



Multi-faith Activity Assemblies

90 + IDEAS FOR PRIMARY SCHOOLS

Elizabeth Peirce

**Also available as a printed book
see title verso for ISBN details**

Multi-faith Activity Assemblies

Packed with ideas for the primary school teacher, this book includes stories, songs and dramatic activities from six major world religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism. The book is helpfully split into topic areas which include:

- New beginnings
- Places of worship
- Friends
- Festivals
- Rites of passage
- Water themes
- Animals and birds
- Inspirational leaders.

There is also a useful section on background information for teachers with pronunciation guides for the different world religions featured.

Multi-faith Activity Assemblies brings together Elizabeth Peirce's previous books, *Activity Assemblies for Christian Collective Worship 5–11* and *Activity Assemblies for Multi-racial Schools 5–11*. Taking the best ideas from both and adding some new material, it will be invaluable to head teachers, deputy head teachers, and primary school teachers or any trainee teacher who is looking for a collection of assembly ideas that promote tolerance and understanding of the multi-faith society in which we live.

Elizabeth Peirce has extensive teaching experience and was formerly General Primary Schools' Adviser (Early Years) for East Sussex Education Authority.

Peace is like gossamer –
vulnerable, yet indestructible:
tear it and it will be rewoven.
Peace does not despair.
Begin to weave a web of peace:
start in the centre
and make peace with yourself
and your God.
Take the thread outwards
and build peace within your family, your community
– and in the circle of those you find it hard to like.
Then stretch your concern
into all the world.
Weave a web of peace
and do not despair.
Love is the warp in the fabric of life:
truth is the weft:
care and integrity together –
vulnerable,
but ultimately
indestructible.
Together,
they spell
peace . . .

Kate Compston

Multi-faith Activity Assemblies

90 + Ideas for Primary Schools

Elizabeth Peirce

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Introduction

In these times of great racial and religious tension, it is very important for all children to have some understanding of and insight into other people's religions. This is not a book that sets out to 'convert' children in primary schools to other faiths, but rather an assembly book that attempts to 'inform' children about other people's beliefs.

Hence, children are introduced to the major places of worship; they are enabled to feel their way into other people's faiths, through the assemblies on Festivals; they are encouraged to see what it is like to stand in other people's shoes by looking at famous leaders; to learn some of the universal truths, through the teaching of the founders of faiths, such as the Buddha's teaching about suffering and death, etc. Kindness, wisdom, integrity, honesty, truth, obedience, etc., can be taught in a number of different ways. Children need to learn how to treat one another in this multi-racial society, to empathize and not condemn one another, because they do not happen to believe what someone else believes. This, therefore, is my chief concern for all primary school children. If we learn about each other's beliefs, we do not necessarily have to be disciples of them to understand them. Gandhi's achievements through non-violence have lessons for us all. Leading children into a particular faith is the task of the home.

It is the well-rounded personality that is important; the need for children to learn love, mercy, justice, tolerance and truth in a variety of ways. Jesus said, 'Love your neighbour as yourself' – perhaps this is the hardest concept for all mankind to learn. The school should create an atmosphere where belief in God can grow. It is part of our spiritual development that makes us into complete people. There is a need to help children to develop a sense of awe and wonder, a positive attitude to life and learning, to be aware of the needs and gifts of others. I hope that nothing offends any particular group, but rather creates a better understanding of each other's beliefs. After all, parents still have the final sanction, to withdraw their child from school assembly. But if this happens, then much of the community feeling, the ethos of the school, will be lost forever, and children will grow up holding on to many of the deep prejudices that divide our world today.

To assist the teacher, I have indicated the origin of the particular faith at the top of each assembly. However, as already stated, I have tried to choose those stories that have fundamental truths and interest for *all* children. An attempt has also been made to indicate the appropriate age ranges for the assemblies and activities, but it must be understood that these are only guidelines. The children's ability to understand and participate will vary enormously, according to many factors, including their intellectual and emotional readiness to grasp some of the ideas presented. It may be necessary to adapt teaching styles and techniques to suit older or younger children.

In addition, the needs of the small rural primary school will vary enormously from the needs of the large inner city school, and teachers will have to use their professional judgement to assess appropriateness in selecting material. Projects are not inter-dependent and so can be selected at random to reinforce topic work being followed in school.

