

**HEEDING THE CALL:
QUALITIES OF A JUSTICE MAKER**

A Tapestry of Faith Program for Youth

Jr. High Ages 12-15

2010



BY NICOLE BOWMER AND JODI THARAN

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www.uua.org/tapestryoffaith.

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ACKNOWLEDGMENTS

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Thanks to Cathy Cartwright for her encouragement, support and humor. Many thanks to Jessica York for her patience, diligence, and humor. To my mom, Susan Bowmer, for being an extraordinary role model of compassion, laughter, and love. And to those facing the complexities of living lives of justice, with speeches that roar and statements that whisper, with deeds found in the headlines and those erased from the fine print, my gratitude and appreciation for making this program possible. Carry on. - n.b.

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THE PROGRAM

The very least you can do in your life is to figure out what you hope for. And the most you can do is live inside that hope. Not admire it from a distance but live right in it, under its roof. — Barbara Kingsolver, author

As Unitarian Universalists, we are called not to admire justice from a distance but to live right in it, under its roof. This series of workshops offers a unique opportunity to engage youth in the critical work of developing skills as Unitarian Universalists committed to social justice. The workshops encourage youth to reflect on their own lives while also making connections to the lives lived by others. This both/and approach increases youth's self-awareness while also developing leadership skills. The stories offer real-life examples of people facing the complexities of living lives of justice. It is under this roof that the youth become Justice Makers. Justice does not come into being automatically. Individuals must work together, learn together, listen together, laugh together, and heed the call together.

GOALS

This program will:

- Identify qualities needed to create justice
- Explore social justice as individual and collective acts of our spiritual journey
- Demonstrate how to engage in social justice work
- Connect youth's sense of belonging to Unitarian Universalism by learning about the social justice actions of Unitarian Universalists
- Provide youth with tools they can use in justice work.

LEADERS

People with skills in the areas of child development (with a particular focus on youth), social justice, and/or the arts would most likely enjoy leading these workshops. Seek leaders who are willing to learn alongside youth and help them build leadership skills instead of doing the work for them. Working with a co-leader offers great opportunities to reflect with another adult as you guide and witness this exploration of social justice for youth. Co-leaders who complement each other with different skills—perhaps one with experience in social justice work and another who has worked with youth before—would be good choices. Because of the sensitive nature

of some of the topics, make sure potential leaders review the program before committing. Leaders need to be able to model Unitarian Universalist values of tolerance and justice-loving, in words and deeds.

PARTICIPANTS

The content and processes of Heeding the Call is designed to meet the developmental needs of junior high youth or 12-15 year olds. Adolescence is a time of tremendous physical, psychological, and cognitive growth and development. Typically, adolescence marks the start of reflective thinking—an ability to think about thinking. Self-consciousness and awareness of others are heightened. Many youth develop a strong sense of justice, while at the same time beginning to notice injustice in the world around them. Though their ability to be compassionate is growing, peer pressure is also increasing in importance. This can lead to exclusion of those who "don't belong." You will want to constantly encourage the group to be inclusive.

Adolescents feel autonomous, but are still dependent on the network of others who care for them. Early adolescence sometimes marks a period of diminishing communication between youth and their caregivers. At the same time, adolescents are considering their identity: who they are and who they wish to become. The process of identity development is intimately tied to youths' families. Although family relationships define young children's identities, adolescents embark on the journey of navigating independent, relational identities. Tensions from change—both internal developmental changes and external changes, such as death, divorce, remarriage, and inclusion of new family members—often arise. While adolescents may rebel against or even rebuke families, they need and depend on them. Belonging to a wider shared community, such as a faith community, can support adolescents and their families. Workshop leaders and other supportive adults or mentors in the congregation can be of great value during these years.

Some characteristics of the young adolescent include:

- Seeks support for self-esteem and body image as she/he transitions into an adult body
- Engages in abstract and hypothetical thinking
- Concentrates on self and other's perceptions of the self
- Engages actively with peers and social relationships

- Tries to reconcile the inner self with the outer self
- Explores gender, racial, and ethnic identities through affiliations
- Expresses criticisms of self and others
- Seeks belonging and membership, and is concerned with social approval
- Takes on others' perspectives and understands that sharing perspectives does not necessarily mean agreement
- Expresses interest in religion that embodies values
- Sustains faith development by engaging with a community that allows questioning
- Seeks love, understanding, loyalty, and support.

