

**Touchstones REACH**

***Touchstones REACH* (Religious Education Arts Clearing House)**

**Lifespan RE Resources for Good & Evil**

**Introduction**

This packet provides resources on the themes of Good and Evil. The following table illustrates a continuum that may aide children in engaging this theme. Evil, in particular, can be a difficult concept for children to grasp, but many, if not most can distinguish between the other polarities listed.

|  |  |
| --- | --- |
| **Positive** | **Negative** |
| Fair | Unfair |
| Right | Wrong |
| Honesty | Dishonesty |
| Helping | Hurting |
| Friend | Enemy |
| Good | Bad |
| Good | Evil |
|  |  |

Some, like the Rev. Earl Holt, have suggested that Unitarian Universalists did not taken evil seriously enough. This changed over time, especially during World War II, generally, and the evil that permeated the Holocaust, specifically. Still, our Universalist forebearers focused on goodness. In the choice between being right and being good, they would choose being good.

One category of behavior that children can understand is that of bullying. For this reason, where possible, we have included some resources about bullying, e.g., books listed at 4.16 through 4.20. For high school students, see section 11.0, which provides additional material on bullying for your consideration.

# The following may also be of use.

# *Good Behavior is not “Magic”—It’s a Skill. The 3 Skills Every Child Needs for Good Behavior* by James Lehman, MSW

# The skills covered are

# (1) how to read social situations,

# (2) how to manage emotions, and

# (3) how to solve problems

Link: <https://www.empoweringparents.com/article/good-behavior-is-not-magic-its-a-skill-the-3-skills-every-child-needs-for-good-behavior/>

**List of Resources**

**1.0: Pins**

**Resources for Children**

**2.0: Children’s Homilies, Sermons, Time for All Ages & Resources**

**No resources identified.**

**3.0: Wisdom Stories about Good and Evil**

# 3.1: *The Healing Cup: The Story of the Flaming Chalice* byNoreen Kimball (821 words)

**3.2:** *The Evil Wizard* by Joshua Searle-White (1,012 words)

**3.3:** *The Shattering of the Vessels* by Rev. Amy Petrie Shaw (522 word)

**3.4:** *The Wise Teachers Test*, adapted from a Jataka tale (Buddhist) (505 words)

**3.5:** *The Sword of Wood*, a Jewish tale from Afghanistan (1,136 words)

**3.6:** *The Very Short Rule* by Rev. Sophia Lyon Fahs (1,203 words)

**3.7:** *The Noble Ibex: A Jataka Tale* by Sarah Conover (1,046 word)

**3.8:** *And It Is Good* by Janeen K. Grohsmeyer (875 words)

**3.9:** *Two Wolves* (111 words)

**3.10:** *The Good Samaritan* (289 words)

**3.11:** *The Land of the Mighty Mountain*, source unknown (475 words)

**3.12:** *A Sea of Pink* by Elisa Davy Pearmain (711 word)

**3.13:** *The Dervish in the Ditch* (263 words)

**3.14:***The Teachings of the Rain God* (525 words)

Adapted from a version on the 2003 International Year of FreshWater website.

**3.15:** *Babies in the River* (406 words)

**4.0: Children’s Books about Good and Evil**

# 4.1: *Fire Race, A Karuk Coyote Tale* by Jonathan London & Lanny Pinola, authors and Sylvia Long, illustrator (1997)

# 4.2: *Late for School* by Mike Reiss, author and Michael Austin, illustrator (2003)

**4.3:** *Perfect the Pig* by Susan Jeschke (1980)

**4.4:** *Sylvester and the Magic Pebble* by William Steig (1969)

**4.5:** *The Widow’s Broom* by Chris Van Allsburg (1992)

**4.6:** *The Honest-to-Goodness Truth*by Patricia C. McKissack, author and Giselle Potter, illustrator (2000)

# 4.7: *Waiting* by Kevin Henkes (2015)

# 4.8: *The True Story of the Three Little Pigs* by Jon Scieszka, author and Lane Smith, illustrator (1989)

# 4.9: *Come with Me* by Holly M. McGhee, author and Pascal LeMaitre, illustrator (2017)

# 4.10: *A Hat for Mrs. Goldman* by Michelle Edwards, author and G. Brian Karas, illustrator (2016)

# 4.11: *Help Me Be Good: Being a Bad Sport* by Joy Berry, author and John Costanza, illustrator (2010)

# 4.12: *What Is Given from the Heart* by Patricia C. McKissack, author and April Harrison, illustrator (2019)

# 4.13: *Good People Everywhere* by Lynea Gillen, author and Kristina Swarner, illustrator (2012)

# 4.14: *The One Day House* by Julia Durango, author and Bianca Diaz, illustrator (2017)

# 4.15: *Lost and Found Cat: The True Story of Kunkush’s Incredible Journey* by Doug Kuntz and Amy Shrodes, authors and Sue Cornelison, illustrator (2017)

# 4.16: *I Walk with Vanessa: A Story About a Simple Act of Kindness* by Kerascoët (2018)

# 4.17: *Marlene, Marlene, Queen of Mean* by Jane Lynch, with A. E. Mikesell and Lara Embry, authors and Tricia Tusa, illustrator (2014)

# 4.18: *The Juice Box Bully* by Bob Sornson, Ph.D. & Maria Dismondy, authors and Kim Shaw, illustrator (2010)

**4.19:** *Spaghetti in a Hot Dog Bun: Having the Courage To Be Who You Are* by Maria Dismondy, author) and Kimberly Shaw-Peterson, illustrator (2008)

# 4.20: *Stand Tall, Molly Lou Melon* by Patty Lovell, authors and David Catrow, illustrator (2001)

**5.0: Music & Videos for Children**

# 5.1: *Small Talk about Goodness* by CBC Kids (2:42)

**6.0: Curriculum & Theme-Based Classroom Activities for Children for Good & Evil**

# *from Tapestry of Faith*

**6.1: Chalice Children: A Program about Our Unitarian Universalist Community for Preschoolers**

**6.1.1:** *Session 23: My Shadow*

**6.2: Love Surrounds Us: A Program on the UU Principles and Beloved Community for Grades K-1**

**6.2.1:** *Session 12: A Peaceful and Fair World*

**6.3: Love Will Guide U: A Program for Grades 2-3 that Applies the Wisdom of the Six Sources to the Big Questions**

**6.3.1:** *Session 13: Responding with Love*

**6.4: Moral Tales: A Program on Making Choices for Grades 2-3**

**6.4.1:** *Session 4: In Another’s Shoes*

**6.4.2:** *Session 8: Do unto Others*

**6.4.3:***Session 11: Do No Harm*

**6.4.4:** *Session 13: Justice for All*

**6.4.5:** *Session 14: Courage*

**6.4.6:** *Session 15: Courage and Perseverance*

**6.5: Toolbox of Faith: A Program That Helps Children Discover the Uses of Faith, Grades 4-5**

**6.5.1:** *Session 8: Power (Hammer)*

**6.6: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.6.1:** *Session 9: The Power to Shine*

**6.7: Amazing Grace: A Program about Exploring Right and Wrong for Grade 6**

**6.7.1:** *Session 3: Being Good, Being Bad*

**6.7.2:** *Session 4: Telling Right From Wrong*

**6.7.3:** *Session 10: Right and Wrong Together*

**6.7.4:** *Session 13: Bad Guys, Good Guys*

**6.7.5:** *Session 14: Doing Your Good Side*

**6.8: Riddle and Mystery: A Program on the Big Questions for Grade 6**

**6.8.1:** *Session 7: Stuff Happens*

**6.9: Wisdom from the Hebrew Scriptures: A Multigenerational Program**

**6.9.1:** *Workshop 1: David and Goliath*

**6.10: Building Bridges: A World Religions Program for 8th-9th Grades**

**6.10.1:** *Workshop 16: Evangelical Christianity*

**Resources for Youth & Adults**

**7.0: Reflections, Readings, Stories & Poetry**

**7.1:** *A Note on Good and Evil* by John Steinbeck (201 words)

**7.2:** *The Terror Within* by James Baldwin (99 words)

**7.3:***Evil Appears in the Guise of Good* by Joseph Brodsky (155 words)

**7.4:** *Trying to Forget Evil* by Maya Angelou (152 words)

**7.5:** *Evil: Not God, Us* by Sallie McFague (234 words)

**7.6:** *Duality of the Negative and the Positive* by Richard Rohr (233 words)

**7.7:** *Liberate the Oppressed and the Oppressor* by Nelson Mandela (261 words)

**7.8:** *Do Good to Do Well* by Anna Quindlen (249 words)

**7.9:** *I Have No Need of an Enemy* by Troy Chapman (252 words)

**7.10:** *Take One: Feeding One Wolf*, a Cherokee legend (106 words)

**7.11:** *Take Two: Feeding Both Wolves*, a Cherokee legend (256 words)

**7.12:** *Good and Evil* by Ervin Staub (201 words)

**7.13:** *The Difficult Task of Virtue* by Iris Murdoch (201 words)

**7.14:** *The Good and the Just* by Martha Nusbaum (202 words)

**7:15:** *Can Goodness Win?* by George Saunders (136 words)

**7.16:** *Questionnaire* by Wendell Berry (149 words)

**7.17:** *Craving Goodness* by Hannah Arendt (289 words)

**7.18:** *Refraining from Evil* by Rabbiby Terry Bookman (258 words)

**7.19:** *Which is Your Side?* by Thích Nhất Hạnh (211words)

**7.20:** *Remove the Beam from Your Eye* by Sam Keen (262 word)

**7.21:** *A Manual for Empowering the Powerless* by Walter Wink (261 words)

**7.22:** *Wounded, Disconnected Hearts* by John Welwood (248 words)

**7.23:** *Helpers on the Way to God* by Annemarie Schimmel (139 words)

**7.24:***Purity versus Authenticity* by Andrea Mathews (145 words)

**7.25:** *Justice and a Culture of Human Rights* by Richard Amesbury and George M. Newlands (166 words)

**8.0: Curriculum & Theme-Based Classroom Activities for Youth & Adults**

***Youth***

**A Tapestry of Faith**

**8.1: A Chorus of Faiths: A Program That Builds Interfaith Youth Leaders**

**8.1.1:** *Workshop 2: We Need Not Think Alike to Love Alike*

**8.1.2:** *Workshop 4: It Matters What We Believe*

**8.2: Virtue Ethics: An Ethical Development Program for High School Youth**

**8.2.1:** *Workshop 3: Integrity*

**8.3: Videos**

**8.3.1:** *To This Day Project* by Shane Koyczan (7:36)

***Adults***

**8.4: What We Choose: An Adult Program on Ethics for Unitarian Universalists**

**8.4.1:** *Workshop 3: The Collective Good*

**9.0: Popular Music**

# 9.1: *Good Job* by Alicia Keys (3:50)

**9.2:** *The Greatest* by James Blunt (3:11)

**9.3:** *Back 2 Good* by Matchbox 20 (5:40)

# 9.4: *I’ll Be Good* by Jaymes Young (4:08)

# 9.5: *If God Was One of Us* by Joan Osborne (4:50)

# 9.6: *Goodness, Love, and Mercy* by Chris Tomlin (7:38)

**9.7:** *Good Time* by Owl City & Carly Rae Jepsen (3:27)

**9.8:** *Good Life* by OneRepublic (4:08)

**9.9:** *All Good Things (Come to an End)* by Nelly Furtado (3:38)

**9.10:** *Evil* by Interpol (3:37)

**9.11:** *Evil* by Dove Cameron (2:53)

**9.12:** *The House of the Rising Sun* by The Animal (4:16)

**9.13:** *Where Evil Grows* by The Poppy Family (2:51)

**10.0: Videos, Short Films, Movie Clips, Audio Recordings & Photography**

**10.1:** *‘Goodness is a choice’* Loacker Chocolates by DIAVIVA (1:02)

***Ted Talks***

***Goodness***

**10.2:** *How to let go of being a “good” person and become a better person by* Dolly Chugh (11:48)

**10.3:** *How to motivate people to do good for others* by Erez Yoeli (12:22)

**10.4:** *Make Goodness Attractive* by Joanne Rogers (19:03)

**10.5:** *The Power of Goodness In You* by Allika Bhatt (10:08)

***Evil***

**10.6:***The nature of evil and the making of heroes* by Phil Zimbardo (18:17)

**10.7:** *The Biology of Good and Evil* by Paul J. Zak (16:03)

**10.8:***What is Everyday Evil? Identify, Treat, Eliminate.* by Michael Welner, M.D. (18:11)

**10.9:** *Why good people do bad things* by Einar Øverenget (12:13)

**10.10:** *Perception is the Root of All Evil* by Deji Akingbade (18:39)

**10.11:** *Inspiration for Evil* by David Livingstone Smith (13:28)

**10.12:** *Time to Rethink* Evil by Julia Shaw (16:41)

**10.13:** *Conscience: Connecting to Purpose and Avoiding Evil* by Brett Pyle (16:44)

**10.14:** *The Biology of our Best and Worst Selves* by Robert Sapolsky (15:51)

**10.15:** *The Psychology of Evil* by Philip Zimbardo (22:02)

**11.0: Resources regarding bullying**

**11.1: *To This Day,*** a poem by spoken-word artist Shane Koyczan

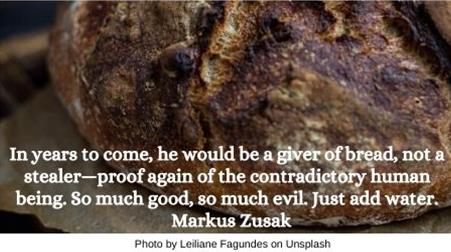
**11.2: *“To This Day” for the bullied and beautiful*** by Shane Koyczan TEDTalk

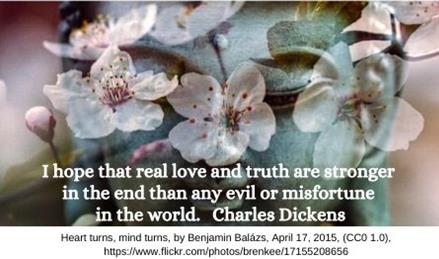
**11.3: *To This Day Project*** by Shane Koyczan

**11.4: Questions for Reflection/Discussion**

**Resources**

**1.0: Pins for the Good and Evil**













**Resources for Children**

**2.0: Children’s Homilies, Sermons, Time for All Ages & Resources**

**No resources identified.**

**3.0: Wisdom Stories about Good and Evil**

# 3.1: *The Healing Cup: The Story of the Flaming Chalice* byNoreen Kimball (821 words)

Many Unitarian Universalist churches and fellowships start their worship service on Sunday morning by lighting a flame inside a chalice. This flaming chalice is a symbol for Unitarian Universalists just as the cross and the Star of David are symbols for other religious groups. The story of how the flaming chalice became our symbol is an interesting one and it begins during the Second World War.

During that war, a lot of people living in Eastern Europe—Unitarians, Jews, and others—were in danger of being put in prison or killed by Nazi soldiers. A group of Unitarians came together in Boston, Massachusetts, to form the Unitarian Service Committee and their plan was to help the people in danger from the Nazis. The director of the Service Committee was the Unitarian minister Charles Joy. Rev. Joy had an office in Portugal so he would be near the people he wanted to help. He was in charge of a whole secret group of agents and messengers who worked hard trying to find safe routes for people to escape.

Rev. Joy and his assistants often needed to ask governments and other organizations for their help to save people who were in danger. They would send messages to anyone in government who might give them money, transportation, or a safe route. Because they were a new organization though, not very many people had heard of them. This made it much harder for Rev. Joy and the people in the Unitarian Service Committee to get the help they needed.