Hall space too, will be a major consideration. It may be that for some, much of the activity will have to take place in the confines of the classroom, where hall space is limited or non-existent. It is intended that assemblies or collective worship will form an integral part of the whole of school life. Therefore themes and projects have been provided that cover a great deal of curricular activity, culminating in the assembly or collective worship. Children learn best from concrete experience, from which abstract ideas will gradually be understood. Therefore, much of the material presented is intended to be experiential, starting from where the child is, and moving on to widen horizons and to extend experiences, by taking children out on visits, or inviting visitors into school.

Finally, in the text, I have tried to draw the teacher's attention to specific, important beliefs and practices in the introductory paragraphs of each assembly and also in the teachers' reference notes at the back of the book. (These are deliberately brief for easy/quick reference.) However, it is perhaps worth reiterating some important points here. It should be noted that Muslims pay respect to Muhammad's ﷺ name by saying the words 'Peace be upon him' each time his name is spoken, or writing the sign for this ﷺ after his name. Also, there is no music in Islamic services, therefore, I have not included hymns in the suggestions for Islamic assemblies; and although prayers have been suggested sometimes, the teacher must decide whether *a time of quiet reflection* is more appropriate for a particular assembly. The inclusion of hymns is to save time for busy teachers who need to find music quickly on a particular theme.

Jews, Christians and Muslims all see Abraham from different perspectives. These should be noted by the teacher, and where there is a conflict of beliefs, these should be very carefully handled, with a clear explanation of the differences in belief. An example of this is in telling the story of Abraham and his willingness to sacrifice his son. Jews and Christians believe that it was Isaac who was prepared for sacrifice; Muslims believe that it was Ishma'ail.

Another area of difficulty between cultures may be the way each culture interprets the events of history. This will be as true for Hindus and Sikhs as for Christians and Muslims. I have tried to be as fair as possible in my interpretation of events in the stories I have told.

If we are to draw all children together in an assembly, then some of these great tales from different world faiths must be retold, so that all children feel a sense of belonging, a sense of community, a sense of being part of a caring, sharing group with the common title of 'Our School'.

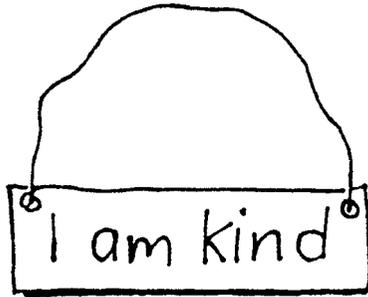
One final point about the books in the bibliographies: every book that has been recommended has been checked for availability at the time of going to press. However, in one or two cases, some books dating from the 1980s or earlier were occasionally out of print, but often they could still be found in children's libraries. They have been included where it was considered that the books were classics on a particular topic and that it was worth trying to obtain a copy.

1 NEW BEGINNINGS

Who Am I?

5–11
Assembly
All

At the beginning of the new school year or a new term, it is most important to remind the children about the sort of qualities that are needed in any community. With this in mind, think of the various qualities that you would like to encourage in school. Write down some words on large strips of card that can be, threaded with string and then worn around the neck of some children.



With careful preparation, the whole 5–11 age range can be involved in this assembly. The very youngest children can demonstrate, or explain, or paint their phrase e.g. ‘I am helpful’, whereas, an 11-year-old could explain the meaning of ‘I am a Peace-Maker’, either by performing a short mime with one or two of his friends who are quarrelling, or by explaining other examples of peace-making activities.

This assembly has endless possibilities. Phrases such as the following could be included:

I am kind, I am helpful,
I am tolerant, I am polite,
I am caring, I am unselfish,
I have patience, I can let others go before me,
I can be generous, I can let others have the best toy,
I can share, I can tell the truth,
I can comfort those in distress, etc.

At the end of the assembly, the class or group who has prepared the work can say together, ‘I know who I am, who are you?’

Let the children meditate on this penetrating question, by having a time for quiet reflection.

Prayer

Father God, make each one of us the sort of people you want us to be. Kind and helpful, caring and tolerant, ready to put others first. Amen.

Song

No 35, 'Take care of a friend' in *Every Colour Under the Sun*, published by Ward Lock Educational.

Babies

5-7
Assembly
All

Invite a mother and her baby into school. Explain to the children that this assembly is going to be a celebration of new life. Many young children will have had to come to terms with a new baby at home and may need help in coping with feelings of jealousy and rejection. We need to transmit something of the joy, fun and great interest that a new baby can bring.

Preparation for the Mother

If the mother is willing, explain that one of your aims is to make siblings feel loved and wanted, and so ask the mother if she will tell the children this, while chatting about the new baby at home. Perhaps she could bring in some baby clothes, or bath the baby for the children in the assembly and talk about all the equipment that is needed for bathing, dressing, feeding, etc.