As leaders, you can support the young/older adolescent by:

- Promoting a positive body image and self-esteem
- Affirming and supporting the adolescent's many physical, emotional, and cognitive changes
- Modeling respect
- Being flexible and responsive
- Providing opportunities for complex thinking and the pondering of big questions
- Respecting and take seriously the adolescent's self-consciousness
- Recognizing that challenging authority provides an outlet for new cognitive skills
- Maintaining clear expectations that enable adolescents to make independent decisions
- Keeping some routines or rituals that provide continuity from childhood to adulthood
- Being a sounding board for youth's exploration of ideas
- Encouraging involvement in multiple settings
- Actively supporting the adolescent's exploration of identity
- Encouraging participation in a faith or religious community
- Providing outlets for questioning faith, religion, and creed
- Facilitating youth's work in the community

- Celebrating both change and continuity.

INTEGRATING ALL PARTICIPANTS

By adapting activities or using alternate activities, you can help ensure that every workshop is inclusive of participants with a range of physical and cognitive abilities and learning styles, food allergies, and other sensitivities or limitations. Below, you will find general guidance on adapting the activities, along with some resources for implementing inclusion.

As you plan workshops, be aware of activities that might pose difficulties for youth who are differently-abled. All spaces, indoor and outdoor, need to be accessible to anyone who might be in the group, including first-time visitors. Check the width of doorways and aisles, the height of tables, and the terrain of outdoor landscapes.

Find out about participants' medical conditions and their allergies, particularly to food, if you plan to serve snacks.

Each session mixes active and quiet, expressive and listening, and whole-group and individual activities, along with alternate activities that you can substitute for core activities if you feel they better suit a group. As you begin to recognize different learning styles among the participants, let this information guide your selection of activities for each session.

Some activity descriptions mention specific concerns or suggest adaptations under the heading Including All Participants. Feel free to devise your own adaptations to meet any special needs you perceive. As the leader, you will know best how to provide a fully inclusive learning experience for the group.

In the Teacher Development section of the UUA website, find descriptions of [a helpful resource book](http://www.uua.org/bookstore/index.php?cPath=19) (at www.uua.org/bookstore/index.php?cPath=19), Sally Patton's *Welcoming Children with Special Needs*.

FAMILIES

As with faith development, a family's dedication to exploring social justice plays a critical role in the development of youth as activists. Many youth report initially venturing into the realm of social action at the urging of a parent or family member. By involving the families in this program, you will help support the youth as they explore what social justice means to them.

Every workshop offers Taking It Home resources that provide tools for communicating, learning, and having fun as a family.

The Faith in Action activities provide important opportunities for youth to explore social justice issues

locally and globally. Many activities include roles for parents, caregivers, or other family members. If the group is doing the long-term Faith in Action activity that begins in Workshop 5, Courage, you will need to communicate and coordinate with parents the activities happening outside of regular meeting times.

The leader/parent relationship is very important and must be both welcoming and reassuring. When parents bring their youth to experience Unitarian Universalist religious education, they need to feel confidence not only in the safety and enjoyment you will provide, but also in your faith leadership. Strong partnerships can foster parents' commitment to becoming strong faith leaders in their own families. As a leader, you can support and inspire parents to bring intentionality and excitement to their role in their youth's faith development.

PROGRAM STRUCTURE

Every workshop in *Heeding the Call* is built around a quality—a quality that will help create a more just world for all people. Some of the qualities are obvious, such as courage, understanding, and cooperation. Others, like imagination and joy, have less obvious implications in social justice work. Each workshop explores how the quality relates to the lives of participants, how it affects justice work, and how participants can incorporate this quality in their lives more deeply.

Each workshop offers a Faith in Action activity. While these activities are optional, Faith in Action is an important element of the overall Tapestry of Faith series. Some Faith in Action activities can be completed in one meeting; others are longer-term and require the involvement of congregants or community members.

Every workshop offers alternate activities. Depending on your time and interests, you may choose to replace one or more of the workshop's core activities with an alternate activity, or to add an alternate activity to your workshop. You may also want to use the alternate activities outside the program for gatherings such as family retreats, multigenerational dinners, youth group, or other events involving youth.

As you design your program, decide whether the group needs extra meetings to incorporate additional activities or to complete a long-term Faith in Action project. Before you commit to an extended program, make sure you obtain the support of both your congregational leadership and the youth's families.