In those days during the war, when danger was everywhere, lots of people were running away from their own countries. Often, people who were escaping and people who wanted to help didn’t speak the same language. Rev. Joy decided it would be much better if the Service Committee had an official symbol, or picture, to help identify its members. With a picture or symbol, it wouldn’t matter if people couldn’t read the language.

It looked like Rev. Joy would need to find an artist. He went to a very talented man named Hans Deutsch for help. Deutsch had escaped from the Nazis in Paris, France, where he was in danger because he drew cartoons showing people how evil the Nazis were. Rev. Joy asked Deutsch to create a symbol to print on Service Committee papers to make them look important. He wanted the symbol to impress governments and police who had the power to help move people to safety.

For his drawing, Deutsch borrowed an old symbol of strength and freedom from Czechoslovakia—a chalice with a flame. Rev. Joy wrote to his friends in Boston that the new symbol seemed to show the real spirit of the Unitarian religion. It showed a chalice, or cup, that was used for giving a healing drink to others. And it showed a flame on top of the chalice because a flame was often used to represent a spirit of helpfulness and sacrifice. And so, the flaming chalice became the official symbol of the Unitarian Service Committee.

Many years later, the flaming chalice became the symbol of Unitarian Universalist groups all over the world. By the early 1970s, enough Unitarian Universalists had heard the story of the flaming chalice symbol that they began to light a flaming chalice as part of the worship service in their churches. Over the years, this practice has spread over most of the United States and Canada.

What does it mean to have a symbol like this? Well, one thing it means is that wherever you see a flaming chalice, you know that there are Unitarians and Universalists nearby. Having a symbol also can remind you of what’s most important to you—and sometimes a reminder can make a very big difference.

One very old woman told how the flaming chalice of her homeland, Czechoslovakia, helped her while she was in a Nazi prison camp. Printed under the picture of the Czech flaming chalice was the motto “pravda vitezi,” which means, in English, “truth overcomes,” or “truth prevails.” Every single morning in that terrible camp, the old woman said, she traced a picture of a flaming chalice in the sand with her finger. Then she wrote the motto underneath it. “It gave me the strength to live each day,” she said. Whenever she drew the chalice in the dirt she was reminded that some day the world would remember the important truth that every single person is important and should be free to think and believe as he or she chooses.

When we see people light the chalice at the beginning of our service every Sunday, we can enjoy it because it is a lovely thing to do. But we can also remember the story of the flaming chalice and the strength it has given people for hundreds of years. We use it to let others know that Unitarian Universalists believe in helping—others.

Source: <https://www.uua.org/worship/words/reading/5963.shtml>

**3.2:** *The Evil Wizard* by Joshua Searle-White (1,012 words)

Have you ever known someone who would pick on you or your brother, your sister? What did you do? What would happen then?

This is the story of an Evil Wizard, and of a girl named Esmeralda. Esmeralda is a pretty normal nine-year-old girl except that, for several years, she has been on adventures all around the world, saving all kinds of people and animals from the clutches of the Evil Wizard. And the Evil Wizard is, well, evil. He is totally and completely mean and rotten. Once he stole a whole forest of animals and put them in cages in a cave underneath the ocean; Esmeralda had to save them. Once the Evil Wizard stole a space-ship and went to the planet of the Hoodoo and tried to start a war there—he tried to get all the yellow-striped Hoodoos to kill the green-striped Hoodoos; Esmeralda had to stop him. And once he went to Shangri-La where everybody is happy all the time and does nothing but ride merry-go-rounds and water-ski and eat chocolate; he tried to wreck the fun and make everyone miserable; Esmeralda had to catch him and put him in jail.

Esmeralda spent a lot of her time chasing the Evil Wizard around the world, into space, under the oceans, up the mountains, and she caught him every time. But the Evil Wizard kept coming back. As many times as Esmeralda stopped him from doing terrible things, he kept doing more. As many times as she put him in jail, he kept breaking out. It was very, very frustrating, but Esmeralda kept doing it because, after all, these creatures and people needed to be saved from him.

Then one day, Esmeralda decided to go on a trip of her own. All her other adventures had started when the Evil Wizard had caused trouble somewhere, and Esmeralda had gone to help the poor victims. But this time was different. This time, she was going on an adventure all by herself. It was a Saturday, and she was going to climb to the top of a mountain—a mountain she had wanted to climb for a long time. She got her backpack, her magic hat, her binoculars, some food, and some extra socks, and she headed off along the trail.

As she walked along, she was enjoying the smells and the sun and the leaves on this summer day. But she hadn’t been walking for ten minutes when whom should she see, sitting on the path ahead of her? You guessed it: the Evil Wizard, dressed in his gloomy robe, grinning at her. “What is he doing here?” she said to herself. “I fight and fight and fight this guy, and every time that I think I finally have him put away, he’s back again. I can’t believe it!” And just as she thought this, the Evil wizard darted off the path and into the forest. She began running after him, thinking, “This is it. This time, he is not getting away. I’m going to catch him, and when I do, I’m going to put him where he will never come out again. I don’t ever want to see his ugly face again.”

Esmeralda ran and ran, dodging trees, climbing up hills, jumping over streams, gaining on him, getting closer and closer. Finally, as the Evil Wizard ran around an enormous boulder, Esmeralda climbed on top of it and jumped off, landing right on top of him. He flailed around and tried to escape, but Esmeralda doesn’t lift weights for nothing, and he was caught. And Esmeralda thought to herself, “This is finally it. I’m going to put him where he will never get out.” She looked around, and right there, next to this boulder, was a hole in the ground. She dragged the Evil Wizard over to the hole, and stuffed him in. Then she looked around and spied a small rock underneath the boulder. She kicked that rock out of the way, and the boulder rolled right over the hole, sealing the Evil Wizard in.

“Phew!” she gasped. “He’s trapped now. He’s never coming out. And I am FREE!” Esmeralda turned and walked back to the trail, picked up her backpack, and started off again when she heard a sound behind her. She stopped. Slowly, she turned around… and there was the Evil Wizard, on top of a log, staring at her. Esmeralda threw herself onto the ground, pounded her fists, and kicked her feet. “That’s impossible! You can’t be here,” she cried. “How did you manage to escape again?” Then she thought, “I shouldn’t have just put him in a hole—I should have dropped him off a cliff and let him tumble onto the rocks. I should have taken him to the ocean and let him get eaten by sharks!” And then she looked at the Evil Wizard. He looked at the trail, and she looked at her watch. And she realized that she’d spent most of the day, in fact, she had spent most of her life trying to conquer the Evil Wizard, and nearly forgotten about her climb up the mountain.

Esmeralda thought about that for a minute, and then she realized something else. “Maybe trying to get rid of him isn’t the answer. If I wait to go on my adventure until I get rid of him, I might never get anywhere. Something has to change.” “Okay, Evil Wizard,” she called out to him. “This is it. I’m going on this journey, and I’m not going to let you take over. I won’t let you do anything evil, but I’m not taking off after you just because you decide to show up. This is my adventure. If you want to come along, okay, I’ll have to deal with you, but you’ll also have to deal with me.”

And Esmeralda took a deep breath, shouldered her backpack, and proceeded up the mountain. And the Evil Wizard—well, he looked around, hopped off his log, and went after her; but she continued in the lead.

Source: What If Nobody Forgave? by Colleen McDonald, 1999

**3.3:** *The Shattering of the Vessels* by Rev. Amy Petrie Shaw (522 word)

A Free Retelling of the Shevirat haKeilim (from the Kabbalah)

At the beginning of time, before anything else at all existed, Love was all there was, and it filled up everything in the whole universe.

But Love got bored and lonely. There was no one to be in love with. So one day Love decided to make a world.

First it took a deep breath. Can you take a deep breath? How deep? let me see! Deeper! A little deeper.

Love got all squished up taking the deepest breath ever, and was sooooo squished that it squeezed out darkness. The darkness was all around: thick and shiny and black. It was beautiful but now Love couldn’t see anything! Love waved its arms and legs around, but the darkness was everywhere.

“I have to do something about this,” said Love. It thought for a minute, and tried to think of the most wonderful beautiful warm thoughts ever. Love thought harder and harder and all of a sudden Love called out “I want light!”

And pop!

All of the warm and wonderful and beautiful thoughts exploded outward in ten different directions and shaped themselves into ten big glowing glass balls. Each ball was filled with a spinning lump of pure light and warmth. Some of the spare good thoughts that couldn’t quite fit in the glass became dust and water vapor and seeds and molecules that could form animals.

And Love said, “This is amazing. I better make something for the light to shine on.” So, it waved its arms and kicked its legs and all of the dust and water vapor and molecules that had been scattered around when the glass balls formed began to form into another huge ball, this one of dirt and water and plants and animals. Love called this the Earth.

The ten balls of light started toward the Earth, and if they had made it here in one piece, the entire planet would have been exactly the way Love wanted it. But the glass balls were too fragile to contain such strong, powerful wonderful good thoughts. They broke open and shattered, and all the good thoughts shattered and flew out like sparks and were scattered like sand, like seeds, like stars. Those sparks fell everywhere on the Earth in tiny bits instead of big clumps like Love intended.

“Oh NO!” said Love. “I’m too big. I’ll never be able to find all of those tiny sparks. I have to make one more thing.”

So, Love waved its arm and kicked its feet one last time, and people appeared on the Earth. They didn’t know it, but they were created with one job: to find these sparks, these tiny pieces of wonderful goodness, and to bring them together again in big clumps.

“When enough clumps are there, I will recreate the big glass containers to hold them, and this time I will set them down a little more carefully,” Love said.

So, all of us, from the time we are born, have a job, and that job is to help find love and more good and warm and wonderful things. If we do that, we are fixing the world.

Source: <https://www.uua.org/worship/words/story/shattering-vessels>

**3.4:** *The Wise Teachers Test*, adapted from a Jataka tale (Buddhist) (505 words)

Once upon a time on the outskirts of a big city in Japan there stood an old temple. From a young age, boys who wanted to study Buddhism would come to live in the temple and to learn from the master teacher, a Buddhist monk.

One day the Buddhist monk who ran this small temple decided to teach his young students a lesson. He gathered them around him, and spoke,” My dear students, as you can see, I am growing old, and slow. I can no longer provide for the needs of the temple as I once did. I know I have not yet taught you to work for money, and so I can only think of one thing that can keep our school from closing.” The students drew close with eyes wide.

“Our nearby city is full of wealthy people with more money in their purses than they could ever need. I want you to go into the city and follow those rich people as they walk through the crowded streets, or when they walk down the deserted alleyways. When no one is looking, and only when no one is looking, you must steal their purses from them. That way we will have enough money to keep our school alive.”

“But Master,” the boys chorused in disbelief, “you have taught us that it is wrong to take anything that does not belong to us.”

“Yes, indeed I have,” the old monk replied. “It would be wrong to steal if it were not absolutely necessary. And remember, you must not be seen! If anyone can see you, you must not steal! Do you understand?”

The boys looked nervously from one to the other. Had their beloved teacher gone mad? His eyes shone with intensity such as they had never seen before. “Yes, Master,” they said quietly.

“Good,” he said. “Now go, and remember, you must not be seen!”

The boys got up and quietly began to file out of the temple building. The old monk rose slowly and watched them go.

When he turned back inside, he saw that one student was still standing quietly in the corner of the room. “Why did you not go with the others?” he asked the boy. “Do you not want to help save our temple?”

“I do, Master,” said the boy quietly. “But you said that we had to steal without being seen. I know that there is no place on Earth that I would not be seen, for I would always see myself.”

“Excellent!” exclaimed the teacher. “That is just the lesson that I hoped my students would learn, but you were the only one to see it. Run and tell your friends to return to the temple before they get us into trouble.”

The boy ran and got his friends who were nervously gathered just out of sight of the temple, trying to decide what to do. When they returned, the Master told them the words the boy had spoken and they all understood the lesson.

(Optional last line: “No matter what we do, we always have a part of ourselves that is quietly watching, and that knows right from wrong and can guide us if we listen.” This last line may be added if you feel the children need it. Or, allow the clarification to come as you do the follow-up activities.)

Source: <https://www.uua.org/re/tapestry/children/tales/session2/story1>

**3.5:** *The Sword of Wood*, a Jewish tale from Afghanistan (1,136 words)

Once, on a summer night in the country Afghanistan, the ruler Shah Abbis changed out of his fancy robes and left his palace dressed as a peasant to enjoy the evening air and to wander through the streets unnoticed. He walked and walked until he reached the poorest section at the edge of the town. He soon heard joyful singing coming from a dimly lit cottage. As he peered in the window, he saw a man sitting at a table. He was eating and singing and giving thanks to God. The shah was astonished to see such a poor man in such good spirits and so he asked if he might come in as a guest.

After accepting food and drink the shah asked the man how he earned his living. “I am a poor Jew,” he said. “I wander the streets and fix shoes, and in this way, I earn enough money to buy all the food I need for one day.”

“But what will happen to you when you are too old to work?” asked the shah.

“Oh, I do not have to worry about that,” the man said happily. “God blesses me day by day, and I know that somehow there will always be enough.”

The shah returned to his palace and took off his peasant disguise. He was determined to test the faith of this man. The next day he proclaimed: “No one is allowed to fix shoes for pay!”

When the Jew went to work, he was astonished to learn of the new law. “What is he going to do if he can’t fix shoes and earn money?” (Take a few brief suggestions.)

Here’s what he did. He lifted his eyes to heaven (Leader — Raise your arms in the air and look up) and he prayed, “God, the Shah has made it against the law for me to fix shoes. But I know you will help me to find a new job.” He looked around and saw some people carrying water. He decided that he too would become a water carrier.

The Jew carried water to and from the town well and sold it to people, for the rest of the day. And in that way, he earned just enough money to buy food ... for one day. (Leader — You may wish to start the children at this point repeating the refrain, “to buy food for one day,” each time you say, “he earned just enough money ... “)

The shah again disguised himself and returned to the man’s house. He was very surprised to find the man again singing joyfully and eating. “How are you?” he asked upon entering. “I heard of the law and had to see how you had survived the day.”

“God did not abandon me today,” the Jew answered happily. “The shah closed one door, but God opened another to take its place. I am now a water carrier.”

The shah took his leave again. (Leader — “And what do you think he did?” After brief answers, continue the story.) He issued another proclamation: no one was to carry water for pay. Again, the Jew wondered how he could earn money if it was against the law to carry water. But again, he prayed and this time he saw that men were going into the forest to cut trees to sell for firewood. So, he decided to cut trees and sell firewood also, and that’s just what he did. And in that way, he earned just enough money... “ (Leader — Prompt the children to finish your sentence.) “... to buy food for one day.”

Again, the shah came in disguise and learned of the man’s continued faith and good fortune. The next day, he issued a command that his soldiers stop all the woodcutters coming from the forests and bring them to the palace to work. He dressed them all as guards and gave them swords. He told them that they would not be paid until the end of the month.

(Leader — “What will happen if the Jew is not paid until the end of the month? What do you suppose he should do?” After some answers, continue the story.)

The Jew was perplexed indeed, for he had no money for dinner that evening, and it would certainly be difficult to wait a whole month for his pay. But he trusted God. So he prayed and he prayed for an answer to his problem. How would he be able to buy food tomorrow, if he wouldn’t be paid for a full month?

On the way home from the palace, while examining his sword and sheath, the Jew had a clever idea. He would make a sword out of wood, the same size as the shah’s metal sword that would look just like it. Then he could sell the shah’s sword. So, he made a wooden sword and sold the real one and he had just enough money for food for a month!

