

Royal Greenwich
**Agreed Syllabus for Religious
Education 2019-24**

Peace



Peace

<p>What this unit contains</p>	<p>This unit contains the following content from Christianity: How Christian places of worship give opportunities for peaceful reflection, meditation and prayer, e.g. worship in the Quaker tradition; Christian beliefs about ‘the Peace of God’; Jesus’ teaching ‘Blessed are the Peacemakers’; Martin Luther King and peaceful, non-violent protest. <i>Also teachers may select content from one of the following 3 faiths and Humanism, either:</i></p> <p>Islam: As-Salaam, one of the beautiful names of Allah meaning the Source of Peace. As-Salaamu alaykum (Peace be upon you) as a greeting of peace which is always shared by Muslims; Hinduism: Non-injury to living things - Ahimsa. Gandhi’s life - demonstrating Ahimsa in practice through non-violent protest; Buddhism: The Eight Fold Path and First Precept not to harm any being- a framework for Buddhist ideas about peace; Humanism: The universal declaration of human rights, conscientious objection, significant Humanist thoughts and actions.</p> <p>Teachers need to emphasise that peace and living harmoniously with your neighbour is an important belief of <i>all</i> religions, including Sikhism and Judaism. Teachers should also be mindful of current world events which can generate discussions about peace .</p>			
<p>Extension activities and further thinking</p>	<ul style="list-style-type: none"> • Research conscientious objectors from the Christian tradition and how the Quakers responded in World War 2. • Read Psalm 23 or Psalm 46: 10 and discuss how Christians or Jews might interpret these in their lives. • Consider how to stand up for peace and take a stand against violence. How can you be a friend to others? • Consider what it might mean to ‘love your neighbour’ focusing on positive ways to contribute to support for people who are suffering from conflict. • Investigate beliefs about peace in other world faiths and beliefs, including Sikhism, Baha’i and Judaism. • Find out about Ghandi, the Dalai Lama and Desmond Tutu 			
<p>Vocabulary</p> <p>peace/ful conflict asylum seeker Muslim enlightenment</p>	<p>Hinduism Ahimsa Christianity Buddhist Metta</p>	<p>Hindu Buddhism confrontation Dharmachakra interconnectedness</p>	<p>Islam Salaam Shalom Bhavachakra Bodhisattva</p>	<p>SMSC/Citizenship</p> <ul style="list-style-type: none"> • peaceful reflection • peaceful resolution of conflict • investigate how communities function • what peace means in an international context, and how this affects how people are able to live

Session 1: What is peace? What does peace mean in the world and to you?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • consider the meaning of the word 'peace' in secular and spiritual contexts; • explore what peace can mean to them in their lives; • explore what peace can mean with friends and family. 		✓ ✓ ✓ ✓	<p>Ask the class what the word peace means and what it means to them. Provide some thinking time while quiet music is played for them to reflect on what 'peace' is. Share children's ideas or feelings on what peace is and means to them. Explain that this word has many subtle/different meanings.</p> <p>Talk about times when they feel peaceful. What influences that feeling for them, e.g. being on good terms with others, being in places and around people that make them feel peaceful? Make a class list of these influences.</p> <p>Read <i>The Seeds of Peace</i> to the class and discuss the issues raised by the book. What does the old hermit mean when he says to the sad merchant "Peace comes from within you. It is like a seed."?</p> <p>Encourage children to talk about whether feeling peaceful makes a difference to living alongside others. How is it different if they are feeling irritated and argumentative?</p> <p>Read <i>Peacetimes</i> around the class and select some of the statements in the book to be illustrated by the class with pictures or photographs from their own lives or from newspapers or magazines illustrating topical situations.</p>	<p>Resources:</p> <p><i>The Seeds of Peace</i> by Berkeley, Barefoot Books. ISBN: 1-84148-006-1</p> <p><i>Peacetimes</i> by Scholes, Belitha Press. ISBN: 1-85561-761-7</p> <p><i>Book is out of print so teachers may choose a similar text about conflict and peace</i></p> <p>Any peaceful music.</p>