Notes about individual workshop segments follow:

Quote

A quote introduces the subject of each workshop. Co-leaders may like to discuss the quote as part of preparation for a workshop. This can help you feel grounded in the ideas and activities you will present, and can also help leaders get "on the same page." The quotes are also included in *Taking It Home*.

Introduction

The Introduction gives an overview of the workshop's concepts, explains and offers suggestions about various activities, and describes the workshop's thematic connection to others. The Introduction will also alert you to special preparation that is needed for the workshop.

Goals

Goals provide general outcomes for the workshop. Reviewing the goals will help you connect the workshop's content and methodologies with the four strands of the Tapestry of Faith religious education programs: faith development, Unitarian Universalists identity, spiritual development, and ethical development. As you plan a workshop, consider the youth, the time and space you have available, and your own strengths and interests as a leader to determine the most important and achievable goals for the workshop and the activities that will best serve those goals.

Learning Objectives

Learning Objectives describe specific participant outcomes which workshop activities are designed to facilitate. They describe what a participant will learn, become, or be able to do as a result of the activity. Think of Learning Objectives as the building blocks used to achieve the larger goals of *Heeding the Call*.

Workshop-at-a-Glance

This table lists workshop activities in a suggested order and provides an estimated time for completing each to conduct a 60-minute workshop. The table includes all core activities from the Opening through Closing, shows Faith in Action activities, and lists alternate activities. Note that you will need to adjust or extend your schedule to fit in either Faith in Action or alternate activities.

Workshop-at-a-Glance is merely a guide to use in your own planning.

Keep in mind that many variables inform the time required for an activity. Large group discussion takes more time than small group discussion. Small teams can do some activities more rapidly than large teams, but they may then require more time to share with others what they have done. Youth enthusiasm may lead you to continue an activity longer than planned, and youth disinterest may lead you to move on more quickly than

you expected. When planning, remember to consider the time you will need to move participants around from one space to another and for clean up.

The time estimates for various activities include only the work the group will do when you meet. Leader planning and preparation are not included. For some activities, especially Faith in Action activities, you may need to make special arrangements to involve participant families, other congregants, and members of the wider community.

Spiritual Preparation

Each workshop offers a spiritual exercise that leaders may use to prepare themselves. Taking time in the days before the workshop to reflect on its content and in the moments before the workshop to center yourself will support and free you in your work with youth. The process will guide you to call forth your own life experiences, beliefs, and spirituality. It can help you enjoy and provide the best possible learning experience at each workshop. Take advantage of these exercises as a way to grow spiritually as you work with youth.

Workshop Plan

The Workshop Plan presents every workshop element in detail and in the sequence shown by the Workshop-at-a-Glance table. It also includes Faith in Action, Leader Reflection and Planning, Taking It Home, Alternate Activities, and Resources.

If you are reading the program online, you can move as you wish among a workshop's elements: Welcoming and Entering, Opening, Closing, Faith in Action, Activity 4, Resources, etc. Each element occupies its own web page. You can click on "Print This Page" at any time. However, if you click on "Download Entire Program" or "Download Workshop" you will have a user-friendly document on your computer that you can customize as you wish, using your own word-processing program. Once you decide which activities you will use, format and print only the materials you need.

A description and discussion of various Workshop Plan elements follows:

Opening: Each opening includes a chalice lighting and chalice lighting words, in addition to a short introduction to the quality featured in the workshop. Openings also provide time for youth to share any work they completed in their Justicemakers Guide since the last meeting.

Activities: Up to four core activities are suggested for each workshop. A materials list, preparation suggestions, a full description, and ideas for adaptations that may be required to meet special youth needs are provided.

The sequence of activities has been carefully thought out, with some leading into the next ones. You may certainly make any changes and adjustments you like, but you should look through the full workshop before you decide how to adjust it.

The activities of each workshop are also designed as a reasonable mix of the quiet and the active and to involve a variety of skills and learning styles. Keep this balance in mind as you adjust the workshop to meet the group's needs.

Faith in Action: Many core activities in this curriculum are designed to help youth apply spiritual and religious thought to real situations in their own lives. Faith in Action activities also suggest very specific and practical ways for youth to realize and apply their faith for the betterment of the world and their communities. Faith in Action activities, like core and alternate activities, are presented with lists of required supplies and preparations and suggested adaptations to meet the needs of youth with diverse abilities. These activities are not included in the core of the workshops, but your group may easily do them on a regular basis if you meet for more than 60 minutes at a time. You may also substitute them for other activities, or use them outside the program, perhaps as the basis of youth group projects.

