (8) students, shoulder to shoulder with hands held chest high, palms 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, "Falling," and wait for a response from the circle. The circle responds, "Fall on" and only then does the center person fall. Facilitator should always be "spotting" and maintaining focus as the exercise continues.

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?

## 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 to a dream deferred?  
Does it fester like a sore and then run?  
Does it sink like rotten meat,  
Or crushed and sugared over like a syrup sweet?  
Maybe it just sags like a heavy load.  
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 Menchu 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

## ACTIVITIES



**9.1** 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.



**9.2** 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?



**9.3** 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.

*(Spinning Inward: Using Guided Imagery with Children for Learning, Creativity and Relaxation by Maureen Murdock. See Student Bibliography, page 177.)*



**9.4** 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 Rigoberto Menchu 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 meant 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—that's assault, not leadership.*

—Dwight D. Eisenhower

Commander of U.S. Armed Forces in Africa, called for complete desegregation of U.S. Armed Forces, 34th 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 soldier does not attack. The superior fighter succeeds without violence, the greatest conqueror wins without a struggle, and the most successful manager leads without dictation. This is called intelligent non-aggressiveness; this is called mastery of men.*

—Lao-Tsu

Chinese Philosopher, father of Taoism and Tai 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 unite and sensitize the group. Introduce the improvisational concept known as Moving Clump. A large open gymnasium or theatre space is needed. The class begins randomly, shoulder-to-shoulder, arms and legs 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 clump explores space, sound, random action, direction and rhythm, new leadership should be allowed to emerge and change many times as the play continues. The facilitator may have to restart the exercise several times until the play begins to flow spontaneously. Debrief the exercise in terms of leadership and natural inclination.



**16.2** First, have student volunteers read aloud to the class chapters from *The Tao of Leadership, Leadership Strategies for a New Age* by John Heider. Have students read slowly to pay attention to the rhythm and qualities of the words and phrasing, from a poetic standpoint. Students should allow themselves to absorb the message through the musicality 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 how. 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, "popular 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 leaders 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, outcomes sought, and the legacy. The other will assume the identity of someone affected 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.*

—Moliere

French playwright in the court of Louis XIV (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?

## DAY 61

## 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 watering seeds of joy and peace and not just seeds 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.

## QUOTES

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

—**Hazrat Inayat Khan**

Indian teacher who brought Sufism to the West (1882-1927)

*Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty.*

—**Archbishop Oscar Romero**

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

## QUESTIONS AND DEFINITIONS

- Describe the most peaceful memory you have. How old were you? Where were you and what were you doing?
- What is peace: the absence of something or the presence of something?
- What would it mean to find "real peace?" What is necessary for peace?
- Is peace possible?
- What is the role of the individual in creating peace in the world?
- 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?

## ACTIVITIES



**61.1** 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 travel (in your mind's 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 and who is there with you? What are you doing? Let yourself be surprised by the images that are revealed.

## P E A C E / ACTIVITIES



**61.2** 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?



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



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



**61.5** Have the class write "peace news" headlines for the school paper, a community paper, or the television news (e.g. Peace Broke Out or Countries Unite). What would they like to announce to the world? Have each student write what they saw, heard, smelled, etc.



**61.6** 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.



**61.7** 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.



**61.8** 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?



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

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

**61.9.3** 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.

# 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)



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