Session 2: What does Peace mean for countries and the people living in them?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • investigate what peace means in an international context; • understand how this affects the way people are able to live; • consider the peaceful resolution after conflict. 		<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Consider what peace between countries means. What is different when there is no peace? What are the difficulties that lead to times of conflict?</p> <p>Talk about how it must be to live in a country where there is no peace. Investigate local issues around the dangers left behind by refugees or asylum seekers.</p> <p>Depending on topical national and international news items, pupils may speak of issues to do with death and injury, lack of sanitation or food, lack of homes or education. Teachers will need to be sensitive to the anxieties of pupils, particularly those who have experienced war conditions, and channel their feelings to empathy and care for those enduring these experiences today.</p> <p>Consider how it must feel to come to a time of peace after a time of war.</p> <p>Read the story of the Peace Crane and make some peace cranes for the school, writing on them wishes for those who are not at peace.</p>	<p>Resources:</p> <p>The story of the ‘Peace Crane’</p> <p><i>Peace One Day</i> by Jeremy Gilley and Karen Blessen</p> <p>Topical news reports.</p> <p>Details of how to fold cranes can be found on: http://archive.ppu.org.uk/learn/early/cranes_early_years.html</p> <p>Peace Pledge Union: https://www.ppu.org.uk/education</p> <p>Notes for Teachers:</p> <p>Ensure this lesson addresses current affairs.</p> <p>To send a thousand cranes to the Children’s Monument in Hiroshima’s Peace Park, string them on garlands of 100 cranes each, and mail to: <i>Office of the Mayor City of Hiroshima 6-34 Kokutaiji-Machi 1 Chome Naka-ku, Hiroshima 730 Japan</i></p>

Session 3: What does Peace mean to Christians?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • consider Christian beliefs about ‘the peace of God’; • reflect on Jesus’ teaching ‘Blessed are the Peacemakers’; • know how Christian places of worship give opportunities for peaceful reflection, meditation and prayer. 	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>To find out what Christians mean by ‘the peace of God’ and how they feel this affects their lives, you might organise an opportunity for pupils to talk to local Christians about what this peace means to them in daily life and in times of difficulty. Alternatively before this lesson pupils might devise a brief questionnaire on this topic and send to the local church or e-mail to local Christians so that responses can be shared during the lesson. Pupils can also investigate worship in the Quaker tradition and how this is held in an atmosphere of meditative silence.</p> <p>Examine words from the Beatitudes (attached to the unit) from the Sermon on the Mount, when these were said and what Jesus meant by them.</p> <p>In groups illustrate Jesus’ words through a collage of newspaper articles, speech bubbles, Power Point presentation, or through dance and/or drama.</p> <p>Talk about the places of worship that they know, e.g. the local church and in groups share information and ideas and record how the place or the areas within foster peaceful reflection, meditation and / or prayer.</p>	<p>Resources:</p> <p>The Beatitudes.</p> <p>Newspaper articles, pictures, music etc.</p> <p>http://www.bbc.co.uk/religion/religions/christianity/subdivisions/quakers_1.shtml</p>