However you adjust this program, try to include some form of Faith in Action. As the saying insists, actions do often speak louder than words, for both actor and observer.

Closing: Each workshop's closing segment offers closing words and extinguishes the chalice. Occasionally, youth are invited to share their thoughts about an aspect of the workshop.

Leader Reflection and Planning: Many religious educators find it is helpful, at the end of their workshops, to spend a few minutes reviewing what they have done and planning what they will do next. This segment of each workshop suggests a few discussion topics.

Taking It Home: This section provides activities and suggestions for involving family and friends in the ideas, themes, and projects of Heeding the Call. They include talking over the day's workshop, shortened versions of the activities in the workshop, group discussion guides, crafts, and/or areas of further research on topics. Every Taking It Home also includes a reminder to use the Justicemakers Guide in between the meeting times. Taking It Home should be printed out and sent home with participants, but we also suggest you gather participant's parents' email addresses and send them a copy so that they know what is going on as well. This

helps facilitate conversation between the parents and their youth.

Alternate Activities: The format for alternate activities is similar to that of core activities. Consider using the alternates instead of or in addition to the core activities, or possibly outside your regular workshop time.

Resources: Each workshop's Resources section contains the stories, handouts, and any other resources you will need to lead every element of the workshop.

Under the heading "Story" can be found the full text of the workshop's central story.

Under the heading "Handouts" you will find any material that needs to be printed and photocopied for all participants to use in the workshop.

Under "Leader Resources," you will find all the components you need to lead the workshop activities. These may include a reading; role play scenarios for you to print and cut up; diagrams to help you plan activities; or an illustration to show the group, which you may print as a hard copy or display on a computer as a PowerPoint slide.

Under the heading "Find Out More," are book and video titles, website URLs, and other selected resources to further explore the workshop topics.

MATERIALS

- Chalice, candle and lighter, or LED/battery-operated candle
- Chalice table
- Newsprint, markers and tape
- Leader Resource 1, Justice Quotes

LEADER GUIDELINES

Pay particular attention to your own experience working with youth as social justice work is the kind of work that can be deeply engaging and authentic, yet can also bring up challenging topics. Read each workshop and reflect upon how your personal beliefs may be challenged. How will you respond when faced with the inevitable moments of challenge?

One way to devote time to your own needs as a leader is by engaging with the Spiritual Preparation in each workshop. It is easy to focus solely on the preparation and planning for activities and skip this portion of the workshop. Particularly in this program, Spiritual Preparation is useful for helping leaders prepare for the work of engaging youth in complex and sensitive issues. Spending time with the Spiritual Preparation will allow you to process your own feelings outside of the

workshop space and thus be better able to focus on the participants' needs.

There may be activities that would be enriched by the contributions of others in the congregation. For example, Workshop 4, Empathy, contains material concerning immigration as a justice issue. If you have contacts with substantial knowledge in this area and experience working with youth, consider asking them to participate in that workshop. Remember, however, that not everyone is comfortable working with youth and take this into consideration.

IMPLEMENTATION

To generate interest in Heeding the Call, consider writing a letter for the congregational newsletter about the importance of social justice to our faith, the need to engage youth in this faith-developing work and how this curriculum supports these efforts. If youth will participate in the long-term Faith in Action, Allies, consider seeking support from members of the justice committee in your congregation who are also working toward being good allies. They might accompany youth to events, suggest reading material or websites of interest.

The program was designed in such a way that workshops can be done either sequentially or as stand-alone workshops. Consider how you will work with scheduling each workshop. Some may go well with the liturgical calendar and may be taught related to congregational life. Others might tie-in to social justice activities of the whole congregation.

If you have more than twelve time slots in the year, consider spreading some of the workshops across multiple sessions and using more of the alternate activities.

The program includes the use of a Justicemakers Guide. The Justicemakers Guide is a booklet for participants to use both within and outside of the workshop. Within it, are tools for individuals to use in their justice work, such as non-violent ways to communicate and ways to oppose oppression. It also contains places for youth to take notes, write reflections, draw, and keep records of their actions.

BEFORE YOU START

Review all the Faith in Action activities and decide if you will include any in your regular workshops or as additional events outside of workshop time. In particular, review Workshop 5, The Call for Courage, and decide if the group will participate in the long-term Faith in Action, Allies. If so, study subsequent Faith in Actions and the Oppression Continuum. Be prepared to offer suggestions for completing each phase of the

continuum. Solicit assistance from additional members of the congregation and the families of youth, as much of the work for this ongoing activity will happen outside of regular meeting times.