The shah, in his peasant disguise again, was much surprised to find the Jew singing and eating that night. When he heard the Jew’s story about the sword, he asked him, “What will you do if the shah finds out what you have done?”

“Oh, I do not worry about such things,” the Jew replied. “Every day my life is filled with blessings from God. I know that somehow everything will come out all right.”

The next day the shah ordered all the guards to report to the center of the city where there was to be an execution of a man who had stolen from the royal palace. All the guards came, including the ones who used to be woodcutters, and including the Jew. All the townspeople came to see.

The shah ordered his officer to call the Jew to come forth to cut off the man’s head. “Do not ask this of me,” the Jew cried. “I have never even killed a fly.” The officer said that it was the order of the shah and he must obey or risk his own life.

The Jew asked for a few minutes to pray to God. Then he stood up (Leader — Stand up and speak dramatically) in front of all of the townspeople and said out loud, “God, you know that I have never killed anyone in my whole life. Please, God, if this man is guilty, let my sword be so sharp as to kill him in a single blow. But if he is not guilty, let my sword turn to wood, as a sign of his innocence.” (Leader — Look at the children and ask them to predict what will happen. When they clearly understand what is going to happen with the sword and why, resume telling the story.)

With all eyes on him, the Jew reached for his sword. (Leader — Acts this out) He pulled it out of its sheath, and held it high. The crowd gasped, then clapped and cheered when they saw the wooden sword, for they thought a miracle had taken place.

The shah was delighted when he saw the wisdom of the Jew. He called him near. He told him that he had been the visitor those four preceding nights. “And now,” he said, “I hope that you will come and stay with me in my palace and be my advisor, for I see that you are a man of wisdom and unwavering faith, and I have much to learn from you.”

So, the Jew went to live in the palace with the shah. If you went by there in the evenings, you would hear them singing.

Source: <https://www.uua.org/re/tapestry/children/tales/session3/story-1>

**3.6:** *The Very Short Rule* by Rev. Sophia Lyon Fahs (1,203 words)

(*From Long Ago and Many Lands* by Sophia Lyon Fahs, second edition Boston: Skinner House, 1995).

When Jesus came into town, someone who knew him was sure to pass the word around. A plan would be worked out for him to be at a certain place when evening came and the day’s work was done. Then men and women who had to work during the day could gather and listen to what Jesus had to say.

Sometimes they would find him in the house of a friend. And the number of people who would come might fill the whole house and the street outside, too. Other times they would follow Jesus to the lake. He and some of his fishermen friends would step into a boat. They would anchor it near the shore. The people would sit on the rocks and grass nearby, and Jesus would stand up in the boat and talk to everybody.

Sometimes there were men and women who listened to Jesus who were very much discouraged. Some were so poor they did not get enough to eat. Some had sick children to take care of at home. Some were old and crippled and always in pain. Some felt that nobody cared for them. They were always given the meanest jobs to do and they were always being scolded because they did not do them well enough.

There were others who felt it was scarcely worth while trying to be good at all. No one was ever pleased with what they did no matter how hard they tried.

These people went regularly once a week to the synagogue on the Sabbath. They heard the Bible read to them, but they could not remember all that they heard, so they did not do all that they were told they ought to do. They knew they were not praying as often as they were told to pray, but it was so hard to remember the words to say. They knew they were not giving as much as they were told to give to the synagogue, but they had so little to live on, how could they give more? They admitted that they did some work on the Sabbath while the teachers said they should never do any work at all on that day. But the hours in the week were not long enough to get everything done that had to be done to keep the children from starving.

Often, they would go home after listening to Jesus, and they would remember just one little story or one short sentence that Jesus had said. But that little bit they remembered a long, long time, because somehow, they liked to remember it.

Such people as these were naturally discouraged. They felt all the time that their teachers were not pleased with them. If their teachers were not pleased, then probably God was not pleased either. This thought made them feel even more discouraged.

One day as Jesus was sitting in a boat and the people were squatting on the rocks along the shore, one of these discouraged men asked a question. “I am a shepherd,” he said. “I have to spend long hours in the open fields. When eating time comes, I cannot always find a brook where I can wash my hands before I eat. It is the rule, is it not, that a man should always wash his hands before eating? Do you think, Jesus, that I am a bad man because I have to eat my lunch without washing my hands?”

“Certainly not,” said Jesus with a smile. “You are not a bad man simply because you eat without washing your hands when you are in the fields and cannot do so. Unwashed hands cannot make a person bad anyway. Goodness and badness are inside of you, not in your skin.”

Then a woman spoke up and asked another question. “There are many of us here, Jesus, who have never learned to read. We have not gone to school. We have not been able to study the laws in the Bible. We can’t remember all the laws the preachers in the synagogue tell us about. There seem to be hundreds of laws the preachers say we must follow if we want to please God. But we simply cannot remember them all. Do you think, Jesus, that we are bad because we can’t remember all the laws? Our other teachers seem to think we are no good just because we don’t know much.”

Then Jesus would encourage these people. He would say: “For many years, our teachers have been adding more and more laws to the ones that are in the Bible. They have meant to help us but what they have really done is to make living a good life so hard that none of us can be counted good.

“I say to you, friends, that being good is not just obeying a large number of rules. You could obey every single one of the rules the teachers have made, and still not be really good. Whether one is good or not depends on how one feels inside in one’s heart. Do you feel hateful or loving toward others? Do you feel angry or patient with the person who hurts you? Those are the things that count.”

“That kind of talk sounds good, Jesus,” said a man who had been busy all day long hauling stones for building a road. “But I wish you would tell us in just one sentence what is most important so that we can’t forget.”

Jesus smiled at this and said: “Your wish reminds me of what someone once said to Hillel, that great teacher of ours of whom you all have heard. The story is told of how a student one day said to Hillel: ‘Tell me, Rabbi, what all the laws put together mean and tell me so simply that I can hear it all while I stand on one foot.’” At this everyone laughed.

“Hillel gave the student a very good answer and a very short one,” said Jesus. “Hillel said: ‘Never do to anyone else the kind of thing that is hateful to you. This is all the laws put together. All the rest is just an explanation of that one short rule.’” Then Jesus added his own thought.

“I would say this rule in just a little different way. I would say it this way. Do those things to others that you ‘Would like to have others do to you.”

“That’s a good rule,” said the workman who had asked the question. “I could have stood on one foot easily while you said that.”

“Try the rule,” said Jesus. “It doesn’t take long to say it, but it may take a long time to learn to follow it.”

When his talk was over, the people got up from the ground and walked along the shore to their homes. Some of them seemed very much relieved. Jesus had given them something they could understand and something they could not forget.

“Do those things to others that you would like to have others do to you.” It was a very short rule, but one that is still remembered after nearly two thousand years. We call it our Golden Rule.

Source: <https://www.uua.org/re/tapestry/children/welcome/session4/118229.shtml>

**3.7:** *The Noble Ibex: A Jataka Tale* by Sarah Conover (1,046 word)

From the book Kindness: A Treasury of Buddhist Wisdom for Children and Parents.

Once upon a time, the Buddha was born as a magnificent ibex. The forest in which he lived was far from civilization and therefore tranquil, inhabited by many creatures both small and large. Along the banks of clear, babbling brooks were found rare flowers, which blossomed nowhere else on earth. Trees towered above the lush undergrowth and kept the forest cool and mild.

The noble ibex that lived in this forest, the Former Buddha, was as beautiful as he was sleek and swift. He had the body of an animal but the intelligence and empathy of a human being. So deep was his kindness for all living creatures that he often trod delicately so as not to crush anything. He ate nothing but the tips of grasses already gone to seed.

As this region was renowned for its great beauty, hunting parties would at times make long journeys to reach it. On one such occasion, a king and his friends camped on the edge of the forest, hoping to bag large amounts of game before the end of their stay. One morning, the king set out on horseback with his small group following him. Not long after, the king caught a glimpse of the splendid ibex and wanted to hunt him down. Snapping his reins across his horse’s neck, the king dashed away in chase, leaving the group far behind.

When the ibex heard the quick pounding of hooves, he turned and saw the king swiftly bearing down upon him. The king’s bow was drawn taut and an arrow ready in the sites. Although the ibex could have fought the king’s attack, he chose to avoid violence, even in self-defense. So, the ibex spun around and took off with great speed towards the dense center of the forest, confident the king could not catch him. Through the thick forest he sprang, still pursued by the king, but the distance between them was increasing. The ibex came to a familiar, small, deep chasm and leapt over it effortlessly. But the king’s horse, coming to that same rocky cliff, abruptly pressed his weight backwards and refused to jump. The king had been watching the ibex, not the forest floor. So, when the horse stopped with a jolt, the surprised king fell forward, headlong, into the chasm.

After a time, the ibex heard no hoof beats in pursuit. He slowed and twisted his head around to examine the situation behind him. There in the distance he spotted the rider-less horse at the chasm’s edge and correctly guessed what had happened to the king. A sudden welling of kindness overcame him. He anticipated that the king must be in severe pain, surely having broken a number of bones in the fall. He knew also that the king would never survive long in this forest because there were many tigers and other beasts.

The ibex walked up to the chasm edge and saw the king far below, moaning and writhing in pain. He no longer looked upon the king as his enemy, but felt his suffering keenly. The Former Buddha gently inquired, “I hope your majesty has no serious wounds? Might the pain of your injuries be diminishing by now?”

The king looked up at the ibex in utter astonishment. He felt a dreadful pang of remorse for his behavior towards this noble animal. Oh, how the king felt his shame!

“You see, your Excellency,” comforted the Ibex, “I am no wild devil to be hunted for sport. I am just a peaceful creature living within the bounds of this beautiful forest.”

“Oh!” blurted the king. “It is I who acted as a beast, not you! Can you ever forgive me?” he asked. “My physical pain right now,” continued the king, “is far less than the pain I feel for having threatened a noble creature as yourself.”

“Sire,” responded the ibex, “let me help you out of your predicament. I can rescue you if you’ll trust me.” The ibex took the king’s silence as a sign of goodwill and knew that the king would accept his help. He then searched for a boulder as heavy as a man and practiced lifting it. When he felt he could do it safely, without slipping, he made his way down the rocks beside the king. “If you mount me as you would your horse, your Excellency, I believe I can leap out of the chasm with you on my back,” offered the ibex.

The king followed these directions and held on as best he could. In an instant the ibex leapt in a great arc onto the cliff rim. There the king found his waiting horse but was so overtaken by the goodness of the ibex he could not leave. “What can I do to repay you?” begged the king. “If you would come to my palace, we would see that your every need was met. I can’t bear to think of you left in this forest with hunters in pursuit. Please, please come back with me,” insisted the king.

“Sire, do you think I, who am so contented in the forest, could really adjust to that? I love nothing better than to live here, in peace. But there is one great favor I would ask of you.”

“Anything,” said the king.

“I ask that you give up hunting for sport. You now realize that all creatures want happiness and security. Can it be right to do to them what you yourself would despise? A true king,” proclaimed the ibex, “will gain his people’s love by showing great goodness, not by showing power.”

The grateful king agreed to the request. “Now, let me show you the way back to safety,” suggested the ibex. “Mount your horse and I will guide you home to your camp.”

The king soon returned to his palace, and the ibex disappeared into the shelter of the forest. But forevermore, the king lived by the wise words of the noble ibex, the Former Buddha. He forbade hunting for sport throughout his kingdom’s domain. He protected his people, but no longer waged costly wars against nearby countries. His kingdom flourished. And thus, the good king was greatly loved and respected by his people as the gentlest and wisest of all kings.

Source: <https://www.uua.org/re/tapestry/children/wonder/session11/noble-ibex>

**3.8:** *And It Is Good* by Janeen K. Grohsmeyer (875 words)

A Lamp in Every Corner (Boston: Skinner House, 2004).

On a day not so very long ago, in a place not so very far away, a grass seed lay waiting. All through the cold, dark days of winter the seed waited, covered by a blanket of earth. In the spring, when the air was warmed by the sun and the land was watered by the rain, the seed began to grow. It grew roots deep into the earth. It grew a delicate pale green shoot up into the air. As the days went by, the shoot grew into a firm stalk, which waved in the hot summer breeze. It grew bright green leaves that opened to the sunshine, and then grew darker green as more days went by.

It grew and grew and grew, until the seed was a tall stem of grass and was ready to make seeds of its own. In the fall, when the nights turned cool and the leaves on the trees flamed red and orange and gold, the grass plant knew it would soon be dying, and so it set free its seeds. They traveled on the wind, above field and stream and hill. Some of them slowly settled to the ground in a meadow, where they lay waiting, covered by a blanket of earth. And it was good.

Now in that place not so very far away, a small field mouse was looking for food. Winter was coming, and the mouse was hungry. He went here and he went there, sniffing his way through the meadow, ears perked, eyes open, whiskers quivering, careful and cautious always, for there are many creatures that will eat a mouse. And as he sniffed and nibbled and then sniffed some more, he found a few of those grass seeds that lay covered by the blanket of earth. So, he dug them up—scritch scratch! —and he ate them. And it was good.

Now in that place not so very far away, a snake was hunting. Winter was coming, and she was hungry. She went here and she went there, gliding through the faded fallen leaves from the trees, and tasting the air with flickerings of her forked tongue. She tasted the scent of mouse, and followed the scent to the meadow. After a while, she found him. So, she caught him—quick, snap! — in her jaws, and she ate him. And it was good.

Now in the sky, high above that place not so very far away, a hawk was searching. Winter was coming, and the hawk was hungry. He went here and he went there, soaring on the wind with outstretched wings, looking down to the earth far below. And at the edge of the meadow, he saw the snake gliding through the faded fallen leaves. So he folded his wings and he plummeted, straight down to the ground, and he caught that snake—snatch, catch! —in his fiercely curved claws, and he ate her. And it was good.

The days went by in that place no so very far away. The sun no longer warmed the air. Instead of rain, snow fell. The last of the leaves fell from the trees. The grass froze, and died. Winter had come.

The hawk soared on outstretched wings, lifted high by the winter winds, hunting. But he was an old hawk. His wings did not beat so strongly as they used to. His eyes did not see so clearly. His hunts did not go well. One day, he plummeted to earth for the last time, and he died. And it was good.

The body of the hawk lay on the ground all winter long, covered by snow. When spring came, the sun warmed the air, and the rain watered the land. Flies buzzed in the air. Ants scurried over the ground. Spring was here, and they were hungry. The ants and the flies found the body of the hawk. The flies laid their eggs in it, and the eggs hatched into maggots. The days went by, and the body of the hawk slowly disappeared, the flesh and feathers eaten by ants and maggots, the bones chewed on by small animals, and whatever was left provided food for bacteria and mold. In just a few weeks, the body of the hawk had completely melted back into the earth. And it was good.

Now in the earth where the hawk had melted, a seed lay waiting. As spring turned into summer, and as the sun warmed the air and the rain watered the land, the seed began to grow. It shot a pale shoot up into the air. It pushed roots deep into the earth, which was made up of the body of the hawk, who had eaten the snake, who had eaten the mouse, who had eaten the seeds. And it was good.

So, remember, in that place not so very far away, and in all the places all around, there is sun and there is rain. There are seeds and mice and snakes and hawks. There are ants and maggots and bacteria and mold. There are crocodiles and humans and plankton and daffodils and mushrooms. They all eat from each other. They all live, and they all die. And it is all good.

Source: <https://www.uua.org/re/tapestry/children/wonder/session7/and-it-is-good>

**3.9:** *Two Wolves* (111 words)

Adapted with permission from the *AAA Native Arts* website.

An elder was teaching their grandchildren about life. The elder said to them, “A fight is going on inside me. It is a terrible fight and it is between two wolves.

One wolf represents fear, anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.