Session 4: How did Martin Luther King's attitude to peace change lives?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> know how Martin Luther King's faith led him to fight injustice through peaceful, non-violent protest. 	✓	✓	<p>Context: in the 1960s in the USA, there were laws saying that white and black children couldn't go to school together, and that people with darker skin had to ride in the back of a bus. Ask pupils, "What would you feel like, for example, if you were told that because you had brown hair or blue eyes that you weren't allowed to come here or had to sit in another part of the class?"</p> <p>Display a picture of Martin Luther King. Explain that he was a Christian minister who spoke to many people; black and white, and taught them to stand up and say that the laws were wrong. He used only peaceful methods to solve problems. Martin Luther King had a dream that all kinds of children would go to school together and be friends, and that when people worked together, they were able to change the laws. Read part of Martin Luther King's famous speech "I have a dream" and discuss its meaning.</p> <p>Martin Luther King was a very brave man who continued his work even when people tried to kill him and, through peaceful protest, changed laws that were unfair. After his assassination the US government designated a national holiday, the third Monday in January each year, to celebrate his life.</p> <p>Either:</p> <ul style="list-style-type: none"> design a class flag for peace make a friendship tree, each leaf with a wish for peace from a different member of the school community, where necessary in home languages, and afterwards make the leaves into a peace book. 	<p>Resources:</p> <p>www.activityvillage.co.uk/mlk_day.htm</p>

Session 5a: How was Gandhi able to change attitudes peacefully?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should: <ul style="list-style-type: none"> • know that Ahimsa is an important concept in Hinduism; • know that Gandhi was a famous Indian politician and campaigner through non-violent, peaceful protest; • know how Ahimsa influenced Gandhi's life. 	<p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p>	<p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p> <p style="text-align: center;">✓</p>	<p>Explain and record the meaning of Ahimsa. Ahimsa is a Hindu religious concept which advocates non-violence and a respect for all life. Ahimsa is Sanskrit for avoidance of himsa, or injury. It is interpreted, most often, as meaning peace and reverence towards all sentient beings. List actions that promote and go against Ahimsa.</p> <p>Introduce the story of Gandhi. There are various books appropriate for the primary school that covers Gandhi's life. He was born in 1869, a Hindu and did not live an easy life. In the storytelling explain that he struggled to find freedom for his countrymen and to spread his belief in non-violent resistance. Gandhi practised and engaged the theory of peace and justice as the world had never seen before.</p> <p>As a class reflect on the following from the UN Universal Declaration of Human Rights 1948:</p> <p><i>“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”</i></p> <p>Each pupil should record one local, national or world event that does not uphold this statement. How might Gandhi have responded to these?</p>	<p>https://en.wikipedia.org/wiki/Ahimsa</p>

Session 5b: How do Muslims associate peace with Allah?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> • know that ‘As-salaam’, is one of the beautiful names of Allah meaning the ‘source of peace’; • consider why the Muslim greeting ‘As- salaamu alaykum’ (peace be upon you) reflects their belief in Allah. 	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Make a class list of as many different greetings as can be recalled. Introduce the idea that the origin of the western handshake is that an open right hand showed you were not carrying a weapon; if two men met and offered each other empty right hands, this presumably meant that neither would stab the other. So the handshake was a sign of peace and peaceful intentions towards someone else.</p> <p>Muslims all over the world use the Islamic form of greeting, “Assalamu alaikum”, which means “Peace be to you”.</p> <p>Show pupils the section from ‘Pathways of Belief’ Islam where the names of Allah are introduced.</p> <p>Read the Qur’an quotes about Allah and, using beautiful writing, record some of the names and qualities of Allah.</p> <p>Record why you believe it is important for greetings to demonstrate that people welcome each other peacefully. Record peaceful greetings to be displayed to welcome visitors to the classroom.</p>	<p>Resources:</p> <p>BBC ‘Pathways of Belief’: Islam programme 1</p> <p>http://www.bbc.co.uk/programmes/b0079tb4/episodes/guide</p> <p>Qur’an quotes about Allah</p>