Do not be afraid to be creative. If more than one youth chooses to work as an ally to the same marginalized community, find ways for them to work together. Seek out experiences that can fulfill the steps for youth working as allies for different groups. For example, if there is a lecture on the relationship between homelessness and mental illness, youth working as allies with homeless people can attend as well as youth working as allies with people who are differently-abled.

Decide whether you will use a paper copy of the Justicemakers Guide (Option 1) or an electronic copy (Option 2).

Option 1: In this option, youth keep a paper copy of the Justicemakers Guide. The first pages of the guide are distributed as a Handout in Workshop 1. Subsequent pages are included in Workshops 2, 4, 5, and 8. With this option, youth will need to bring their Justicemakers Guide to every meeting. Keep extra copies of pages on hand in case participants lose pages or new participants join the group.

Option 2: In this option, youth keep the guide electronically. You will need to copy Handout 1 from Workshop 1 on CDs (or other electronic device) or email it to youth. Future pages can be emailed or uploaded onto a website where youth can copy and paste them into the copy they are keeping. Make sure there is a system in place to notify participants when a new guide page is ready.

If you are not sure that every participant has access to a computer, do not exclusively use Option 2. Check with families ahead of time about computer availability or give youth both options.

If using Option 2, check to see if your meeting space has the capacity for you to display portions of the guide on a large monitor or on a screen with a projector. If not, you will need to make paper copies of certain pages of the Justicemakers Guide for Workshops 1, 2, 4, 5, and 8.

PRINCIPLES AND SOURCES

There are seven principles which Unitarian Universalist congregations affirm and promote:

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;

- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

Unitarian Universalism (UU) draws from many sources:

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
- Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
- Wisdom from the world's religions which inspires us in our ethical and spiritual life;
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.
- Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.

RESOURCES

A few books that might be useful are:

[*Nurturing Children and Youth: A Developmental Guidebook*](#) (at

www.uuabookstore.org/productdetails.cfm?PC=706) by Tracey L. Hurd (Boston: Unitarian Universalist Association, 2005)

[*The Gift of Faith*](#) (at

www.uuabookstore.org/productdetails.cfm?PC=10): *Tending the Spiritual Lives of Children* by Jeanne Harrison Nieuwejaar *Second Edition* (Boston: Skinner House Books, 2003)

[Welcoming Children with Special Needs](http://www.uuabookstore.org/productdetails.cfm?PC=756) (at www.uuabookstore.org/productdetails.cfm?PC=756): *A Guidebook for Faith Communities* by Sally Patton (Boston: Unitarian Universalist Association, 2004)

Last Child in the Woods: Saving Our Children from Nature-Deficit Disorder by Richard Louv (Chapel Hill, NC: Algonquin Books, 2005)

What Do You Stand For? A Kids' Guide To Building Character

Barbara A. Lewis (Minneapolis, MN: Free Spirit Publishing, 1998)

One Peace: True Stories of Young Activists

Janet Wilson (Victoria, BC, Canada: Orca Book Publishers, 2008)

Rethinking Globalization: Teaching for Justice in an Unjust World

Bill Bigelow and Bob Peterson (Milwaukee, WI: Rethinking Schools, 2002)

FACILITATOR FEEDBACK FORM

We welcome your critique of this program, as well as your suggestions. Thank you for your feedback! Your input improves programs for all of our congregations. Please forward your feedback to:

Faith Development Office
Ministries and Faith Development
Unitarian Universalist Association
24 Farnsworth Street
Boston, MA 02210-1409
religiouseducation@uua.org

Name of Program or Curriculum:

Congregation:

Number of Participants:

Age range:

Did you work with (a) co-facilitator(s)?

Your name:

Overall, what was your experience with this program?

What specifically did you find most helpful or useful about this program?

In what ways could this program be changed or improved (please be specific)?

Did you enrich the program with any resources that you would recommend to others?

What impact, if any, do you think this program will have on your life going forward?

What impact, if any, do you think this program will have on your congregation going forward?

PARTICIPANT FEEDBACK FORM

We welcome your critique of this program, as well as your suggestions. Thank you for your feedback! Your input improves programs for all of our congregations. Please forward your feedback to:

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Your name:

Overall, what was your experience with this program?

What specifically did you find most helpful or useful about this program?