Preparation for the Children in School

Perhaps the Year 2 children could prepare a list of questions to ask the mother from the floor:

- 1 What is the baby's name?
- 2 How old is the baby?
- 3 How much did the baby weigh at birth?
- 4 How much does the baby weigh now?
- 5 How many times a day is the baby fed?
- 6 What do you feed the baby?
- 7 What sort of noise does the baby make when happy? sad? angry?
- 8 What time does the baby go to bed?
- 9 What time does the baby get up?
- 10 How many times a day do you change his nappy?

4 *Multi-faith Activity Assemblies*

- 11 What happens when the baby goes to the clinic?
- 12 How many times do you bath the baby a week?
- 13 How do you get the water to the right temperature?
- 14 What sort of games do you play with the baby?
- 15 What sort of toys does the baby have?

Allow sufficient time for questions and answers. Then thank the mother and baby for coming into school. Explain that the children will say a special prayer of thanks for this wonderful new life and for the well-being of mum, and then the children can sing a quiet hymn.

Prayer

Heavenly Father, we do thank you that Mrs . . . [name] was able to visit us today and bring in baby . . . [name]. We have so enjoyed their visit and have learned so much about new babies. We know that you love each one of us just as much as you love this new baby. Thank you for the gift of new life and we ask you to bless . . . [name] and all the family. Amen.

Hymn

No 36, 'we will take care of you' in *Every Colour Under the Sun* (Ward Lock Educational); or No 3, 'Morning has broken' in *Someone's Singing Lord A. and C. Black*.

Poem

Suitable for 5-year-olds:

Sleepy Baby

I am a baby fast asleep.
Eyes closed, head resting on hands.
I open my eyes to take a peep.
Open eyes.
I lift up my head to look around.
Lift head and look around.
I open my mouth – make a yawning sound.
Yawn.
I lift up my arms and stretch up high.
Stretch.
I think I might be going to cry.
Arms down sad face.
Oh no, I won't, I'll go back to sleep.
Head resting on hands again.
I'll close my eyes and not even peep!
Close eyes and be very still.

Delphine Evans

Moving House

Assembly
5–9
All

(Adapted from the story ‘Love is a runner bean’ in D. Moss (1967) *Today’s Talks for Today’s Children* (Chester House Publications.)

This story could be mimed while it is being told.

Two friends, John and Mary, lived next door to each other in a tall block of flats in a huge city. Soon they were going to move to a new housing estate and each would have a small garden. They were both delighted because they had never had a garden before. Everything had to be packed up and put into big boxes and there was a lot of rubbish that had to be thrown away.

Soon the great day for removal arrived and the children couldn’t contain their excitement. They were looking forward to moving into their new homes and to going to their new school and to making new friends. They were especially looking forward to having a garden of their own. The men loaded all the furniture onto the van and helped the two families move into their new houses on the same estate. The children were not next door to each other this time, but they were only a few doors away from each other.

Although it was a bit strange at first, as soon as the children’s own special things were unpacked, the houses began to feel more like homes and the children’s parents told the children that they could each have a very small patch in their new gardens to grow their very own vegetables or flowers.

After a great deal of thought, the children decided to grow runner beans. They worked very hard in their own gardens, first digging the soil [mime the action], then planting the beans and finally planting firm canes into the ground to support the beans as they grew. Each day the children watered the seeds and kept their garden patch free from weeds and soon the bean plants began to grow and twist around the poles and produce little tiny beans.

As soon as John’s beans were as big as his little finger, he picked them and gave them to his Mum to cook for the family’s Sunday lunch. It was a very special occasion and there were just enough beans to give each person in John’s family a tiny portion to taste. They were delicious.

Mary, on the other hand, decided not to pick her beans or to share them with anyone. She told her Mum that she wanted to let them grow until they were the biggest and fattest in the whole neighbourhood and then eat them all by herself as she had grown them.

In the meantime a very strange thing happened. Every time John picked his small green beans, more and more appeared. So he gave some to his new neighbours and to an old lady who lived on her own down the street, and he took some to his new teacher and to the lollipop lady at school and still more beans grew and grew.

Mary’s beans, however, continued to grow very long and fat. No *new* beans appeared on her plants. The original beans just grew longer and fatter. Indeed, they were the biggest beans in the whole neighbourhood.