Session 5c: Where do Buddhists get their ideas about peace from? How does the Tibetan Peace garden illustrate what Buddhists think about peace?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should know:	✓		Recall what pupils already know about the Noble Eightfold path and the first precept. Find out about Loving kindness meditation and practice of Goodwill. Teachers might want to give children the Emotional Education Exercise attached to this unit as an experience either themselves or with the help of a Buddhist visitor.	Resources: https://www.gozen.com/love/
The Noble Eightfold Path, and the first Precept not to harm any being (Ahimsa), as well as about friendliness and compassion (Metta and Karuna);	✓		Investigate the construction and use of the London Peace Pagoda. Pagoda design is meant to show harmony between the elements of earth, fire, water, air and space. The Battersea Park Peace Pagoda was built as part of the healing process following World War 2. It is a lovely place to visit. Peace pagodas are meant to inspire people to think about peace and harmony between people.	Peace Pagoda https://www.timeout.com/london/blog/five-things-you-should-know-about-the-peace-pagoda-in-battersea-012317
Understand what a Peace Pagoda is and the reasons for the construction of the Peace Pagoda (temple) in Battersea Park in London. How the design of this building reflects harmony and peace;	✓		The Tibetan Peace Garden contains symbols related to Buddhist ideas and peace. Also, a message from the Dalai Lama speaks of peace being connected to mutual understanding between people.	BBC - London's peace pagoda Buddhist buildings and worship see: http://www.bbc.co.uk/religion/religions/buddhism/customs/worship_1.shtml
Know about the Peace Garden in the grounds of the Imperial War Museum in Lambeth. Explain how its structure and symbolism mirror ideas of Peace.	✓		Reflect on the thoughts of His Holiness the Dalai Lama on the need for harmony and mutual respect as a road to peace, as carved on the language pillar. Pupils could: <ul style="list-style-type: none">• Design a photo journal or display of the Peace Pagoda• Design a garden for the school which had their ideas for peace• Write a manifesto for the school to become a happier more harmonious place	Peace Garden: http://www.tibet-foundation.org/page/peace_garden Resource Sheet to research the Peace Garden Emotional Education Activity sheet

Session 5d: Where do Humanists get their ideas about peace from?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <p>Consider the idea that war should be opposed because it causes widespread suffering and is therefore contrary to the interests of civilisations</p> <p>Understand the humanist belief in the value of life and that all individuals are endowed with rights</p> <p>Know of the contributions of key humanist figures in the creation of organisations promoting peace, including the UN, World Health Organisation, and UNESCO.</p> <p>Reflect on the concept of a ‘just war.’</p>		<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Examine the lives of Bertrand Russell and Eleanor Roosevelt and ask the pupils to discuss why each thought peace was important and how their beliefs shaped the actions that they took to promote peace, such as why Bertrand Russell conscientiously objected to fighting in the First World War and Eleanor Roosevelt’s work in the UN.</p> <p>Examine the words of the preamble to the Universal Declaration of Human Rights and the context of the declaration after the suffering of the Second World War. This could be followed by pupils discussing what is a ‘right’ and what rights they believe they as an individual should have.</p> <p>In groups write a list/brainstorm reasons why it might be ‘right’ to go to war and a list of reasons why it might be ‘wrong’ to go to war and consider the consequences of both options.</p> <p>Using role play stage a mock UN Assembly with different pupils representing different countries. Ask pupils to see if they can find a peaceful resolution to a real or fictional example of conflict.</p>	<p>The section of War and Peace in https://understandinghumanism.org.uk/perspectives/</p> <p>Definitions and types of pacifism http://www.bbc.co.uk/ethics/war/against/pacifism_1.shtml</p> <p>Life of Bertrand Russell https://humanism.org.uk/humanism/the-humanist-tradition/20th-century-humanism/bertrand-russell/</p> <p>Humanism4Schools - War: Is it ever right to use violence? https://www.youtube.com/watch?v=dWXIEZ_A_k</p> <p>AC Grayling answering questions on war: http://yalebooks.co.uk/display.asp?K=978300175349</p>

Session 6: Key Question- What does peace mean to us? How can we foster peace in our lives?