The other wolf stands for joy, peace, love, hope, sharing, serenity, humility, kindness, benevolence, friendship, empathy, generosity, truth, compassion, and faith.

This same fight is going on inside you, and inside every other person, too.”

The children thought about it for a minute and then one child asked, “Which wolf will win?”

The elder simply replied, “The one you feed.”

Source: <https://www.uua.org/re/tapestry/children/grace/session13/two-wolves>

**3.10:** *The Good Samaritan* (289 words)

From the Gospel of Luke, Chapter 10, Verses 25-37; New Revised Standard Version.

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him, “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And he said to him, “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, “Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?” He said, “The one who showed him mercy.” Jesus said to him, “Go and do likewise.

Source: <https://www.uua.org/re/tapestry/youth/chorus/workshop2/handout2>

**3.11:** *The Land of the Mighty Mountain*, source unknown (475 words)

There was once a country famed far and wide for its holy mountain. People from all over the world had heard about the holy mountain, but the strange thing was, the people who actually lived in that country had a habit of walking around with their eyes always focused on the ground. They never lifted their heads. And if you asked them what they were doing, they would tell you: ‘We are searching for the holy mountain, of course. Why don’t you join us in the search? This is where you must look.’

And so, they lived their lives, restless, moving round in circles, walking up and down the many lanes and alleyways of their country, poring over their maps and arguing with each other about where, exactly, the holy mountain was to be found. Meanwhile, the holy mountain soared to the skies, waiting patiently for the people to discover its beauty and its power, and saddened to watch them picking their way through the world and never stopping to look up.

In one part of the country, there was a large lake, with water as smooth as glass. The mountain was reflected in this lake, and many of the people of that country would gather around the lake, point to the reflection and claim that they had discovered the mountain. Some of them jumped into the lake and were drowned. Others thought that the mountain had an evil influence, and turned away from the lake. Others decided that, after all, there was no such thing as a holy mountain.

Then one day, amid all the hustle and bustle of the people’s desperate search for the mountain, one of them fell over, and was almost trampled to death by the milling feet all around him. He lay there, flat on his back, thinking that his end must surely be close, when to his amazement, he looked up and saw the holy mountain towering serenely above him. He tried to tell everyone what he had seen, but no one believed him, so he set off alone to seek out the path that would lead him to the mountain.

It was a hard journey, for the path was sometimes steep and perilous, and he kept losing sight of his goal. Many times, he fell in his journeying, and every time he fell, he would see, once more, the mountain he was searching for, and be encouraged to keep on walking. And as he walked, he noticed that the only other people on the path to the mountain were disabled or sick, or were carrying some great load that had made them topple over in their need. He realized that only those who had fallen were ever able to see the mountain, and only those who knew the full meaning of the word ‘down’ could ever look up.

Source: One Hundred Wisdom Stories by Margaret Silf

**3.12:** *A Sea of Pink* by Elisa Davy Pearmain (711 word)

Scott was nervous on his first day of junior high school. Junior high started with the fifth grade in his town. He was going to be among the youngest kids in school, and everything was new to him. He had loaded his back pack with all the things on the back to school list and his favorite lunch and snacks. He even wore his favorite pink tee-shirt for good luck.

When he got off of the bus and starting walking into the school, he realized how big the seventh and eighth graders were. He sure hoped he got his growth spurt soon. He didn’t see any of his friends. Inside the school, he followed signs to his new homeroom, Room 205. Suddenly he felt himself being slammed into the lockers on the side of the hall. When he looked up there were at least five older kids looking down on him. “Hey, girly boy,” the tallest one scowled. “Boys don’t wear pink in this school. You hear?” “Yeah,” said another with a really deep voice, “and if you do it again, you’re gonna get a beating.” The first boy grabbed him by the back pack and lifted him off the ground.

A teacher’s voice called, “Break it up and keep moving.”

The gang of boys moved off. Scott looked up. It didn’t seem as if the teacher had even seen him in the middle of that. But several other students did. Two equally tall boys came walking over to Scott. He started to walk away but one of them put out his hand. “Hey, man, it’s okay. I’m Travis.”

“I’m David,” said the other boy. “We saw what happened back there. What did those kids say to you?”

Scott told them what had happened, and the threat they had made.

“That’s ridiculous,” said Travis. “You can wear whatever you want to this school.”

Travis and David walked Scott to his homeroom. “We’ll be keeping an eye out for you Scott,” they promised him.

That day after school Travis and David went back to David’s house. “It makes me so mad that a few bullies tell everyone what they can and can’t wear. We should do something about that,” said David.

“Yeah, but what can we do?” asked Travis.

“We could tell the teachers,” David suggested.

“Yeah but they’d still do it on the bus, or at recess, or after school,” said Travis.

“We need to take it to the people!” David suggested.

“Yeah,” said Travis, a look of excitement growing on his face. “Hey, I have an idea! Let’s ask our friends if they will wear pink on Monday.”

“Yeah,” smiled David, “not just our friends, but everyone.”

“Excellent,” grinned Travis, “I can see it now, a sea of pink!”

They called their friend Adam to tell him the plan. He suggested they go to the mall to buy a whole bunch of pink tee-shirts. They asked their friends to chip in and bought 75 tee-shirts for kids who didn’t have pink. Then they decided to send out the word to everyone in the school. Just about everyone was on Facebook. The word spread fast.

That next Monday, David and Travis were at school early, with their boxes of 75 pink tee-shirts. Many kids got off of the bus with pink tee-shirts on, and those who didn’t got to take one from the boxes. Travis and David also brought pink fabric, and some kids used it to make pink armbands. One kid brought a pink basketball to recess. At least 415 of the students in the school—over half the kids, both boys and girls—wore pink.

That day in school the bullies were mad. They gave the kids in pink dirty looks and one of them even threw a chair in the cafeteria, but people just laughed. The bullies knew that the boys had gotten their message across—a message about bullying and people looking out for each other. It made almost everyone in the school feel happier.

And what about Scott? He wore his favorite pink tee-shirt to school that Monday, underneath his sweatshirt. When he got off the bus and saw how many kids wore pink, he took off his sweatshirt and wore his “good luck” tee-shirt proudly.

Source: <https://www.uua.org/re/tapestry/children/sing/session9/sea-of-pink>

**3.13:** *The Dervish in the Ditch* (263 words)

Once upon a time, in a land to the east, a Dervish holy man and their student were walking from one village to the next. Suddenly they saw a great huge cloud of dust rising in the distance. They stood and stared at a grand carriage, pulled by six horses approaching at a full gallop. Riding on top were two liveries dressed in red, each holding a rein. The Dervish and the young student soon realized that the carriage was not going to slow down, let alone veer to the side to avoid hitting them. The carriage was coming at such a speed that they had to throw themselves from the road and jump into a ditch to save themselves. Covered with dirt and grass, the two got up. They looked after the carriage as it sped away into the distance.

The student was first to respond. They began to call out and curse the drivers. But the teacher ran ahead, cupped his hands over the student’s mouth, and called to the carriage: “May all of your deepest desires be satisfied!”

The student stared at the teacher and asked, “Why would you wish that their deepest desires be satisfied? They nearly killed us!”

The old Dervish replied, “Do you think all their deepest desires are satisfied? If they were happy, would they be so thoughtless and cruel as to nearly run down an old man and a student?”

The young student had no answer, for they were deep in thought. And so, in silence, the two continued their journey down the dusty road.

Source: <https://www.uua.org/re/tapestry/children/loveguide/session13/dervish-ditch>

**3.14:***The Teachings of the Rain God* (525 words)

Adapted from a version on the 2003 International Year of FreshWater website.

One day a long time ago, the elephant acted like a bully. He challenged the Rain God.

“You covered the Earth in green,” the elephant said, “and I’ll bet you feel pretty good about yourself. But guess what! If I tear up the grass and the trees and the bushes, the green will all be gone. What then?”

“What then?” answered the Rain God. “I’ll stop sending rain. No more green will grow, and you won’t have anything to drink or eat. That’s what!”

But a few words weren’t going to stop the elephant. He ripped up all the trees, the bushes, and the grass with his trunk. All the green disappeared from Earth.

That made the Rain God mad. He stopped the rain. Deserts began appearing everywhere.

Soon the elephant was dying of hunger and thirst. He tried digging where the rivers used to be, but he didn’t find a drop of water. So, the elephant changed his tune. He praised the Rain God and apologized.

“I’m sorry,” the elephant said. “I was too proud, and I misbehaved. But now I’ve learned my lesson. I repent, so please make it rain!”

But the Rain God said nothing. Every day the world dried up more.

The elephant knew the rooster was loud, so he asked the rooster to praise the Rain God.

After looking all over the place, the rooster found the Rain God hidden behind a cloud. The rooster praised the Rain God with such fine words that the Rain God relented. A little rain fell and made a small pool very close to the elephant’s home.

The same day, the elephant decided to go into the woods and look for food. He ordered the tortoise to protect the pool.

“Don’t let anybody drink here,” the elephant said. “Tell them the water is mine and nobody else’s.”

The tortoise tried to obey, and turned some small animals away. But then the lion came, and the lion wasn’t impressed. He growled at the tortoise and drank all he wanted.

When the elephant returned, he grew very angry at the tortoise.

“Sir,” said the tortoise, “what could I do? The lion was big and had sharp claws. And all the other animals were mad at me, so I got out of the way.”

“I’ll show you mad,” the elephant said. He raised one foot and stamped on the tortoise to crush her.

The tortoise was very strong, and the elephant did not kill her. But he flattened her out, and the tortoise has remained flat ever since.

Suddenly, the Rain God spoke. His loud voice filled the sky, and he warned the animals not to follow the elephant’s example.

“If you want more rain, don’t be like the elephant,” the Rain God said. “Don’t challenge powerful gods or anything more powerful than you. Don’t wreck the things you need. Don’t make weaker animals protect your property, and don’t punish animals that are trying to help you. Most of all, don’t be too proud and don’t try to have everything for yourself. If you are lucky and have a lot, share it with others who need it.”

Source: <https://www.uua.org/re/tapestry/multigenerational/gather/workshop2/teachings-rain-god>

**3.15:** *Babies in the River* (406 words)

Once upon a time, there was a small village on the edge of a river. Life in the village was busy. There were people growing food and people teaching the children to make blankets and people making meals.

One day a villager took a break from harvesting food and noticed a baby floating down the river toward the village. She couldn’t believe her eyes! She heard crying in the distance and looked downstream to see that two babies had already floated by the village. She looked around at the other villagers working nearby. “Does anyone else see that baby?” she asked.

One villager heard the woman, but continued working. “Yes!” yelled a man who had been making soup.

“Oh, this is terrible!” A woman who had been building a campfire shouted, “Look, there are even more upstream!” Indeed, there were three more babies coming around the bend.

“How long have these babies been floating by?” asked another villager. No one knew for sure, but some people thought they might have seen something in the river earlier. They were busy at the time and did not have time to investigate.

They quickly organized themselves to rescue the babies. Watchtowers were built on both sides of the shore and swimmers were coordinated to maintain shifts of rescue teams that maintained 24-hour surveillance of the river. Ziplines with baskets attached were stretched across the river to get even more babies to safety quickly.

The number of babies floating down the river only seemed to increase. The villagers built orphanages and they taught even more children to make blankets and they increased the amount of food they grew to keep the babies housed, warm and fed. Life in the village carried on.

Then one day at a meeting of the Village Council, a villager asked, “But where are all these babies coming from?”

“No one knows,” said another villager. “But I say we organize a team to go upstream and find how who’s throwing these babies in the river.”

Not everyone was in agreement. “But we need people to help us pull the babies out of the river,” said one villager. “That’s right!” said another villager. “And who will be here to cook for them and look after them if a bunch of people go upstream?”

The Council chose to let the village decide. If you were a villager, what would your vote be? Do you send a team upstream?

Source: <https://www.uua.org/re/tapestry/youth/call/workshop1/171686.shtml>

**4.0: Children’s Books about Good and Evil**

# 4.1: *Fire Race, A Karuk Coyote Tale* by Jonathan London & Lanny Pinola, authors and Sylvia Long, illustrator (1997)

# Fire Race: A Karuk Coyote Tale of How Fire Came to the People ... “It is very cold and the animals of the forest have no way to keep warm. Three bees, the yellow jacket sisters, who live on a mountain guard the fire and they will not share it. How will the animals stay warm? Will they steal the fire or freeze?

# “When the bees choose not to sacrifice their comfort for the good of the animals, the book suggests, ‘They are wicked and will not share.’

# “When coyote says, ‘Cooperate and work together, we can steal the fire,’ is this cooperating to do something good or bad, since they will be stealing fire?”

# Video Link: <https://www.youtube.com/watch?v=g7BzmwM9JUQ> (16:38) (The first half of the video is in English. The rest is in a Native American language.

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/FireRaceAKarukCoyoteTale>

# 4.2: *Late for School* by Mike Reiss, author and Michael Austin, illustrator (2003)

# Late for School: Reiss, Mike, Austin, Michael: 9781561454914 ... “When he is late for school, Smitty tells of his troubles in getting to school, and how, though he had the best of intentions numerous obstacles situations and circumstances hindered him. As he tells his story, they constantly get more and more outrageous until its clear he couldn’t possibly have dealt with any of these things, the reader begins to question and then completely doubts his credibility.”

# Explores whether or not it is good to lie.

# Video Link: <https://www.youtube.com/watch?v=r0heHDkJV1k> (4:04)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/LateForSchool>

**4.3:** *Perfect the Pig* by Susan Jeschke (1980)

# “Perfect the pig is finally granted his wish to be a pig with wings. Now his life is perfect! Or is it?”

# Perfect the pig is befriended by one person and exploited by another. The story explores the nature of fairness.

# Video Link: <https://www.youtube.com/watch?v=7fSjcQT7TCI> (9:18)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/PerfectThePig>

**4.4:** *Sylvester and the Magic Pebble* by William Steig (1969)

# “Soon after finding a wish-granting pebble, Sylvester, the donkey, encounters a lion. The lion so frightens Sylvester that he wishes he were rock. No one in the search party formed to find Sylvester suspects that the rock on the hill is Sylvester. Will Sylvester ever be a donkey again?!”

# The story explores happiness in relationship to goodness.

# Video Link: <https://www.youtube.com/watch?v=7_7g8CJ74eQ> (10:02)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/SylvesterAndTheMagicPebble>

**4.5:** *The Widow’s Broom* by Chris Van Allsburg (1992)

# The Widow's Broom (25th Anniversary Edition): Van Allsburg, Chris ... “When Minna Shaw comes into possession of a witch’s broom, it is as if good fortune itself has dropped from the sky. The broom sweeps on its own and does other chores; it can even pick out simple tunes on the piano. The widow’s ignorant neighbors hate and torment the implement, though, fearing what they cannot understand; but in the end the widow and her broom triumph.”

# An engaging story about a witch’s broom. It is magical, but is it evil? Fear of the broom results in bullying and evil behavior by others.

# Video Link: <https://www.youtube.com/watch?v=Y1q1-pKhh90> (9:40)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/TheWidowsBroom>

**4.6:** *The Honest-to-Goodness Truth*by Patricia C. McKissack, author and Giselle Potter, illustrator (2000)

# ”When her mother catches her in a lie, Libby is punished and vowed ‘From now on, only the truth.’ Libby begins to blatantly tell the truth about everything and everyone, and soon enough, Libby’s friends become angry with her. But since she thinks that she’s doing the right thing, Libby finds it hard to understand why her truth-telling turned out to be a bad thing. It takes Libby being on the receiving end of truth-telling for her to understand how the truth can be hurtful, and she proceeds to make amends with her friends. By the end, Libby learns that while she should not lie, it is not always necessary to blurt out the whole truth either and there is a right and wrong way to tell people the truth.”