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What impact, if any, do you think this program will have on your life going forward?

What impact, if any, do you think this program will have on your congregation going forward?

WORKSHOP 1: THE CALL FOR AWARENESS

WORKSHOP OVERVIEW

INTRODUCTION

Who thinks of justice unless he knows injustice? — Diane Glancy, Cherokee poet, from Lone Dog's Winter Count, 1991

Welcome to Heeding the Call! Throughout these workshops, youth explore some of the qualities that help us create a better world and experience how these qualities are reflected in their lives. They are encouraged to grow these qualities and use them in the world.

This workshop helps youth see themselves as social activists or justice makers. It explores the first quality: awareness. Youth become more aware of their personal history of justice work and how awareness can influence their commitment to this work. This workshop also introduces the Justicemakers Guide and other important program elements. Make sure you read the Introduction sections Implementation and Before You Start to help you decide how youth will interact with the guide.

GOALS

This workshop will:

- Identify awareness as a quality needed to bring about a more just world
- Grow the quality of awareness
- Explore justice as something that people create by working together, not something that comes into being automatically
- Ask youth to identify people and events that have influenced their social justice identity
- Introduce the Justicemakers Guide and tools to use as justice makers in society.

LEARNING OBJECTIVES

Participants will:

- See awareness as an important quality in justice making and practice awareness
- Discuss how people work for justice in different ways

- Appreciate the difference between "band-aid" approaches to healing the world and systemic action that looks at the root causes of injustice
- Interact with a tool from the Justicemakers Guide that examines how one person can influence many others
- Start to identify themselves as justice makers.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	10
Activity 1: Story — Babies in the River	10
Activity 2: Spheres of Influence	15
Activity 3: Tag-a-long	10
Activity 4: Introduction to the Justicemakers Guide	10
Faith in Action: Activists Interviews	
Closing	5
Alternate Activity 1: Activist Alphabiography	25
Alternate Activity 2: Points to Ponder	20
Alternate Activity 3: Perceptions Matter	15

SPIRITUAL PREPARATION

Take some time to consider your understanding of injustice. Pick up a copy of a local newspaper or check an online news source such as National Public Radio or *UU World*. Which stories are about injustice from your perspective? Unitarian Universalists have a long history of working for justice. Do any examples of social justice work come to mind? In 2009, the Standing on the Side of Love campaign was launched to promote the inherent worth and dignity of every person, a Unitarian Universalist Principle that informs our social justice work. This campaign asks, "What does 'standing on the side of love' mean to you?" How would you answer this question? How will working with youth influence your understanding of both justice and injustice?

WORKSHOP PLAN

OPENING (10 MINUTES)

Materials for Activity

- Chalice, candle and lighter, or LED/battery-operated candle
- Chalice table
- Newsprint, markers and tape
- Leader Resource 1, [Justice Quotes](#) (included in this document)

Preparation for Activity

- Place a cloth and/or other decorations on the chalice table.
- Write the chalice lighting words on newsprint and post.
- Cut apart the quotes in Leader Resource 1 and put them on the chalice table.

Description of Activity

Gather the group in a circle. Explain that each workshop will begin with a chalice lighting and an opportunity for silent reflection. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

As the illumination of this chalice starts with a single spark, so may our journey toward justice-making be sparked by our thoughts and deeds today and our time together in the upcoming days.

Ask the group to reflect silently on the words. End the silence with "So be it," or other appropriate words.

Welcome youth to Heeding the Call. Introduce yourself and your co-leader and then invite all participants to introduce themselves. After introductions, say, in your own words:

In these workshops, we will focus on social justice and ways to heed the call for greater justice in our world for everyone. As Unitarian Universalists, we inherit a strong tradition of doing good works. You have been hearing about social justice and serving the community for years, in this congregation, and in your school and family. What words or images come to mind when you think about heeding the call for social justice?

Take responses from the group. Point out the slips of papers on the chalice table. Tell participants that these are what some other people have said about justice. Invite youth to pick out and read as many as time allows. Ask participants which quotes resonant with them and why.

ACTIVITY 1: STORY — BABIES IN THE RIVER (10 MINUTES)

Materials for Activity

- Copy of the story "[Babies in the River](#)" (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to read along.

Description of Activity

Youth will hear a story about the importance of being aware of the world around them.

Read or tell the story. Ask for answers to the questions at the end of the story. Use these additional questions to spark a discussion about different aspects of justice work: providing humanitarian relief as well as looking at root causes of injustice.