Learning outcomes	AT1	AT2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should :</p> <ul style="list-style-type: none"> • express personal responses to the subject of peace; • consider practical ways of becoming agents for peace in schools and in the wider community. 	✓	✓ ✓	<p>Display on the whiteboard the text of the Jewish prayer for peace and read it aloud to focus pupils on the meaning. Discuss the meaning of the prayer in the light of the topics studied in the previous lessons.</p> <p>Pupils should engage in one of the following:</p> <ul style="list-style-type: none"> • devise a proposal to the school council to consider having a peace event to link with local communities to let them know how the school feels about local conflicts. • make a Peace Table in the class/school as a special table for children to go to when there is a conflict to be worked out. • make a classroom pledge for non-violence. Encourage family involvement by sending home copies of the pledges for families to work with their children to make family pledges. • learn about Nobel Peace Prize Winners and others who have worked for peace. • learn more about the United Nations and its efforts to keep international peace. Connect through the web • sing or compose songs celebrating peace, the earth and all people. • create playground games that promote co-operating and working together as a team rather than competitively. • write to local politicians, radio and TV stations, newspapers, etc. to spread the word of peace. 	<p>Resources:</p> <p>Jewish prayer for peace</p> <p>Jewish music</p> <p>https://www.nobelpeaceprize.org/History</p> <p>http://www.un.org/en/index.html</p> <p>https://www.writetothem.com/?gclid=EAlaIqobChMI-7y20cya3wIVD-h3Ch3j3AGEEAAYASAAEgKiftD_BwE</p>

Session 2 Resource Sheet

Peace Cranes

'Paper Crane, I will write peace on your wings and you will fly all over the world'.

Sadeko Sasaki, age 12

Sadeko Sasaki was only two years old in 1945 when the atom bomb was dropped on Hiroshima, in Japan.

She was not immediately affected but ten years later, as a direct result, she became very ill, developed leukaemia, and had to stay in hospital.

1. While Sadeko was in hospital, her best friend told her of the Japanese legend that if a person could fold 1,000 paper cranes, the gods would grant them a wish. Sadeko wished to get better so that she could run again. She started folding cranes, but unfortunately she was only able to fold 654 before she died at the age of twelve.



Inspired by her courage and strength, Sadeko's friends and classmates put together a book of her letters and published it.

They began to dream of building a monument to Sadeko and all of the children killed by the atom bomb. Young people all over Japan helped collect money for the project.

In 1958, a statue of Sadeko holding a golden crane was unveiled in Hiroshima Peace Park. The children also made a wish which is inscribed at the bottom of the statue and reads:

**“This is our cry; this is our prayer,
Peace in the world”.**

Today, people all over the world fold paper cranes and send them to Sadeko's monument in Hiroshima.



An ancient Japanese legend says that your greatest wish will come true if you fold one thousand origami cranes.

Session 3 Resource Sheet 1

Quaker Worship

John 4:23 “But the hour is coming – in fact, it is already here – for true worshippers to worship the father as he truly is, without regard to place. It is worshippers of this sort the father is looking for.”

John 4:24 “God is not tied to this place, and those who worship God must worship him as he truly is, without regard to place.”

Matthew 18:20 “In fact, wherever two or three are gathered together in my name, I will be there among them.”

translation by the Jesus Seminar

Quakers worship together in two ways - ‘unprogrammed’, and ‘programmed’. Whichever way they do so, when Quakers come together to worship God, they do so in obedience to these passages.

What do Quakers say? The following is an outline of what may happen during their Meeting for Worship developed by the Bristol Quakers:

If you are wondering what God may be,

looking for a purpose in life,

craving company, or seeking solitude,

come to our Meeting for Worship!

We shall not ask you to speak or sing,

We shall not ask you what you believe,

We shall simply offer you our friendship,

And a chance to sit quietly and think,

And perhaps somebody will speak,

And perhaps somebody will read,

And perhaps somebody will pray, And perhaps you will find here that which you are seeking...

We are not saints, We are not cranks,

We are not different –

Except that we believe that God’s light is in us all,

waiting to be discovered.