# Video Link: <https://www.youtube.com/watch?v=dSVKfNy9hBM> (9:45)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/TheHonestToGoodnessTruth>

# 4.7: *Waiting* by Kevin Henkes (2015)

# Waiting: Henkes, Kevin, Henkes, Kevin: 9780062368430: Amazon.com ... “Waiting by Kevin Henkes inspires critical thought about the nature of happiness and its relationship with meaning as the readers follow the lives of five toys on a windowsill. The narrator states that each toy is made happy by a different weather condition occurring on the other side of the window, but happiness itself is left undefined providing a perfect opportunity to discuss with kids the differences in approaches to the study of happiness in philosophy.”

# “…Questions of happiness naturally lead into defining well-being and what is good for the individual, which can then transition into more abstract questions about wellbeing and its relation to meaning. Philosophers suggest that happiness is not necessarily tied to meaningfulness. In some instances, the two can come apart such as in a sacrifice where the needs and happiness of the individual are given up for the sake of the greater good.”

# Video Link: <https://www.youtube.com/watch?v=PDcWItU6xq0> (5:48)

# Teaching Resource: <https://www.teachingchildrenphilosophy.org/BookModule/Waiting>

# 4.8: *The True Story of the Three Little Pigs* by Jon Scieszka, author and Lane Smith, illustrator (1989)

# The True Story of the Three Little Pigs: Scieszka, Jon, Smith ... A new take on this classic tale. The wolf tells the story from his point of view. Rather than being evil, he claims he was simply misunderstood

# Video Link: <https://www.youtube.com/watch?v=m75aEhm-BYw> (5:25)

# Video Link: <https://www.youtube.com/watch?v=fwKxGj2UUnU> (5:14) This video retelling of the story is interesting because it ends with the pigs and the wolf becoming friends.

# 4.9: *Come with Me* by Holly M. McGhee, author and Pascal LeMaitre, illustrator (2017)

# Come With Me: McGhee, Holly M., Lemaître, Pascal: 9781524739058 ...”Sometimes what it takes to see the goodness in your surroundings is deceptively simple: Get out there, and really open your eyes. In this story, a young girl is feeling overwhelmed by stories of fear and hatred, and asks her dad what she should do. “Come with me,” he says, and the two of them go for a walk and greet passersby. Later, the girl takes her father’s cue and goes out walking with her dog and the boy across the hall. Turns out you don’t have to stray too far to find examples of basic human kindness.”

# Video Link: <https://www.youtube.com/watch?v=oW6Ne1n_hWs> (3:33)

# 4.10: *A Hat for Mrs. Goldman* by Michelle Edwards, author and G. Brian Karas, illustrator (2016)

# A Hat for Mrs. Goldman: A Story About Knitting and Love: Edwards ...”This sweet book introduces young readers to the concept of a mitzvah — a good deed. Mrs. Goldman is always knitting hats and scarves for people in the neighborhood, but as winter sets in, Sophie realizes Mrs. Goldman doesn’t have a hat for herself. The little girl decides to surprise her neighbor with her own handmade hat. But Sophie isn’t very good at knitting, and the hat she makes has too many holes. Filled with small acts of kindness throughout, this heart-warming story of friendship is a model for creating generous and caring communities.”

# Video Link: <https://www.youtube.com/watch?v=dWg6mwhhk38> (6:44)

# 4.11: *Help Me Be Good: Being a Bad Sport* by Joy Berry, author and John Costanza, illustrator (2010)

# A children's book about being a bad sport (Help me be good): Joy ...”Being A Bad Sport (Help Me Be Good series) helps children understand the difference between being a bad sport and a good sport. Joy Berry’s pragmatic approach shows children how to win and lose graciously while treating others the way you want to be treated.”

# Video Link: <https://www.youtube.com/watch?v=8y062qMWQso> (5:02)

# 4.12: *What Is Given from the Heart* by Patricia C. McKissack, author and April Harrison, illustrator (2019)

# ”‘Misery loves company,’ Mama says to James Otis. It’s been a rough couple of months for them, but Mama says as long as they have their health and strength, they’re blessed. One Sunday before Valentine’s Day, Reverend Dennis makes an announcement during the service—the Temples have lost everything in a fire, and the church is collecting anything that might be useful to them. James thinks hard about what he can add to the Temple’s ‘love box,’ but what does he have worth giving? …A touching, powerful tale of compassion and reminds us all that what is given from the heart, reaches the heart.”

# Video Link: <https://www.youtube.com/watch?v=eE7C4etCqh0> (8:09)

# 4.13: *Good People Everywhere* by Lynea Gillen, author and Kristina Swarner, illustrator (2012)

# Good People Everywhere: Gillen, Lynea, Swarner, Kristina ...”…its pages contain endearing examples and vibrant illustrations to inspire children to grow into grateful, caring, and giving people. It provides a wonderful way to calm children before sleep, ease their fears, and help them develop an appreciation for good work. Also included are activity pages to help children practice skills for creating gratitude, compassion, and beauty in daily life.”

# Video Link: <https://www.youtube.com/watch?v=QJtSi6TBu7Q> (2:36)

# 4.14: *The One Day House* by Julia Durango, author and Bianca Diaz, illustrator (2017)

# The One Day House: Durango, Julia, Diaz, Bianca: 9781580897099 ...”How many times have we looked into a hazy future and promised ourselves that ‘one day’ we will do something to pay our good fortune forward or build something lasting or make a measurable difference in someone’s life? For young Wilson, that ‘one day’ comes when he looks at his friend Gigi’s house, which is in obvious need of repair, and realizes there *is* something he can do. On that ‘one day,’ a community comes together to rebuild the house—and restore everyone’s faith in themselves and each other.”

# 4.15: *Lost and Found Cat: The True Story of Kunkush’s Incredible Journey* by Doug Kuntz and Amy Shrodes, authors and Sue Cornelison, illustrator (2017)

# Lost and Found Cat: The True Story of Kunkush's Incredible Journey ... “When an Iraqi family is forced to flee their home, they can’t bear to leave their beloved cat, Kunkush, behind. So, they carry him with them from Iraq to Greece, keeping their secret passenger hidden away. “But during the crowded boat crossing to Greece, his carrier breaks and the frightened cat runs from the chaos, disappearing. After an unsuccessful search, his family has to continue their journey, leaving brokenhearted.”

# Video Link: <https://www.youtube.com/watch?v=XR6IvBU9fUE> (8:20)

# 4.16: *I Walk with Vanessa: A Story About a Simple Act of Kindness* by Kerascoët (2018)

# I Walk with Vanessa: A Story About a Simple Act of Kindness ...”This simple yet powerful picture book--from a *New York Times* bestselling husband-and-wife team--tells the story of one girl who inspires a community to stand up to bullying. Inspired by real events, *I Walk with Vanessa* explores the feelings of helplessness and anger that arise in the wake of seeing a classmate treated badly, and shows how a single act of kindness can lead to an entire community joining in to help. By choosing only pictures to tell their story, the creators underscore the idea that someone can be an ally without having to say a word. With themes of acceptance, kindness, and strength in numbers, this timeless and profound feel-good story will resonate with readers young and old.”

# Video Link: <https://www.youtube.com/watch?v=bF1FhV_Bw3w> (3:49)

# 4.17: *Marlene, Marlene, Queen of Mean* by Jane Lynch, with A. E. Mikesell and Lara Embry, authors and Tricia Tusa, illustrator (2014)

# Marlene, Marlene, Queen of Mean: Jane Lynch, Lara Embry PH.D ...”Marlene is the self-appointed queen of the playground, the sidewalk, and the school. She is small but mighty . . . intimidating! Known for her cruel ways, the little Queen of Mean has kids cowering in fear—until big Freddy stands up to her and says what everyone has been too fearful to say.”

# Video Link: <https://www.youtube.com/watch?v=noL1YzNa6lI> (3:47)

# 4.18: *The Juice Box Bully* by Bob Sornson, Ph.D. & Maria Dismondy, authors and Kim Shaw, illustrator (2010)

# The Juice Box Bully: Empowering Kids to Stand Up for Others ...”Have you ever seen a bully in action and done nothing about it? The kids at Pete’s new school get involved, instead of being bystanders. When Pete begins to behave badly, his classmates teach him about ‘The Promise.’ Will Pete decide to shed his bullying habits and make ‘The Promise?’”

# Video Link: <https://www.youtube.com/watch?v=F7qWxJgbvog> (5:24)

# Video Link: <https://www.youtube.com/watch?v=QAx62jO2yrE> (5:50) (a class acts out the book)

**4.19:** *Spaghetti in a Hot Dog Bun: Having the Courage To Be Who You Are* by Maria Dismondy, author) and Kimberly Shaw-Peterson, illustrator (2008)

# Spaghetti in a Hot Dog Bun: Having the Courage To Be Who You Are ...”How can Ralph be so mean? Lucy is one of a kind and Ralph loves to point that out. Lucy’s defining moment comes when Ralph truly needs help. Because she knows what she stands for, Lucy has the courage to make a good choice.”

# Video Link: <https://www.youtube.com/watch?v=3cXWrUJlOK8> (8:17)

# 4.20: *Stand Tall, Molly Lou Melon* by Patty Lovell, authors and David Catrow, illustrator (2001)

# Stand Tall, Molly Lou Melon: Lovell, Patty, Catrow, David ... “Be yourself like Molly Lou Melon no matter what a bully may do. “Molly Lou Melon is short and clumsy, has buck teeth, and has a voice that sounds like a bullfrog being squeezed by a boa constrictor. She doesn’t mind. Her grandmother has always told her to walk proud, smile big, and sing loud, and she takes that advice to heart. “But then Molly Lou has to start in a new school. A horrible bully picks on her on the very first day, but Molly Lou Melon knows just what to do about that”

# Video Link: <https://www.youtube.com/watch?v=f0PJbx6cUFo>

**5.0: Music & Videos for Children**

# 5.1: *Small Talk about Goodness* by CBC Kids (2:42)

# In this episode of Small Talk, we look at the idea of morality, more specifically the importance of being a good person and why it’s important to be one.

# Video Link: <https://www.youtube.com/watch?v=4awrCe0YOQ0>

**6.0: Curriculum & Theme-Based Classroom Activities for Children for Good & Evil**

# *from Tapestry of Faith*

**6.1: Chalice Children: A Program about Our Unitarian Universalist Community for Preschoolers**

**6.1.1:** *Session 23: My Shadow*

Link: <https://www.uua.org/re/tapestry/children/chalicechildren/session23>

Participants will:

* Reduce their fears by playing with shadows and talking about what they are afraid of
* Be reminded that they can ask questions about things they do not understand
* Connect the story they read in this session with the fact that all people are afraid sometimes.

**6.2: Love Surrounds Us: A Program on the UU Principles and Beloved Community for Grades K-1**

**6.2.1:** *Session 12: A Peaceful and Fair World*

Link: <https://www.uua.org/re/tapestry/children/lovesurrounds/session12>

This session will:

* Introduce the sixth Principle, “We believe in working for a peaceful, fair, and free world”
* Connect the sixth Principle to caring for beloved community
* Teach the four basic human needs: food, shelter, clothing, and love.
* Consider what is fair an what is not fair.

**6.3: Love Will Guide U: A Program for Grades 2-3 that Applies the Wisdom of the Six Sources to the Big Questions**

**6.3.1:** *Session 13: Responding with Love*

Link: <https://www.uua.org/re/tapestry/children/loveguide/session13>

Participants will:

* Hear a story from the Sufi tradition that models responding to meanness with kindness
* Experience a calming dancing meditation
* Practice transforming negative situations and attitudes with positive words.

**6.4: Moral Tales: A Program on Making Choices for Grades 2-3**

**6.4.1:** *Session 4: In Another’s Shoes*

Link: <https://www.uua.org/re/tapestry/children/tales/session4>

This session will:

* Give participants an opportunity to share acts of goodness that they have done (or witnessed)
* Provide a story and active experiences that demonstrate the meaning of the word “Empathy” and how empathy feels
* Teach that an important part of acting out of goodness is to look at things from other perspectives besides one’s own
* Help participants learn to identify, respect and value the perspectives and experiences of others which differ from their own
* Strengthen participants’ connection to and sense of responsibility to their faith community

**6.4.2:** *Session 8: Do unto Others*

Link: <https://www.uua.org/re/tapestry/children/tales/session8>

Participants will:

* Participate in the “Gems of Goodness” exercise
* Hear a story illustrating an act of compassion for a stranger, The Good Samaritan
* Participate in a cooperative game in which they think about how they would like to be treated, and have an opportunity to treat others with care
* Imagine how they might apply the Golden Rule to a variety of scenarios
* Visualize and portray the concept that all people are our neighbors

**6.4.3:***Session 11: Do No Harm*

Link: <https://www.uua.org/re/tapestry/children/tales/session11>

Participants will:

* Hear a story in which the fate of a bird lies in the hands of a boy
* Play a game and name non-violent ways to handle conflict situations
* Make a “What Would U.U. Do” bracelet as a reminder of the importance of making good decisions that reflect Unitarian Universalist values.

**6.4.4:** *Session 13: Justice for All*

Link: <https://www.uua.org/re/tapestry/children/tales/session13>

Participants will:

* Hear a story about a situation of inequitable distribution of wealth and how it was made more just
* Practice noticing and protesting and call attention to unfairness through a game in which participants “bark” at injustice
* Learn to recognize a variety of unjust situations and identify ways to make them more fair
* Experience inequity and engage in a process for bringing justice during an unfair snack activity.

**6.4.5:** *Session 14: Courage*

Link: <https://www.uua.org/re/tapestry/children/tales/session14>

This session will:

* Give participants an opportunity to share acts of goodness that they have done (or witnessed)
* Provide a forum for children to hear peers share stories about courage and articulate their own
* Encourage participants to imagine themselves feeling more courageous in a situation that they are concerned about
* Help participants understand courage as an act of goodness
* Guide participants’ understanding of the role of conscience and compassion in inspiring one to act with courage.
* Strengthen participants’ connection to and sense of responsibility to their faith community.

**6.4.6:** *Session 15: Courage and Perseverance*

Link: <https://www.uua.org/re/tapestry/children/tales/session15>

This session will:

* Foster participants’ pride in sharing acts of goodness and justice that they have done (or witnessed)
* Create a forum for participants to share with one another about acts of goodness and justice
* Deepen participants’ understanding of what it means to persevere when acting from conscience and compassion
* Help participants identify situations in which they have worked hard for something that was important to them
* Introduce stories about real people who have worked hard for what they believed in
* Give participants the opportunity to experience a song which symbolizes the courage and perseverance that fueled the Civil Rights Movement
* Strengthen participants’ connection to and sense of responsibility to their Moral Tales group.

**6.4.7:** *Session 16: Working Together*

Link: <https://www.uua.org/re/tapestry/children/tales/session16>

This session will:

* Increase participants’ understanding of our Unitarian Universalist Principles, particularly the inherent worth and dignity of every person, acceptance of one another and encouragement of spiritual growth, the goal of world community, and respect for the interdependent web of all existence
* Create a forum for children to share with one another about acts of goodness and justice
* Foster participants’ pride in sharing acts of goodness and justice that they have done (or witnessed)
* Demonstrate that individuals gain strength by pooling their strengths with others, and sticking together
* Help participants articulate and appreciate situations in which they have experienced cooperation
* Present opportunities for cooperative problem-solving
* Strengthen participants’ Unitarian Universalist identity by demonstrating the connection between the choices we make in our lives and the beliefs and attitudes we hold as Unitarian Universalists, including the Principles and Sources
* Strengthen participants’ connection to and sense of responsibility to their Moral Tales group
* Optional: Give participants opportunities to review and apply learning from previous Moral Tales sessions
* Optional: Model the rightness of celebrating a collective accumulation of acts of goodness performed (or witnessed) by members of the group.