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The great day came when Mary decided to pick her beans and have them for Sunday lunch. But they were so tough and stringy that no one in her family could eat them. So they were left politely on the side of the plate. Mary burst into tears. Why were her beans so tough and inedible, when she knew that lots of people had greatly enjoyed eating John's beans?

Her mother explained. The more you pick runner beans, the more you get. They just keep on growing. But if you leave them, they grow very long and tough. She told Mary that this was a bit like being friendly. The more you give friendship to others, the more you get back. John lovingly gave all his beans away to feed his new neighbours and his plants produced many beans. But Mary kept all her beans to herself and as a result the beans became old and tough and stringy.

John made lots of new friends and settled very quickly and happily into his new home and school. But Mary felt lonely and unhappy and wanted to return to the big city.

A time for quiet reflection is kept.

Hymn

No 42, 'Seeds of kindness', in *Every Colour under the Sun* (Ward Lock Educational); or No 51, 'I've just moved into a new house', in *Tinder-box 66 Songs for Children* A. and C. Black.

First Day at School

5–9
Assembly
All

Ask the older children to write about all that they remember of their first day at school. Allow the children to read their work to the rest of the school. The teacher could comment as necessary. The work could be accompanied by children's paintings depicting some of the most important aspects of school life – their new friends, their new teachers, what they do at school, etc.

These children should then be encouraged to help all the new children to settle in as quickly and as happily as possible. Perhaps the older children could each befriend a new child and help him/her throughout the week, especially at play times and at dinner times and show him/her the daily routine.

This could be followed by the older children dramatizing an incident about including and rejecting friends in movement and mime. To do this, a group of children should mime playing happily together – 'Ring a Ring o' Roses', or 'In and out the Dusky Bluebells'. One child is left out – an outsider, a new child. She makes several attempts to join the group, to link hands with the other children. As she does this, every child in the group stops playing and puts both hands up in a threatening and forbidding gesture and simultaneously the group turn their heads away from the outsider. The children freeze in this position for one or two seconds, and then the child tries to join the group once more, only to be rebuffed in a similar way.

Eventually the lonely child turns away from the group and goes and sits on her own with her head in her hands and quietly weeps. At this point the teacher should explain that she does not want anyone in her school to feel as lonely and as left out as this child and that all the children in the school must make a real effort to make new children feel welcome, especially on their first day.

The mime is then performed again and this time the new child is made to feel welcome and loved.

Prayer

Heavenly Father, help us to make our schools warm and welcoming places where all feel that they belong and everyone has a friend.

Hymn

No 31, 'Thank you for my friends' in *Tinder-box 66 Songs for Children*, A. and C. Black.

Resources

A very poignant story to read to the school that makes the point about what it means to feel lonely, sad, afraid, isolated and unable to speak the language of others is:

Hoffman, M. (2002) *The Colour of Home*, (Frances Lincoln).

Retold with the aid of beautiful pictures, it recounts the story of a new boy from Somalia who joins the school, unable to speak any English. He is very traumatized by the tragic events that he encountered back home through war and genocide. He saw things that most young children should not see. Through an interpreter, he is gradually able to describe the beautiful colours of his homeland before the war. But on coming to England, he finds that everything is dark and grey; the sky, the buildings and even the furniture in his new home. As he retells his story, the teacher has tears in her eyes, but somehow in the telling, he is able to begin to come to terms with it all and through painting the happier colours of his old home, he is able to brighten up his new one.

This book will certainly help children gain valuable insights into the plight of refugees or displaced children and to feel something of their pain in a strange, new place.

New Year Celebrations

Assembly
5–11
All

Begin with a child dressed up as an old man walking slowly across the front of the hall. In one hand he carries a stick; in the other hand he lifts a lantern to light his way.

A little boy stops him and says, ‘Old man, give me your lantern, so that I can see clearly into the New Year.’

The old man replies, ‘No. Go out into the darkness and put your hand into the hand of God. That will be much better than my light and much safer than any other way’ (M. Louise Haskins).

The theme of New Year celebrations could be spread over the first few weeks of the new term.

Diwali, the Hindu festival of lights, does not coincide with our own New Year but provides a marvellous starting point for New Year celebrations. Diva (special lights) could be placed all around the hall. The story of Rama and Sita could be retold in dramatic form. (See p. 102).