Session 3 Resource Sheet 2

The Beatitudes - Matthew 5:1-12

When Jesus saw the crowds, He went up on the mountain, and after He sat down, His disciples came to Him. He opened His mouth and began to teach them, saying...

“Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the gentle, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall receive mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of Heaven.

Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me.

Rejoice and be glad, for your reward in Heaven is great; for in the same way they persecuted the prophets who were before you.”

Session 4 Resource Sheet 1



Martin Luther King Jnr

Martin Luther King Jnr's work in America led to him receiving the Nobel Peace Prize.

This is an extract from his acceptance speech:

'We will not build a peaceful world by following a negative path. It is not enough to say "We must not wage war."

It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace.'

Excerpt from Martin Luther King's Dream speech

'I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed:

"We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day, on the red hills of Georgia, the sons of former slaves and the sons of former slave-owners will be able to sit down together at a table of brotherhood...

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama ... will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today...

With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.'

Session 5a Resource Sheet 1

Gandhi

Gandhi was born in a town in the north-west of India, to a rich family of the merchant caste. He went to England as a young boy where he trained as a barrister and took his bar finals in 1891.

His political career started in South Africa. Appalled by the treatment of Indians there he organised his first peaceful protests and succeeded in repealing some of the discriminatory laws. He also worked as a stretcher carrier in the Boer War, preaching self-denial and pacifism.

On his return to India, he travelled the countryside on foot, talking and learning from the ordinary people. He joined the Indian National Congress turning it from a largely powerless political organisation into a mass movement with millions of ordinary peasant followers. He founded the Sabarmati Ashram near Ahmadabad which was part school, part refuge, and part headquarters for the independence movement.

Gandhi came to international attention in 1930 with the Salt March which led to his first arrest and imprisonment. Time magazine named him Man of the Year and the following year he was released from jail. The press coverage brought him more supporters. In 1942 he threatened a mass campaign of civil disobedience and was again imprisoned. India rioted so his power only grew. However, whenever his followers failed to contain their violence, he would atone for it with periods of fasting and self-denial. The authorities were terrified he would die in jail, and he was released after 21 months.

In 1947, after World War 2, India was granted independence as Britain no longer had the will or resources to oppose Gandhi. However Britain introduced partition, dividing India into the main Hindu region and creating Pakistan, a Muslim country. This was a great disappointment to Gandhi as his lifelong aim had also been to bring together the divided religions of India.

In his talks, Gandhi quoted from different religions to increase mutual understanding. Over a million people died in the rioting that followed partition. He continued to work to reunite India and Pakistan but the people would no longer follow him as before. Four months after partition, on January 30 1948, a right-wing Hindu nationalist shot him.

Gandhi quotes

“Ahimsa means not to injure any creature by thought, word or deed, not even to the supposed advantage of this creature.”

“Truth is my religion and Ahimsa is the only way of its realisation.”

“I do not envisage God other than truth and non-violence. If you have accepted the doctrine of Ahimsa without a full realization of its implications, you are at liberty to repudiate it. I believe in confessing one’s mistakes and correcting them. Such confession strengthens one and purifies the soul. Ahimsa calls for the strength and courage to suffer without retaliation, to receive blows without returning any.”

Session 5b Resource Sheet 1

Qur'an Quotes about Allah

Allah is He, other than Whom there is no other god;

Who knows both what is hidden and what can be witnessed;

He is the Most Compassionate and Merciful.

Allah is He, other than Whom there is no other god;

the Sovereign, the One, the Source of Peace,

the Guardian of Faith, the Preserver of Security,

the Exalted, the Compelling, the Supreme.

Glory be to God, beyond any associations.

He is Allah, the Creator, the Evolver, the Bestower of Form.

To Him belong the Most Beautiful Names:

Whatever exists in heaven and earth declares His Praise and Glory.

And He is Exalted in Power, the Wise.

Al Hashr (exile) 59:22 – 24. tr. Helminski

As-Salam

The Source of Peace.