**6.5: Toolbox of Faith: A Program That Helps Children Discover the Uses of Faith, Grades 4-5**

**6.5.1:** *Session 8: Power (Hammer)*

Link: <https://www.uua.org/re/tapestry/children/toolbox/session8>

Participants will:

* Connect the symbol of a hammer with the power for good
* Hear a story about a Unitarian minister and a community of abolitionists who used their power to question government authority and defy the Fugitive Slave Law, contributing to the anti-slavery cause
* Experience power and strength in a variety of games
* Learn a song that uses the hammer as a metaphor for an individual’s power to fight injustice
* Reflect on the implications of using power, and how it can be used for good or for bad

**6.6: Sing to the Power: A Social Justice Program for Children Grades 4-5**

**6.6.1:** *Session 9: The Power to Shine*

Link: <https://www.uua.org/re/tapestry/children/sing/session9>

This session will:

* Explore fire as a symbol of direct action
* Demonstrate how fire power can shine, with a story about two boys who acted to stop bullying at their school
* Promote and build strategies for standing up to bullies or those who act unjustly
* Show that each of us has “fire power” to stand up for what we believe
* Affirm that “the right of conscience” (fifth Unitarian Universalist Principle) demands that we act for justice.

**6.7: Amazing Grace: A Program about Exploring Right and Wrong for Grade 6**

**6.7.1:** *Session 3: Being Good, Being Bad*

Link: <https://www.uua.org/re/tapestry/children/grace/session3>

Participants will:

* Consider how wrongdoings affect their own lives
* Imagine the nature of pure virtue and pure sin
* Use art to explore their own feelings about virtue and sin, heaven and hell
* Continue reflecting upon the relationship between free will and making ethical decisions
* Play roles in a hypothetical scenario where ethical decisions are demanded
* Optional: Reach an agreement upon how they will be together in the program
* Optional: Appreciate the importance of coming together as people of faith to work toward social justice.

**6.7.2:** *Session 4: Telling Right From Wrong*

Link: <https://www.uua.org/re/tapestry/children/grace/session4>

This session will:

* Review understanding of virtue and sin
* Introduce the concept of grace
* Explore the idea of conscience
* Recap and complete the faith segment of Amazing Grace: Exploring Right and Wrong.

**6.7.3:** *Session 10: Right and Wrong Together*

Link: <https://www.uua.org/re/tapestry/children/grace/session10>

This session will:

* Provide examples of the ever-changing nature of life and matter
* Present examples of the sometimes-complex relationship between right and wrong
* Explore ways that circumstance, detail, and perception affect ideas of right and wrong
* Expose youth to meditation
* Ask youth to design new gods for the modern age.

**6.7.4:** *Session 13: Bad Guys, Good Guys*

Link: <https://www.uua.org/re/tapestry/children/grace/session13>

Participants will:

* Hear a story about the bad and good in everybody
* Consider whether bad thoughts are damaging to a person’s character
* Differentiate between bad and good character
* Practice making ethical decisions
* Optional: Consider the ethics of environmental choices
* Optional: Discuss the implications of psychological and physiological brain differences for ethical decision-making
* Optional: Hear a story about putting beliefs into action

**6.7.5:** *Session 14: Doing Your Good Side*

Link: <https://www.uua.org/re/tapestry/children/grace/session14>

This session will:

* Explore how good and bad sides exist in all of us
* Consider obstacles to right action
* Focus on the problems of peer pressure

**6.8: Riddle and Mystery: A Program on the Big Questions for Grade 6**

**6.8.1:** *Session 7: Stuff Happens*

Link: <https://www.uua.org/re/tapestry/children/riddle/session7>

This session will:

* Pose the Big Question “Why do bad things happen?” and explore Unitarian Universalist responses to it
* Introduce youth to some traditional religious answers to the question
* Present the story of Job
* Invite youth to develop and share their own ideas about why bad things happen.

**6.9: Wisdom from the Hebrew Scriptures: A Multigenerational Program**

**6.9.1:** *Workshop 1: David and Goliath*

Link: <https://www.uua.org/re/tapestry/multigenerational/hebrewscriptures/workshop1>

Participants will:

* Gain knowledge and understanding of the actions, thoughts, feelings, and motivations of the characters in the David and Goliath story
* Recall their own personal experiences of fear and courage
* Identify and reflect on what helps them be brave
* Experience connection with people of all ages and be enriched by the variety of perspectives offered

**6.10: Building Bridges: A World Religions Program for 8th-9th Grades**

**6.10.1:** *Workshop 16: Evangelical Christianity*

Link: <https://www.uua.org/re/tapestry/youth/bridges/workshop16>

Participants will:

* Deepen understanding of the contemporary American Evangelical Christian movement—its theology and its religious, cultural, and political expressions
* Relate to the concept of being “born again” through reflection on their own experiences of rebirth or transformation
* Consider the theology, practice, and popularity of Evangelical Christianity in the United States today and explore how this movement meets its adherents’ religious needs
* Explore how Unitarian Universalist values and principles can guide them in encounters with fundamentalist and/or evangelical Christian people, ideas, and practices.
* See Alternate Activity 4: Satan

**Resources for Youth & Adults**

**7.0: Reflections, Readings, Stories & Poetry**

**7.1:** *A Note on Good and Evil* by John Steinbeck (201 words)

A child may ask, “What is the world’s story about?” And a grown man or woman may wonder, “What way will the world go? How does it end and, while we’re at it, what’s the story about?”

I believe that there is one story in the world, and only one, that has frightened and inspired us, so that we live in a Pearl White serial of continuing thought and wonder. Humans are caught — in their lives, in their thoughts, in their hungers and ambitions, in their avarice and cruelty, and in their kindness and generosity too — in a net of good and evil. I think this is the only story we have and that it occurs on all levels of feeling and intelligence. Virtue and vice were warp and woof of our first consciousness, and they will be the fabric of our last, and this despite any changes we may impose on field and river and mountain, on economy and manners. There is no other story. A man, after he has brushed off the dust and chips of his life, will have left only the hard, clean questions: Was it good or was it evil? Have I done well — or ill?

Source: *East of Eden* by John Steinbeck

**7.2:** *The Terror Within* by James Baldwin (99 words)

It has always been much easier (because it has always seemed much safer) to give a name to the evil without than to locate the terror within. And yet, the terror within is far truer and far more powerful than any of our labels: the labels change, the terror is constant. And this terror has something to do with that irreducible gap between the self one invents — the self one takes oneself as being, which is, however, and by definition, a provisional self — and the undiscoverable self which always has the power to blow the provisional self to bits.

Source: <https://www.brainpickings.org/2017/08/14/james-baldwin-nothing-personal-evil/>

**7.3:***Evil Appears in the Guise of Good* by Joseph Brodsky (155 words)

No matter how daring or cautious you may choose to be, in the course of your life you are bound to come into direct physical contact with what’s known as Evil. I mean here not a property of the gothic novel but, to say the least, a palpable social reality that you in no way can control. No amount of good nature or cunning calculations will prevent this encounter. In fact, the more calculating, the more cautious you are, the greater is the likelihood of this rendezvous, the harder its impact. Such is the structure of life that what we regard as Evil is capable of a fairly ubiquitous presence if only because it tends to appear in the guise of good. You never see it crossing your threshold announcing itself: “Hi, I’m Evil!” That, of course, indicates its secondary nature, but the comfort one may derive from this observation gets dulled by its frequency.

Source: <https://www.brainpickings.org/2016/10/25/joseph-brodsky-evil-williams-college-commencement/>

**7.4:** *Trying to Forget Evil* by Maya Angelou (152 words)

Throughout our nervous history, we have constructed pyramidic towers of evil, ofttimes in the name of good. Our greed, fear and lasciviousness have enabled us to murder our poets, who are ourselves, to castigate our priests, who are ourselves. The lists of our subversions of the good stretch from before recorded history to this moment. We drop our eyes at the mention of the bloody, torturous Inquisition. Our shoulders sag at the thoughts of African slaves lying spoon-­fashion in the filthy hatches of slave-ships, and the subsequent auction blocks upon which were built great fortunes in our country. We turn our heads in bitter shame at the remembrance of Dachau and the other gas ovens, where millions of ourselves were murdered by millions of ourselves. As soon as we are reminded of our actions, more often than not we spend incredible energy trying to forget what we’ve just been reminded of.

Source: *Facing Evil: Bill Moyers’ Interview with Maya Angelou*

**7.5:** *Evil: Not God, Us* by Sallie McFague (234 words)

I believe it is time we shifted our glance on the matter of evil from God to ourselves. The great issue before us should be our involvement in almost every kind of evil presently occurring on our planet. Whether we consider poverty and starvation, genocide, ethnic hatred and warfare, racial and sexual discrimination, greed and hoarding, species decline, deforestation, air and water pollution, land degradation, global warming, and even floods, droughts and tornadoes human beings now are responsible, directly or indirectly, to a lesser or greater degree — and some more than others — for all of the above. We should stop fretting about ‘theodicy’ — how and why God is responsible for evil — and consider the increasing and appalling extent to which we are. This would be a salutary task for the religions, and especially Christianity, to take on: to help us see ourselves clearly as the oppressors that we are. Rather than Christianity focusing its concern with evil on God, let us place the blame where, in our time, it primarily belongs: on the privileged middle and upper classes of the world whose greedy lifestyle is causing greater evil to millions of impoverished people and to millions of dying species, as well as to the very health of our planet, than any so-called ‘act of God’ ever has. We are bringing about this evil continuously, silently, and insidiously simple by living the way we do.

Source: *Life Abundant: Rethinking Theology and Economy for a Planet in Peril* by Sallie McFague

**7.6:** *Duality of the Negative and the Positive* by Richard Rohr (233 words)

Denying or hating the negative never makes it go away. You never resolve a problem by merely condemning it, personally or institutionally. That is not transformation but domination, and we typically confuse the two. You cannot contain evil by shaming it, but only by revealing it for what it is and then seeing the good as better.

…Here in New Mexico, our pueblo peoples have created both clowns and kachinas to expose the dark and light side of things. There is an image of the good mother, the Corn Maiden with blessings in both hands. But she is balanced by the bad mother, the Ogre Woman with castrating knife, mocking tongue, and whipping reeds. The good father, the Sunface, mirrors your own radiance and also holds blessings in both hands. But he is counterpoised with the ugly-faced Ogre who mutilates you, humiliates you, and beats you. The bad mother and father are ritually presented so we will not be unduly surprised or shocked when they show themselves in real life. We will know how to relate to badness instead of being trapped inside it. The Pueblo clown (“Koshare”) function is much the same. He exposes and mocks the tribe’s recent failings publicly, like the year when I saw them wearing long balloons like phalluses, rudely poking everybody. When the negative presence is revealed, false innocence is denied you, and true victory is offered.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14528>

**7.7:** *Liberate the Oppressed and the Oppressor* by Nelson Mandela (261 words)

I always knew that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite. Even in the grimmest times in prison, when my comrades and I were pushed to our limits, I would see a glimmer of humanity in one of the guards, perhaps just for a second, but it was enough to reassure me and keep me going. Man’s goodness is a flame that can be hidden but never extinguished.

It was during those long and lonely years that my hunger for the freedom of my own people became a hunger for the freedom of all people, white and black. I knew as well as I knew anything that the oppressor must be liberated just as surely as the oppressed. A man who takes away another man’s freedom is a prisoner of hatred, he is locked behind the bars of prejudice and narrow-mindedness

…When I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both. …We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others.

Source: *Long Walk to Freedom* by Nelson Mandela

**7.8:** *Do Good to Do Well* by Anna Quindlen (249 words)

People don’t talk about the soul very much anymore. It’s so much easier to write a résumé than to craft a spirit. But a résumé is cold comfort on a winter night, or when you’re sad, or broke, or lonely, or when you’ve gotten back the chest X ray and it doesn’t look so good, or when the doctor writes “prognosis, poor.”

You cannot be really first-rate at your work if your work is all you are.

…So, I suppose the best piece of advice I could give anyone is pretty simple: get a life. A real life, not a manic pursuit of the next promotion, the bigger paycheck, the larger house.

…Get a life in which you are not alone. Find people you love, and who love you. And remember that love is not leisure, it is work.

Get a life in which you are generous. Look around at the azaleas making fuchsia star bursts in spring; look at a full moon hanging silver in a black sky on a cold night. And realize that life is glorious, and that you have no business taking it for granted. Care so deeply about its goodness that you want to spread it around. Take the money you would have spent on beers in a bar and give it to charity. Work in a soup kitchen. Tutor a seventh-grader.

All of us want to do well. But if we do not do good, too, then doing well will never be enough.

Source: Excerpt from the Commencement Address at Villanova University, June 23, 2000 by Anna Quindlen

**7.9:** *I Have No Need of an Enemy* by Troy Chapman (252 words)

In passing my sentence, the judge said, “There’s no hope that you can ever be rehabilitated.” My sentence of 60-90 years was a tragic and too predictable end of the road I’d been traveling

…I became obsessed with the question of what went wrong and how to set it right. I wanted to know where my brokenness started. …As I began to wake up, I found myself concerned for other individuals and for us as a whole. I was developing social consciousness, which soon turned into social activism.

This view served me for a while, giving me a sense of moral order. But I soon realized that my activism wasn’t very different from my earlier anger. In fact, my anger had crept back in, only now it was wrapped up in the sense that I was doing good and fighting evil. …My activism, like my previous thinking, was dualistic.

Over time this dualism gave way to my hunger for simple goodness. The catalyst for this change was nothing more noble than exhaustion.

…The poet Rumi pointed to something beyond …when he said, “Out beyond ideas of wrong doing and right doing there is a field. I’ll meet you there.”

When I began to see myself in others—even in my enemies—I found myself heading for Rumi’s field …that little-represented side of healing. …It wants something much larger than winning and losing.

…I realized that enemies always serve a purpose. …I realized I do have a choice. …I have no need for an enemy.

Source: <https://www.yesmagazine.org/issue/love-save-world/2018/08/02/i-have-no-need-of-an-enemy/>

**7.10:** *Take One: Feeding One Wolf*, a Cherokee legend (106 words)

“A fight is going on inside me,” he said to the boy. “It is a terrible fight and it is between two wolves. One is evil—he is anger, envy, sorrow, regret, greed, arrogance, self-pity, guilt, resentment, inferiority, lies, false pride, superiority, and ego.” He continued, “The other is good—he is joy, peace, love, hope, serenity, humility, kindness, benevolence, empathy, generosity, truth, compassion, and faith. The same fight is going on inside you—and inside every other person, too.”

The grandson thought about it for a minute and then asked his grandfather: “Which wolf will win?”

The old Cherokee simply replied, “The one you feed.”

Source: <https://www.awakin.org/read/view.php?tid=927>

**7.11:** *Take Two: Feeding Both Wolves*, a Cherokee legend (256 words)

“You see, if I only choose to feed the white wolf, the black one will be hiding around every corner waiting for me to become distracted or weak and jump to get the attention he craves. He will always be angry and always fighting the white wolf. But if I acknowledge him, he is happy and the white wolf is happy and we all win. For the black wolf has many qualities—tenacity, courage, fearlessness, strong-willed and great strategic thinking—that I have need of at times and that the white wolf lacks. But the white wolf has compassion, caring, strength and the ability to recognize what is in the best interest of all.