The Chinese New Year (p. 23) can also provide a stimulating and colourful starting point for further investigation. This falls on a day between the middle of January and the middle of February. Parcels of sweets and money are wrapped in red paper; everyone puts on their best clothes and visits friends and relations; there are games and fireworks. It is the time when the popular Lion Dance is performed. Perhaps a group of children could make a Chinese lion mask and dance their version of this traditional activity. Read the Chinese New Year story in the *Tinder-box Assembly book*.

Other New Year celebrations could include a traditional English or Scottish Hogmanay celebration. The whole school could be asked to think out their personal and corporate New Year resolutions. These could be written on a large piece of card and reviewed at intervals to see whether promises can be kept.

Each celebration could end with a simple prayer of thanks for the old year and a request for God’s blessing on the New Year.

Hymn

No 25, ‘A New Year has started’, by M. Martin and V. Stumbles (Holt, Rinehart and Winston); or No 58, ‘New things to do’ and No 62, ‘Diwali’ in *Tinder-box 66 Songs for Children*, (A. and C. Black) or No 122, ‘Shalom Chaverim’ in *New Life* (Galliard).

Rosh Hashana and Yom Kippur

5–11
Assembly
Judaism

Rosh Hashana, the Jewish New Year, takes place in the Hebrew month of Tishri, that is September or October.

Try to find a picture of a Shofar or ram's horn to show the children, or visit the Jewish Museum in London and see a real one (see address on p. 29). A shofar is blown in the synagogue at this time. Jews send each other New Year cards and eat apples or hallah (bread) which has been dipped in honey. This symbolizes the Jewish wish for a happy and sweet New Year.

It is also a time to make a fresh start and to ask God's forgiveness for sins. The Day of Atonement, that follows ten days after Rosh Hashana, is called Yom Kippur. During these ten days, Jews say sorry to their friends and neighbours for anything they may have done to hurt each other. They try to make amends for all wrong doings and ask God's forgiveness too. Of course, they do this at other times of the year, but this is the special festival for new beginnings.

At Rosh Hashana families go to the synagogue for a special service. Someone is chosen to read from the Sacred Scrolls, Psalms are sung and a sermon is preached, prayers are said. The distinctive part of the service is the blowing of the ram's horn. Sometimes, Jews go to the seaside or to rivers, and empty their pockets and throw away any crumbs on to the water. This is called Tashlich or throwing away. It is a symbol of throwing away old sins, bad thoughts and deeds.

Families enjoy special Rosh Hashana meals together. Bread is baked in different shapes, i.e. Ladders 'as a symbol of prayers rising to God', or Crowns 'because God, the Creator, is King of the world' (From: *A Jewish Family in Britain* by Vida Barnett, Published by Religious and Moral Education Press, division of SCM-Canterbury Press Ltd.) After the fast of Yom Kippur, Jews believe God will forgive their sins and seal their names in the 'Book of Life' (Barnett).

Why not teach your class one of the shorter Psalms, like Psalm 150. This could be done as a choral speaking exercise. The words could be softly spoken in the beginning and then built up to a crescendo. See Psalm 150 p. 10, taken from the *Good News Bible*, 1994.

During the assembly, ask the children to think of any bad things in their minds that they could metaphorically throw away, something bad that they have done or thought and will try not to do again.

Make a display of the instruments mentioned in Psalm 150, such as drums, flutes, cymbals, etc. These could be played at the appropriate times either before the choral speaking or during the piece, or afterwards.

PSALM 150

- 1 Praise the Lord!
Praise God in his Temple!
Praise his strength in heaven!
- 2 Praise him for the mighty things he has done.
Praise his supreme greatness.
- 3 Praise him with trumpets.
Praise him with harps and lyres.
- 4 Praise him with drums and dancing.
Praise him with harps and flutes.
- 5 Praise him with cymbals.
Praise him with loud cymbals.
- 6 Praise the LORD, all living creatures!
Praise the LORD!

(Good News Bible)

End with a simple prayer asking God's forgiveness for all wrong deeds.

Prayer

O Father God, we ask your forgiveness for all the wrong thoughts and words and deeds that we have committed. Help us to make a fresh start today and to live our lives in love and peace and harmony with each other. Amen.

Song

'On New Year'/'Be-Rosh Hashana' is a modern song written by a popular Israeli vocalist and composer called Naomi Shemer. It is about the Jewish New Year but fits any time of fresh starts and new beginnings.' Angela Wood. (see pp. 229–233 for pronunciation guide).