And know that God invites man unto the abode of peace,
and guides him that wills to be guided onto a straight way.

Yunus (Jonah) 10:25. tr. Asad



Session 5c Resource Sheet 1

There are many different ideas and definitions of what the term 'peace' means. For example it could mean 'an absence of war' or living without conflict'. Buddhists generally believe that no conflicts (small or large) can be solved by violent action (the Sanskrit word for this is Ahimsa).

The first of the Five Buddhist Precepts supports this approach by saying 'do no harm to any being' (This includes both humans and animals).¹ Violent or aggressive actions usually end up in increasing the suffering and unhappiness for all involved!

Buddhists believe that the teachings of the Buddha have a focus on what thoughts and actions lead to ending suffering (dukkha) in all of its forms. Also, that he suggested a path (which is the fourth of the Four Noble Truths) to lasting happiness and peace. This is the Noble Eight Fold Path.

A garden designed and dedicated to peace in Lambeth: Samten Kyil

Near to the Imperial War Museum in Lambeth, a garden has been designed to symbolise some important Buddhist ideas but also to represent **peace and harmony**. We could think about the idea of harmony in a piece of music- different notes combining to make a pleasant sound. Buddhist leader the Dalai Lama, who gave the garden a special blessing said that it was most important to create understanding between different cultures in order to promote harmony and peace. You can see more of his thinking in the information below.

The garden has many symbols of Buddhism in it. A bronze Kalachakra Mandala is at the centre. It symbolizes the earth or the universe depending

on how you view it. This version of a mandala it is associated with world peace. Outside of the mandala are eight stone seats for people to sit and take in the beauty of the garden or even to meditate.

The Language Pillar

The Language Pillar is an important feature of the garden. 'Carved into each side of this pillar is a special message from His Holiness the Dalai Lama in Tibetan, English, Chinese and Hindi. The pillar design is based on the Sho Pillar, a 9th century treaty stone in Lhasa, acknowledging the rights of both Tibet and China to co-exist in peace. The three carved steps at the top of the pillar represent peace understanding and love.'

The special message from HIS HOLINESS THE 14th DALAI LAMA

"We human beings are passing through a crucial period in our development. Conflicts and mistrust have plagued the past century, which has brought immeasurable human suffering and environmental destruction. It is in the interests of all of us on this planet that we make a joint effort to turn the next century into an era of peace and harmony.

May this peace garden become a monument to the courage of the Tibetan people and their commitment to peace.

May it remain as a symbol to remind us that human survival depends on living in harmony and always choosing the path of non-violence in resolving our differences."

http://www.tibet-foundation.org/page/peace_garden

Session 5c Resource Sheet 2

Emotional Education Activity

1. **life is change** (feelings, thoughts, sensations, smells, sounds, etc.). We like some, dislike other ones, some indifferent. Emotional thoughts take us away from the present moment and our heart/mind become clouded .
2. **Demonstrate with a Mind Jar** - show a jar with sand, add water, shake, all is cloudy now, you can't see through, ask them what needs to be done to make water clear again). Imagine that the sand is like your thoughts when you're stressed, mad or upset. See how the grains whirl around and make it really hard to see clearly? That's why it's so easy to make silly decisions when you're upset – because you're not thinking clearly. Don't worry this is normal and it happens in all of us (yes, grown-ups too) [**Put the jar down**].
Now watch what happens when you're still for a couple of moments. Keep watching. See how the **sand starts to settle and the water clears?** Your mind works the same way. When you're calm for a little while, your thoughts start to settle and you start to see things much more clearly.
3. **Ask them to stand, and close their eyes:** how does it feel?
4. **Environment:** quality of light (bright /dim/soft); air (stale/fresh); background sounds; any smells; room temperature (hot/warm/cold); humidity (dry/humid)
5. **Give an Inner weather Report** (stormy, sunny, foggy, raining, windy, gusty, cloudy.) whatever it is it is ok.
6. Breathe in three times, drop the shoulders, relax.
7. Teach them the **blowing out of the candle**.
8. Hit the bell, ask them to **follow the sound** until they cannot hear it; same on both ears?
9. Hands over belly button, keep breathing, feel rib cage expanding and contracting, a few times.
10. Feel cool air at the nostrils breathing in, air through the nose and throat, warmer air breathing out.
11. **Breathing colours** exercise: Think of a relaxing colour and Imagine the air around you is filled with it. Think of a tense colour, one associated with unpleasant emotions; breathe in the relaxing colour, breath out tense colour, see it disperse and disappear (5 times); how is the weather report now?
12. **Feel the heart beat** at the pulse (show), side of the neck under the jaw, over their heart; count them between two bell rings.
13. Jump up and down 10 times.
14. Feel the heart beat at the pulse (show), side of the neck under the jaw, over their heart; count them between two bell rings.