“You see, son, the white wolf needs the black wolf at his side. To feed only one would starve the other and they will become uncontrollable. To feed and care for both means they will serve you well…. Feed them both and there will be no more internal struggle for your attention. And when there is no battle inside, you can listen to the voices of deeper knowing that will guide you in choosing what is right in every circumstance. Peace, my son, is the Cherokee mission in life. A man or a woman who has peace inside has everything. A man or a woman who is pulled apart by the war inside him or her has nothing.

“How you choose to interact with the opposing forces within you will determine your life. Starve one or the other or guide them both.”

Source: <https://www.awakin.org/read/view.php?tid=927>

**7.12:** *Good and Evil* by Ervin Staub (201 words)

To me, evil means great human destructiveness. Evil can come in an obvious form, such as a genocide. Or it can come in smaller acts of persistent harm doing, the effects of which accumulate, like parents being hostile and punitive, or a child being picked on by peers day after day for a long time. Goodness means bringing about great benefit to individuals or whole groups. It too can come in an obvious form, like a heroic effort to save someone’s life, or great effort in pursuit of significant social change, or in smaller, persistent acts.

Nations often act in selfish and destructive ways. But goodness by groups, small and large, does exist. In the case of nations, goodness often comes from mixed motives, as in the case of the Marshall Plan that rebuilt Europe, but also was aimed at preventing the spread of Communism. At other times, as in Somalia—where intervention to help reduce starvation ended in violence and confusion—seemingly altruistic motives come to bad ends. The work of the Quakers in the abolition of slavery, and the village of LaChambon in France saving thousands of Jews during the Holocaust, illustrate goodness born of humane values and altruism.

Source: <https://www.psychologicalscience.org/observer/good-and-evil-and-psychological-science>

**7.13:** *The Difficult Task of Virtue* by Iris Murdoch (201 words)

The concept of Good… is a concept which is not easy to understand partly because it has so many false doubles, jumped-up intermediaries invented by human selfishness to make the difficult task of virtue look easier and more attractive: History, God, Lucifer, Ideas of power, freedom, purpose, reward, even judgment are irrelevant. Mystics of all kinds have usually known this and have attempted by extremities of language to portray the nakedness and aloneness of Good, its absolute for-nothingness. One might say that true morality is a sort of unesoteric mysticism, having its source in an austere and unconsoled love of the Good. When Plato wants to explain Good, he uses the image of the sun. The moral pilgrim emerges from the cave and begins to see the real world in the light of the sun, and last of all is able to look at the sun itself. […]

We may also speak seriously of ordinary things, people, works of art, as being good, although we are also well aware of their imperfections. Good lives as it were on both sides of the barrier and we can combine the aspiration to complete goodness with a realistic sense of achievement within our limitations.

Source: [The Sovereignty of Good](http://www.amazon.com/exec/obidos/ASIN/0415854733/braipick-20) by Iris Murdoch

**7.14:** *The Good and the Just* by Martha Nusbaum (202 words)

A lot is at stake in the decision to view emotions in this way, as intelligent responses to the perception of value. If emotions are suffused with intelligence and discernment, and if they contain in themselves an awareness of value or importance, they cannot, for example, easily be sidelined in accounts of ethical judgment, as so often they have been in the history of philosophy. Instead of viewing morality as a system of principles to be grasped by the detached intellect, and emotions as motivations that either support or subvert our choice to act according to principle, we will have to consider emotions as part and parcel of the system of ethical reasoning. We cannot plausibly omit them, once we acknowledge that emotions include in their content judgments that can be true or false, and good or bad guides to ethical choice. We will have to grapple with the messy material of grief and love, anger and fear, and the role these tumultuous experiences play in thought about the good and the just. […]

Emotions are not just the fuel that powers the psychological mechanism of a reasoning creature, they are parts, highly complex and messy parts, of this creature’s reasoning itself.

Source: [Upheavals of Thought: The Intelligence of Emotions](http://www.amazon.com/exec/obidos/ASIN/0521531829/braipick-20) by Martha Nussbaum

**7:15:** *Can Goodness Win?* by George Saunders (136 words)

Can goodness win? Why not? Yes, it can win. But it can also lose — can get humiliated. It can also cause other people problems, by morphing into self-righteousness. I think what a fiction writer does is represent different viewpoints vividly. And without necessarily seeming to prefer one over the other. “Can goodness win?” “Yes, it does all the time.” “No, it cannot: it loses all the time.” Both true. […]

See how long you can stay in that space, where both things are true. You, little mind, actually don’t have to decide. That’s a great place to try to be. And for a fiction writer, that’s the best place to be: you’ve put two apparently opposing truths in the air and you’re just letting them hang there, knowing that the real truth is … that opposition.

Source: <https://www.brainpickings.org/2016/05/25/upstairs-at-the-strand-george-saunders/>

**7.16:** *Questionnaire* by Wendell Berry (149 words)

1. How much poison are you willing  
   to eat for the success of the free  
   market and global trade? Please  
   name your preferred poisons.
2. For the sake of goodness, how much  
   evil are you willing to do?  
   Fill in the following blanks  
   with the names of your favorite  
   evils and acts of hatred.
3. What sacrifices are you prepared  
   to make for culture and civilization?  
   Please list the monuments, shrines,  
   and works of art you would  
   most willingly destroy.
4. In the name of patriotism and  
   the flag, how much of our beloved  
   land are you willing to desecrate?  
   List in the following spaces  
   the mountains, rivers, towns, farms  
   you could most readily do without.
5. State briefly the ideas, ideals, or hopes,  
   the energy sources, the kinds of security,  
   for which you would kill a child.  
   Name, please, the children whom  
   you would be willing to kill.

Source: Leavings by Wendell Berry

**7.17:** *Craving Goodness* by Hannah Arendt (289 words)

Every craving is tied to a definite object, and it takes this object to spark the craving itself, thus providing an aim for it. Craving is determined by the definitely given thing it seeks, just as a movement is set by the goal toward which it moves. For, as Augustine writes, love is “a kind of motion, and all motion is toward something.” What determines the motion of desire is always previously given. Our craving aims at a world we know; it does not discover anything new. The thing we know and desire is a “good,” otherwise we would not seek it for its own sake. All the goods we desire in our questing love are independent objects, unrelated to other objects. Each of them represents nothing but its isolated goodness. The distinctive trait of this good that we desire is that we do not have it. Once we have the object our desire ends, unless we are threatened with its loss. In that case the desire to have turns into a fear of losing. As a quest for the particular good rather than for things at random, desire is a combination of “aiming at” and “referring back to.” It refers back to the individual who knows the world’s good and evil and seeks to live happily. It is because we know happiness that we want to be happy, and since nothing is more certain than our wanting to be happy, our notion of happiness guides us in determining the respective goods that then became objects of our desires. Craving, or love, is a human being’s possibility of gaining possession of the good that will make him happy, that is, of gaining possession of what is most his own.

Source: *Love and Saint Augustine* by Hannah Arendt

**7.18:** *Refraining from Evil* by Rabbiby Terry Bookman (258 words)

We tend to think that if we resist doing something, then we have not really ‘done anything.’ Just ask the person in recovery who gets through a day without taking a drink whether or not that is an accomplishment. The truth is, way more than half the commandments are “Thou shalt nots.” …The human capacity to do evil, even in people who are basically good, is ever-present, as psychological experiments and history have taught us. To resist this urge is also a spiritual act. While it may not add to the goodness in the world, it diminishes the evil; on balance, then, goodness is enhanced. So, the next time you want to share some juicy gossip but stop yourself because you realize the person really doesn’t need to hear it, know that you have made the world a better place.

It takes a lot of goodness just to maintain the status quo. One act of violence or evil can undermine so much goodness. Sometimes it feels like all the good deeds we do are just fingers and toes in the dike, stopping the leaks from becoming a flood threatening to overcome and wipe us all out. Despite our best efforts, it seems we make no progress on making the world the better place it is supposed to be. But without each of those fingers and toes, the world would be even worse. Every time we resist the urge to hurt another human being, or an animal, or, our planet, we have patched another hole. And that is good.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14677>

**7.19:** *Which is Your Side?* by Thích Nhất Hạnh (211words)

In the West you have been struggling for many years with the problem of evil. How is it possible that evil should be there? It seems to be difficult for the Western mind to understand. But in the light of nonduality, there is no problem: As soon as the idea of good is there, the idea of evil is there. Buddha needs Mara in order to reveal himself, and vice versa. When you perceive reality in this way, you will not discriminate against the garbage in favor of the rose. You will cherish both. You need both right and left in order to have a branch. Do not take sides. If you take sides, you are trying to eliminate half of reality, which is impossible.

…You have to work for the survival of the other side if you want to survive yourself. It is really very simple. Survival means the survival of humankind as a whole, not just a part of it.

…So do not hope that you can eliminate the evil side. It is easy to think that we are on the good side, and that the other side is evil. …Only penetration into reality can save us. Fear cannot save us.

We are not separate. We are inextricably interrelated.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/21671>

**7.20:** *Remove the Beam from Your Eye* by Sam Keen (262 word)

If we desire peace, each of us must begin to demythologize the enemy; cease politicizing psychological events; re-own our shadows; make an intricate study of the myriad ways in which we disown, deny, and project our selfishness, cruelty, greed, and so on onto others; be conscious of how we have unconsciously created a warrior psyche and have perpetuated warfare in its many modes:

1 *The civil war within the self*—the enemy within, agonizing self-consciousness, the struggle between “I should” and “I want,” the battle between “good” and “evil” parts of the self.

2. *The war between the sexes*—combat in the erogenous zones, the creation of familiar enemies, the practice of seduction, rape, one-upmanship. The sadistic-masochistic element in sexual and familiar relationships, the practice of superiority-inferiority, winners and victims.

3. *The political war between Us and Them*—how our psyches have been shaped by the consensual paranoia and the standard propaganda of our society and by the barrage of images of the enemy

4. *The battle against nature, life*—the measure in which we have a propensity to identify ourselves “against,” to assume that we must struggle, control, dominate, in order to be safe; the mistrust of self, others, life.

…The politics of the warrior will not change without a constituency of individuals who have made the solitary decision to follow the path of metanoia rather than paranoia and to begin the practice of compassion rather than competition. …”Remove first the beam from your own eye and then you will see more clearly to remove the mote from your brother’s eye.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14320>

**7.21:** *A Manual for Empowering the Powerless* by Walter Wink (261 words)

Jesus was not content merely to empower the powerless. …Jesus’ sayings about nonretaliation are of one piece with his challenge to love our enemies. Here it is enough to remark that Jesus did not advocate nonviolence merely as a technique for outwitting the enemy, but as a just means of opposing the enemy in such a way as to hold open the possibility of the enemy’s becoming just as well. Both sides must win.

…Freed from literalistic legalism, his teaching reads like a practical manual for empowering the powerless to seize the initiative even in situations impervious to change. It seems almost as if his teaching has only now, in this generation, become an inescapable task and practical necessity.

To people dispirited by the enormity of the injustices that crush us and the intractability of those in positions of power, Jesus’ words beam hope across the centuries. We need not be afraid. We can reassert our human dignity. We can lay claim to the creative possibilities that are still ours, burlesque the injustice of unfair laws, and force evil out of hiding from behind the facade of legitimacy.

To risk confronting the Powers with such harlequinesque vulnerability, simultaneously affirming our own humanity and that of those whom we oppose, and daring to draw the sting of evil by absorbing it in our own bodies — such behavior is not likely to attract the faint of heart. But I am convinced that there is a whole host of people simply waiting …to challenge them, for once, to a heroism worthy of their lives.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/14643>

**7.22:** *Wounded, Disconnected Hearts* by John Welwood (248 words)

And what drives people to seek power over others? Why would anyone want to spend this short, precious life pursuing the chimera of empire building or world domination? What’s the thrill in that? Power over others is a way of trying to prove that I am somebody, to force others to look up to me: ‘I’ll get you to respect me one way or another, even if it means torturing or killing you.’ If I can show you, I’m really somebody—the chief honcho, the dictator, the world conqueror, the filthy-rich magnate—then you will have to look up to me, and then maybe I can feel good about myself. But if I felt held in love, there would be no reason to try to set myself above you.

Behind all the evils of the world is the pain of a wounded, disconnected heart. We behave badly because we hurt inside. And we hurt because our basic nature is wide open and tender to begin with. Thus, all the ugliness in the world can be traced back to turning away from our raw and beautiful heart.

When we recognize this — that the sins of the world are but symptoms of the universal wound — we can understand the words of the French spiritual teacher Arnaud Desjardins when he writes: “There are no bad people (including Stalin and Hitler, who were responsible for the deaths of millions) — only badly loved people.” Here the root of all evil is laid bare….

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/15376>

**7.23:** *Helpers on the Way to God* by Annemarie Schimmel (139 words)

If the old sinner’s prayer is accepted, so too will other prayers, especially those offered for others, always be heard and accepted. Maulana (Rumi) goes even further: he describes the amazement of the audience when a preacher prayed not only for his friends and his family but also for his enemies and for those who had treated him badly, for highway robbers and other criminals. Asked the reason for seemingly so strange a prayer, he explained that these evil people had mistreated him so badly that they had forced him to seek the help of God and so had inadvertently turned him back to the path of virtue and brought him closer to his Lord; hence they deserved his gratitude, for they were his helpers on the way to God.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/13640>

**7.24:***Purity versus Authenticity* by Andrea Mathews (145 words)

The definition of innocence as absolute purity comes from a paradigm of good and bad, which cannot be authenticated. On top of that it assumes a degree to goodness that none of us truly believe. Such innocence is both impossible to accomplish and also becomes a motivation for the kind of thinking that is self-negating, and even self-abusive.

Rather, if we could see innocence as the kind of authenticity with which we were born, then it would be sacred, for it would motivate us to be authentic and to respect as sacred the authenticity of our children. Then we might begin to parent our children according to their authenticity, rather than according to an impossible-to-define mental construct of goodness. As a collective, we would be able to move out of the good/bad paradigm and into the true/false paradigm, and live from the truth of genuineness.”

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/28273/letting-go-of-good>

**7.25:** *Justice and a Culture of Human Rights* by Richard Amesbury and George M. Newlands (166 words)

The claims of human rights make demands on all of us, and the realization of such rights in practice will require the development and maintenance of a ‘culture of human rights.’ …The challenge is to make the demanding move from spectator to participant in the global struggle for human dignity. …We offer the following ten suggestions for effective action:

1. Think globally. …The denial of human rights anywhere is a scandal everywhere. …
2. Act locally. Start where you are…. Ask tough questions. …
3. Try to avoid the arrogance of cultural or national imperialism. …
4. Work in partnership with others. Remember that you are not alone. …
5. Have faith that human rights action does make a difference. …
6. Keep hope alive. When we are faced with great suffering and horrendous evils, it is tempting to succumb to resignation, cynicism, and despair. …
7. Practice peace and reconciliation. Don’t become embittered by the world’s evils. Support those who are victimized, but don’t demonize oppressors or confuse vengeance with justice. …
8. Make the most of the available resources, including the moral and intellectual resources of your (religious) tradition. …
9. Persevere. …
10. Focus on what matters most. Don’t become so preoccupied with any particular goal, strategy, or theory that you neglect the needs of the individuals it is meant to benefit.