'On New Year'/'Be-Rosh Hashana'

*Be-rosh hashana, be-rosh hashana
Parcha shoshana etzli ba gina
Be-rosh hashana sira levana
Agena la bachof pitom*

*Be-rosh hashana, be-rosh hashana
Libbenu ana bitfilla noshana
Sheyafa veshona tehe hashana
Asher matchila ha yom.*

*La la la la la la
Yafa veshona tehe hashana
Asher matchila ha yom.*

*Be-rosh hashana be-rosh hashana
Parcha anana birkia ha setav
Be-rosh hashana kener neshama
Ala ba sade hatzav*

*Be-rosh hashana be-rosh hashana
 Libbenu ana bitfilla noshana
 Sheyafa veshona tehe hashana
 Asher matchila la akhshav.*

*La la la la la la
 Yafa veshona tehe hashana
 Asher matchila la akhshav*

*Be-rosh hashana, be-rosh hashana
 Parcha mangina she'ish lo hikkir
 Vetokh yemama ha zemer hama
 Mikkol hallonot ha ir.*

*Be-rosh hashana be-rosh hashana
 Libbenu ana bitfilla noshana
 Sheyafa veshona tehe hashana
 Asher matchila la akhshav.*

*La la la la la la
 Yafa veshona tehe hashana
 Asher matchila la akhshav.*

On new year's eve
 A rose bloomed in my garden,
 A white boat
 Anchored suddenly in my shore.

On new year's eve,
 Our heart answered with an old prayer,
 For a better or different year
 Starting today.

La la la la la la
 For a better and different year
 Starting today.

On new year's eve
 Rode a cloud in the autumn skies,
 In the field, like a candle
 Grew the squill.

On new year's eve
 Our heart answered with an old prayer,
 For a better and different year
 That's starting now.

La la la la la la
 For a better and different year
 Starting today.

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On new year's eve
 A melody was born, which no one knew,
 And within a day a song was heard
 Throughout the town.

On new year's eve
 Our hearts answered with an old prayer
 For a better and different year
 Starting now.

La la la la la
 For a better and different year
 Starting today.

Naomi Shemer

Be - rosh ha - sha - na be - rosh ha - sha - na par -

cha sho - sha - na ets - li ba - gi - na be - rosh ha - sha - na si -

ra le - va - na ag - na la ba - chof pi - tom be -

rosh ha - sha - na be - rosh ha - sha - na li - be - nu a - na bit - fi -

la no - sha - na she - ya fa ve - sho - na te - he ha - sha - na a -

sher mat - chi - la la ha - yom la yom.

Vesākha or the Buddhist New Year

5–11
Assembly
Buddhism

This is the most important full moon festival for Theravāda Buddhists. (See p. 206 for note about Theravāda Buddhism.) It is usually held in April or May. It is the celebration of the Buddha's birth, his Enlightenment and his death.

As a New Year celebration, it could be a time when children could remember some of the teachings of the Buddha, i.e. not to harm animals, not to steal, not to tell lies, etc. (See p. 206–11 for further information.)

Perhaps one of the Jātaka stories could be retold (see *Twenty Jātaka Tales* by H.I. Khan published by H. Campbell Books, London, 1998).

It is also known as the Festival of Lights, because candles are lit standing for Enlightenment, and incense is burnt. Buddhists visit the temple on this day and give money to the poor. Since the Buddha taught his followers that they should hurt no living thing, perhaps the school could use this occasion to support a charity for the Protection of Animals (i.e. RSPCA, RSPB see addresses below). Generous giving is part of the Buddhist tradition at Vesākha.

In addition, because the lotus flower has become a symbol of the Buddha's Enlightenment, perhaps the children could make a large frieze of lotus flowers for this New Year assembly, and make individual lotus badges as a sign that they will try to be kind to animals and to one another.

'The lotus is a symbol of enlightenment since it grows in muddy water (samsara) but raises its flower on a long stem to the sun (enlightenment).' (*World Religions in Education Festivals*, 1987. The Shap Working Party on World Religions in Education, published by Commission for Racial Equality, London, p. 20.) Lotus flowers can be made out of crêpe paper using the pear shapes on p. 14.

A candle can be lit while a time for quiet reflection is kept to think about being kind to animals and to each other.

Hymn

No 80, 'All the animals that I have ever seen', in *Come and Praise 2*, (BBC).

Useful Addresses

Royal Society for the Prevention of Cruelty to Animals
Wilberforce Way
Southwater
Horsham
West Sussex RH13 9RS

Tel: 08700 101 181

Fax: 08707 530 048

Website: www.rspca.org.uk (Details of resources for Teachers, some are downloadable)
Videos are available for different Key Stages at reasonable rates