15. Sit down, breathe deeply.

16. Feel the heart beat at the pulse (show), side of the neck under the jaw, over their heart; count them between two bell rings.

18 Five senses count down. Think of:

- 5 things you can see
- 4 things you can touch
- 3 things you can hear
- 2 things you can smell
- 1 thing you can taste

19 Pair up, bow to each other. How does it feel?

20 Body scan

Imagine you've got a flashlight or a torchlight, and whenever you point it to a part of your body you become aware of it.

Start from the toes, stretch them as you breathe in, relax them as you breathe out. Slowly move up to the feet, legs, buttocks, abdomen/belly, chest/rib cage, hands, lower arms, elbows, upper arms, raise the shoulders and drop them.

Imagine we've got a hook at the top of our head, and a string/rope connects it to a pulley attached to the ceiling, and our guardian angel is pulling us up, to the point we are almost off the ground. Now relax into that posture.

Imagine a fountain of pure white light pouring down on top of our head,

seeping into it....nice and cool, very peaceful.. and it is slowly moving down to the rest of the body (name the parts) and eventually reaches the toes,nice and cool, very peaceful..

21 Gratitude Exercise:

Take five minutes to think of something that you feel grateful for today. Here are some topics or ideas you can use to guide your students:

- Something that someone else did for you that day.
- A person in your life that you appreciate.
- An activity or hobby you are grateful to be able to do.
- A positive quality of someone that can sometimes be hard to get along with.
- A skill or ability you have.
- A part of your body you are grateful for and why.
- An item that you love.
- Something that made you laugh.
- What you have learnt from something that was hard.

22 Development of Goodwill

Put a smile on your face and remember a time when all was ok
May I be happy, well, have some joy, nice food/ safe/ strong/
healthy/ free from suffering, find peace in my heart, deepest
wishes come true.

Stay with it for a few seconds

Then think of someone you care about and wish them to be happy too.

Expand it to the whole class, then everyone in the school (children, teachers, staff, etc.).

Everyone in town (streets, buses, underground, offices, factories, shops, etc.)

All living beings in the up

All living being in the world, on land, air, water

Astronauts in the space station

All sentient beings in the universe

Stay with it for a few seconds

23 Ring bell, slowly stretch, open eyes. How does it feel?

24 Discuss

Session 6 Resource Sheet 1

Jewish Prayers for Peace

'May the Lord bless you and protect you. May the Lord make His face shine on you and be gracious to you. May the Lord turn His face toward you and give you peace.'

Numbers chap. 6, verses 24-26

'And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.'

Isaiah chap. 2, verse 4.

'Grant peace, goodness and blessing, grace, loving kindness and compassion to us.

Blessed are You, Lord, who blesses His people with peace.'

Extract from prayer for peace recited in daily services

'May He who makes peace in His high places, make peace for all of us, and let us say: Amen.'

Conclusion of Kaddish prayer said by mourners and at the end of all services