Source: <https://www.spiritualityandpractice.com/book-reviews/excerpts/view/18131>

**8.0: Curriculum & Theme-Based Classroom Activities for Youth & Adults**

***Youth***

**A Tapestry of Faith**

**8.1: A Chorus of Faiths: A Program That Builds Interfaith Youth Leaders**

**8.1.1:** *Workshop 2: We Need Not Think Alike to Love Alike*

Link: <https://www.uua.org/re/tapestry/youth/chorus/workshop2/173590.shtml>

Participants will:

* Understand the Golden Rule as an example of a Unitarian Universalist value inherited from our Judeo-Christian tradition
* Learn the story of the Unitarian Universalist flaming chalice symbol and hear about the interfaith service work of Unitarians Martha and Waitstill Sharp during World War II
* Consider the story of the Good Samaritan as part of the activity, Ethic of Reciprocity

**8.1.2:** *Workshop 4: It Matters What We Believe*

Link: <https://www.uua.org/re/tapestry/youth/chorus/workshop4>

Participants will:

* Build their religious literacy and acquire tools to seek information about different religions in the future
* Learn how to recognize and work through mistakes they might make while working with interfaith and multicultural groups
* Explore the challenges of working in groups with diverse and occasionally contradicting beliefs
* Experience and reflect on an opportunity to use someone else’s story
* Reflect on ways to create a safe space for interfaith work.

**See Faith in Action: Religious Bullying**

**8.2: Virtue Ethics: An Ethical Development Program for High School Youth**

**8.2.1:** *Workshop 3: Integrity*

Link: <https://www.uua.org/re/tapestry/youth/virtueethics/workshop3>

Participants will:

* Explore the meaning of integrity
* Consider how honesty and trustworthiness relate to integrity
* Discuss a dilemma that involves compromised integrity
* Identify experiences where they acted with integrity, honesty, and trustworthiness, and some where they did not
* Commit to using the virtue of integrity in the future.

Also see Alternate Activity 2: Are Humans Born Good?

**8.3: Videos**

**8.3.1:** *To This Day Project* by Shane Koyczan (7:36)

An engaging video with animation that confronts bullying.

Video Link: <https://www.youtube.com/watch?v=ltun92DfnPY>

***Adults***

**8.4: What We Choose: An Adult Program on Ethics for Unitarian Universalists**

**8.4.1:** *Workshop 3: The Collective Good*

Link: <https://www.uua.org/re/tapestry/adults/ethics/workshop3>

Participants will:

* Learn about utilitarian/teleological ethics
* Identify times and circumstances when their behavioral choices are based on this framework of ethical decision making
* Explore the idea that morality should be based on the greatest good for the greatest number of people and identify the strengths and weaknesses of this approach
* Be able to identify values implicit in determining the “greater good” in a given situation and identify voices and perspectives represented by those values.

**9.0: Popular Music**

# 9.1: *Good Job* by Alicia Keys (3:50)

Video Link: <https://www.youtube.com/watch?v=N63tvQBwSSw>

**9.2:** *The Greatest* by James Blunt (3:11)

Video Link: <https://www.youtube.com/watch?v=0ggg_iCrE6I>

**9.3:** *Back 2 Good* by Matchbox 20 (5:40)

Video Link: <https://www.youtube.com/watch?v=kBHnTyiquAA>

# 9.4: *I’ll Be Good* by Jaymes Young (4:08)

# Video Link: <https://www.youtube.com/watch?v=scd-uNNxgrU>

# 9.5: *If God Was One of Us* by Joan Osborne (4:50)

# Video Link: <https://www.youtube.com/watch?v=7Gx1Pv02w3Q>

# 9.6: *Goodness, Love, and Mercy* by Chris Tomlin (7:38)

Based on the 23rd psalm, performed at church service

Video Link: <https://www.youtube.com/watch?v=8Qa6zZrYkZA>

**9.7:** *Good Time* by Owl City & Carly Rae Jepsen (3:27)

Video Link: <https://www.youtube.com/watch?v=H7HmzwI67ec>

**9.8:** *Good Life* by OneRepublic (4:08)

Video Link: <https://www.youtube.com/watch?v=jZhQOvvV45w>

**9.9:** *All Good Things (Come to an End)* by Nelly Furtado (3:38)

Video Link: <https://www.youtube.com/watch?v=4pBo-GL9SRg>

**9.10:** *Evil* by Interpol (3:37)

Video Link: <https://www.youtube.com/watch?v=dkpgz3uQ58U>

**9.11:** *Evil* by Dove Cameron (2:53)

Video Link: <https://www.youtube.com/watch?v=9jAbdWZf2GM>

**9.12:** *The House of the Rising Sun* by The Animal (4:16)

Video Link: <https://www.youtube.com/watch?v=0Fy7opKu46c>

**9.13:** *Where Evil Grows* by The Poppy Family (2:51)

Video Link: <https://www.youtube.com/watch?v=mgkzFt8Q_k4>

**10.0: Videos, Short Films, Movie Clips, Audio Recordings & Photography**

**10.1:** *‘Goodness is a choice’* Loacker Chocolates by DIAVIVA (1:02)

Although a commercial, it offers a thoughtful commentary on goodness.

Video Link: <https://vimeo.com/363327570>

***Ted Talks***

***Goodness***

**10.2:** *How to let go of being a “good” person and become a better person by* Dolly Chugh (11:48)

What if your attachment to being a “good” person is holding you back from actually becoming a better person? In this accessible talk, social psychologist Dolly Chugh explains the puzzling psychology of ethical behavior -- like why it’s hard to spot your biases and acknowledge mistakes -- and shows how the path to becoming better starts with owning your mistakes. “In every other part of our lives, we give ourselves room to grow -- except in this one, where it matters most,” Chugh says.

Video Link: <https://www.youtube.com/watch?v=s2cixaL9H3U>

**10.3:** *How to motivate people to do good for others* by Erez Yoeli (12:22)

How can we get people to do more good: to go to the polls, give to charity, conserve resources or just generally act better towards others? MIT research scientist Erez Yoeli shares a simple checklist for harnessing the power of reputations -- or our collective desire to be seen as generous and kind instead of selfish -- to motivate people to act in the interest of others. Learn more about how small changes to your approach to getting people to do good could yield surprising results.

Video Link: <https://www.youtube.com/watch?v=jAw8t2g-eVU>

**10.4:** *Make Goodness Attractive* by Joanne Rogers (19:03)

Acclaimed concert pianist and child advocate Joanne Rogers, shares her perspective on the legacy of kindness that she and her late husband, Fred Rogers espoused. She shares stories on her musical performance career and thoughts on one of Mister Rogers’ most famous quotes leading to her ideas on kindness and reconciliation.

Video Link: <https://www.youtube.com/watch?v=BIby4lgi4mQ>

**10.5:** *The Power of Goodness in You* by Allika Bhatt (10:08)

A youtuber, artist, fashion illustrator and an entrepreneur, Alika Bhatt is a firm believer of goodness in everything who also runs a YouTube channel called “Goodness in You” and emphasizes the need to explore that goodness. Ahe describes how art for her is a therapy and a healer. She implores that there is no greater joy than sharing with the world and exploring the hidden goodness of people through art. A believer of ‘Goodness lies in each and every being’, Alika Bhatt is a young Indian YouTuber running a YouTube channel named Goodness in you. For her spreading goodness is the sole solution to all the sufferings and art heals everything.

Video Link: <https://www.youtube.com/watch?v=YLyucFIKWn4>

***Evil***

**10.6:***The nature of evil and the making of heroes* by Phil Zimbardo (18:17)

Renown psychologist Phil Zimbardo asks whether the line between good and evil is fixed and impermeable or whether it is permeable; flowing across boundary in both directions. In doing so, he investigates three kinds of evil and how one’s heroic disposition can combat them.

Video Link: <https://www.youtube.com/watch?v=AEotwCGwI2E>

**10.7:** *The Biology of Good and Evil* by Paul J. Zak (16:03)

What makes humans good or evil? In this talk Paul Zak analyses the chemical basis for moral behavior. Paul is the founding director of the Center for Neuroeconomics Studies and professor of economics, psychology and management at Claremont Graduate University, and author of ‘The Moral Molecule: The Source of Love and Prosperity’.

Video Link: <https://www.youtube.com/watch?v=1Rp-eaId3b0>

**10.8:***What is Everyday Evil? Identify, Treat, Eliminate.* by Michael Welner, M.D. (18:11)

Renowned forensic psychiatrist Dr. Michael Welner examines evil of the everyday, the evil we ignore and what happens around us, and how “evil” identified and defined can be treated, and eliminated.

Video Link: <https://www.youtube.com/watch?v=EBnwij4Cl9I>

**10.9:** *Why good people do bad things* by Einar Øverenget (12:13)

We are all good people, in some way. Einar Øverenget will talk about why it’s impossible to do the right thing all the time, but what exactly makes us to do the bad things?

Video Link: <https://www.youtube.com/watch?v=AndXsPdvHCM>

**10.10:** *Perception is the Root of All Evil* by Deji Akingbade (18:39)

Throughout history, many philosophers have given us schools of thought or various ways to understand the world we live in. Just as Plato sparks the question “What is Justice” in “Republic”, Deji Akingbade possess his own questions about our existential crisis with his philosophy “Be the Verb – Not the Noun.

According to Deji’s philosophy on Nouns and Verbs, each man or woman must be charged to express his work, beliefs, goals, passions, dreams and aspirations in a manner that cannot be defined by a Noun. Fundamentally, there is no such thing as a complete truth when every Noun and its narrow-minded definitions are open to question.

Deji also challenges the conventional idea to “Think outside the Box”. The true nature of any innovation is to “create new boxes” to think outside of. Hence the solution to mankind’s existential crisis begins with one question – What is wisdom?

Video Link: <https://www.youtube.com/watch?v=s3XOd2soyTM>

**10.11:** *Inspiration for Evil* by David Livingstone Smith (13:28)

David Livingstone Smith presents on the philosophical topic of dehumanization and sheds light as to why humans are capable of horrific atrocities that have occurred throughout history. While we usually think of people such as Mahatma Gandhi and Martin Luther King when posed with the topic of great leaders, Dr. Smith discusses leaders who use powerful methods to provoke others to remove their inhibitions on treating people as subhuman creatures, causing them to perform evil acts such as wars and genocides.

Video Link: <https://www.youtube.com/watch?v=z3c4a7Cu2qo>

**10.12:** *Time to Rethink* Evil by Julia Shaw (16:41)

Is there such a thing as an evil person or are we really just a species with a huge potential for evil? Dr. Julia Shaw reckons it’s the latter, but it’s not all bad news.

Video Link: <https://www.youtube.com/watch?v=atReK1tebCA>

**10.13:** *Conscience: Connecting to Purpose and Avoiding Evil* by Brett Pyle (16:44)

Along the journey, Pyle has discovered we’re all created for a purpose and gifted with unique skills, ideas and passions that the world desperately needs! So how do we avoid evil?

Video Link: <https://www.youtube.com/watch?v=2x0S0eIb8GA>

**10.14:** *The Biology of our Best and Worst Selves* by Robert Sapolsky (15:51)

How can humans be so compassionate and altruistic -- and also so brutal and violent? To understand why we do what we do, neuroscientist Robert Sapolsky looks at extreme context, examining actions on timescales from seconds to millions of years before they occurred. In this fascinating talk, he shares his cutting-edge research into the biology that drives our worst and best behaviors.

Video Link: <https://www.youtube.com/watch?v=ORthzIOEf30>

**10.15:** *The Psychology of Evil* by Philip Zimbardo (22:02)

Philip Zimbardo knows how easy it is for nice people to turn bad. In this talk, he shares insights and graphic unseen photos from the Abu Ghraib trials. Then he talks about the flip side: how easy it is to be a hero, and how we can rise to the challenge.

Video Link: <https://www.ted.com/talks/philip_zimbardo_the_psychology_of_evil?language=en>

**11.0: Resources Regarding Bullying**

**11.1: *To This Day,*** a poem by spoken-word artist Shane Koyczan

When I was a kid  
I used to think that pork chops and karate chops  
Were the same thing  
I thought they were both pork chops  
And because my grandmother thought it was cute  
And because they were my favorite  
She let me keep doing it  
  
[Not really a big deal](https://genius.com/Shane-koyczan-to-this-day-annotated#note-2043000)  
  
[One day  
Before I realized fat kids are not designed to climb trees  
I fell out of a tree  
And bruised the right side of my body](https://genius.com/Shane-koyczan-to-this-day-annotated#note-2042992)  
  
[I didn’t want to tell my grandmother about it  
Because I was afraid I’d get in trouble  
For playing somewhere that I shouldn’t have been](https://genius.com/Shane-koyczan-to-this-day-annotated#note-3028183)  
  
[A few days later the gym teacher noticed the bruise  
And I got sent to the principal’s office](https://genius.com/Shane-koyczan-to-this-day-annotated#note-3028187)  
[From there I was sent to another small room  
With a really nice lady  
Who asked me all kinds of questions  
About my life at home](https://genius.com/Shane-koyczan-to-this-day-annotated#note-2176620)

[I saw no reason to lie  
As far as I was concerned  
Life was pretty good](https://genius.com/Shane-koyczan-to-this-day-annotated#note-3028192)  
[I told her, “Whenever I’m sad  
My grandmother gives me karate chops”](https://genius.com/Shane-koyczan-to-this-day-annotated#note-2043006)

As you might guess, this doesn’t end well. Read the complete poem at <https://genius.com/Shane-koyczan-to-this-day-annotated>

**11.2: *“To This Day” for the bullied and beautiful*** by Shane Koyczan TEDTalk

(February 2013) (Length: 12 minutes, 4 seconds) TEDTalks

By turn hilarious and haunting, poet Shane Koyczan puts his finger on the pulse of what it’s like to be young and ... different. “To This Day,” his spoken-word poem about bullying, captivated millions as a viral video **(see below)** (created, crowd-source style, by 80 animators). Here, he gives a glorious, live reprise with backstory and violin accompaniment by Hannah Epperson.

Link: <https://www.youtube.com/watch?v=sa1iS1MqUy4>

Transcript: <https://www.ted.com/talks/shane_koyczan_to_this_day_for_the_bullied_and_beautiful/transcript?language=en>

**11.3: *To This Day Project*** by Shane Koyczan

(February 2013) (Length: 7 minutes, 36 seconds)

Shane Koyczan, a spoken-word poet who speaks from his heart, stands up against bullying in this 192-line piece delivered with a 7-minute animation, (created, crowd-source style, by 80 animators). In the description of the video, Shane shares that the poem’s purpose is to inspire others to stand up. He said, “My experiences with violence in schools still echo throughout my life but standing to face the problem has helped me in immeasurable ways. Schools and families are in desperate need of proper tools to confront this problem. This piece is a starting point.

Link: <https://www.youtube.com/watch?v=ltun92DfnPY>

**11.4: Questions for Reflection/Discussion**

1. What impact did the poem have on you? Why?
2. What do you know of the truths that Koyczan recounts?
3. Koyczan hates pork chops for good reason. What do you hate from your childhood? Why?
4. What could you add to his poem in terms of what happened to you or what you have witnessed? Share some of your stories.
5. Koyczan notes that being called names hurts more than sticks and stones. Do you agree? Why does this silly rhyme persist as a statement of “truth?”
6. Bullying undermines self-esteem, confidence, and the inner sense that one is beautiful and lovable. The negative effects can last a lifetime. Given this, why do we struggle to counter bullying with zero-tolerance?
7. Koyczan writes, “And if you can’t see anything beautiful about yourself / Get a better mirror.” How can we be better mirrors for others?
8. How can we help people with life’s balancing act so that it “has less to do with pain / And more to do with beauty?”
9. What other tools can we use to counter bullying with beauty?
10. Albert Camus wrote, “There is beauty and there are the humiliated. Whatever difficulties the enterprise may present, I should like never to be unfaithful either to the second or the first.” How can we be faithful to both?