- What do you think about the people who thought they saw something earlier, but did not investigate?
- Why do you think one villager heard the woman, but turned away?
- Who would you like to be in this story and why?

Say, in your own words:

Some people never see injustice in the world. Maybe they do not know how to recognize it or maybe they are too focused on their own lives. Author Douglas Adams, in his book *Life, the Universe, and Everything*, describes this as a SEP, or Somebody Else's Problem. He says a SEP is something we can't see, or don't see, or our brain doesn't let us see, because we think that it's somebody else's problem. The brain just edits it out—it's like a blind spot.

Even if you look at it directly you may not see it unless you know what it is. Your only hope is to catch it by surprise out of the corner of your eye. This is because it relies on people's natural predisposition not to see anything they don't want to, weren't expecting, or can't explain.

Some people see injustice, but ignore it thinking it is not their problem or that someone else will handle it. Others see terrible things happening and they organize to help the people affected.

Still others are like the villager who decides to head upstream, find, and try to eradicate the root cause. They want to stop the babies from getting in the river in the first place. The reality is that we need both of these last types: we need people to provide services to fulfill needs right now and we need justicemakers who work to make sure all people have equal access to the resources they need to fill their needs. We need many people, working together and working separately, to bring about true change in the world. Everything in the story started with the villager who saw the babies and realized there was a problem. Being aware of injustice is the first step toward creating a more just, peaceful world for everyone. Getting babies out of a river is an extreme example. Other injustices may not be life threatening. They may not be as obvious as the injustice in the story. Today we are going to talk about awareness. Awareness is the first step: you need to be aware of injustice before you can do anything to correct it.

Ask the group what kind of injustices they are aware of. If participants have difficulty naming injustices, ask them to think about groups of people who are oppressed in our society: people who do not enjoy all the rights and freedoms of our country or do not have access to opportunities. They could think about youth who are picked on at school. They could think about some of the causes the congregation advocates for and embraces. Let them know that during the workshops you will discuss some injustices, like racism and classism. Ask if there are other injustices they are concerned about and would like to discuss. If they offer suggestions, write them down and make sure to include them as topics of discussion in later workshops. If activities discussing

these injustices are not in the program, there are ways to add them. See the Introduction for ideas.

Including All Participants

Have enough copies of the story to share so that visual learners can follow along. Include a large-type version.

ACTIVITY 2: SPHERES OF INFLUENCE (15 MINUTES)

Materials for Activity

- Leader Resource 2, [Spheres Diagram](#) (included in this document)
- Large poster board and markers

Preparation for Activity

- Copy Leader Resource 2, Spheres Diagram, on poster board. You will refer to the spheres during future workshops, so keep the poster board nearby.

Description of Activity

This activity examines how one person can influence others to work for justice.

Remind participants that awareness is a first step toward social justice. However, we do not want to be aware simply to say, "I see injustice." After seeing it, people need to do something about it. Sometimes, you can directly address injustice. At other times, you need help.

Show the diagram to the group. Remind them that the story was an example of how one person, seeing an injustice, made big changes. This is because we all have the power not only to act directly, but also to influence others. The diagram is one way to illustrate this influence.

Explain that the inner circle is the sphere of Self. Write "Self" next to the inner circle. Ask participants to name ways they influence themselves to create more good in the world. If they do not mention these ways, add them to the poster:

- Educate yourself
- Understand yourself (your values and feelings)
- Examine how you want to live in ways that are aligned with your values and feelings
- Associate with others who share your values and desire for change

Invite participants to give specific examples of ways to educate themselves for social justice.

Label the next circle "Close Family and Friends". Point out that this sphere is composed of those closest to them. Ask for ways they influence their family and friends, making sure to include:

- Examine who you want to be and how you want to interact with the people closest with you
- Talk with them about justice and injustice
- Invite them to work with you to create more justice
- Mentor family and friends (support them as they identify and work for justice) and let yourself be mentored.

Invite participants to name people who have mentored and supported them in justice work.

The next circle is the sphere of "School and Congregational Life." Label it and say that this sphere includes other groups to which the individual belongs. As the group names ways they can influence this sphere, make sure to include:

- Examine who you want to be and how you want to interact with people in your school, church, and other groups
- Talk to group members about justice issues
- Read bulletins, newsletters, websites, and other sources of information to learn what activities your school, congregation, or other groups are about social justice issues. Write pieces for these sources sharing your views
- Find allies — people who share your values and worldviews and want to work together.
- Attend events sponsored by the groups. Sponsor events yourself.

Invite participants to tell about a justice or community service activity sponsored by a group to which they belong.

Label the outer circle "Community." This circle includes groups to which they may not have intimate ties. It includes cities, states, nations, and the world. How can youth influence this sphere? Remind them to:

- Examine who you want to be and how you want to interact with people in local and global communities.
- Attend events, like rallies, lectures, and demonstrations to educate themselves and let their voice be heard.

Remind participants that most importantly, to influence all spheres, they must open their eyes and be aware. Say that you hope youth will continue to practice awareness.

ACTIVITY 3: TAG-A-LONG (10 MINUTES)

Preparation for Activity

- If your meeting room does not have enough space to play this game, find an outdoor space close by.

Description of Activity

Youth illustrate influencing others with a game.

Invite participants to play a game of tag. This is a variation, called "tag-a-long." In tag-a-long, when "it" catches you, you join hands and become part of "it." The first person caught will join hands with "it," the next person holds hands with the first one caught, and so on, forming a chain of "its". Play continues until everyone is part of "it."

After playing, ask the group if this game has anything in common with the other activities today. They will probably mention the Spheres of Influence. Ask if the game has anything to do with "awareness." Mention the idea that their perspectives play a part in what they become aware of. Ask if their perspectives and awareness were different when they were runners from when they were "it"?

ACTIVITY 4: INTRODUCTION TO THE JUSTICEMAKERS GUIDE (10 MINUTES)

Materials for Activity

Option 1

- Handout 1, [Justicemakers Guide](#) (included in this document)
- Pens
- Folders or report covers

Option 2

- Handout 1, [Justicemakers Guide](#) (included in this document)
- CDs
- Computer
- Large monitor or projector and screen

Preparation for Activity

- Review Before You Start from the program Introduction, and decide with your co-leader whether you will keep the Justicemakers Guide in hard copy (Option 1) or electronically (Option 2). If all participants do not have access to a computer, do not use Option 2 exclusively. Check with families ahead of time about computer availability or give youth both options.
- Option 1: Make copies of Handout 1 for all participants and a few extras for future visitors or to replace lost pages.
- Option 2: If the group will keep their guides electronically, prepare by cutting and pasting the material from Handout 1 onto a CD for every participant. Save a copy for yourself, either on a CD or on your computer's hard drive. To demonstrate the guide for this activity, you will need your copy of the guide, a computer and a large monitor or projector and screen. Check your equipment before the workshop to make sure it is working properly.

Description of Activity

Participants receive the first pages of the Justicemakers Guide, a tool to help them use information from the workshops in their daily lives.

Option 1:

Pass out Handout 1, Justicemakers Guide. Tell youth that these are the first pages. Additional pages will be added later. Say in your own words:

This is your own, personal Heeding the Call Justicemakers Guide. You can put your name on the front (or folder or report cover). The guide will contain tools we will explore in our workshops, like the Spheres of Influence, which you can use as you go about your daily lives, outside of our meeting space, as a reminder to be mindful or aware that your actions influence the actions of others.

There are other tools for doing social justice work that we will encounter in later workshops. You will receive those tools on additional pages of your Justicemakers Guide. Let's look at the other sections of the guide. Look at the section, "Seen, Thought, and Done." This is a place for you to make note of actions of justice or

injustice you see in the world and the thoughts you may have and actions you may take to remedy injustice or support justice.

Remind youth that often justice is about making sure everybody has the opportunity to have their needs met. As justice makers, they can help people meet those needs. Justice actions do not have to be big. Helping one person with one need brings everyone closer to the kind of world we want to create. Ask youth for examples they might encounter in everyday life. Say that there will be time during every workshop to share their experiences, but they may pass.. Writing in the guide is first and foremost for their personal use.

Ask participants to turn to the "Workshop Reflections" section. Here they can make notes on anything that happened during the workshop that they wish to remember or refer back to later.

Note the blank section, which youth can use any way they wish. They might include souvenirs or mementos from justice activities they participate in. They might draw or write poetry. It is their choice.

Ask youth to bring their guide to every workshop. If you have emails for participants, consider emailing youth the day before to remind them.

Option 2:

Go over the same sections as above, showing them on the computer. Give participants a CD. Inform them that the CDs include the sections you described. They can save the guide to a computer or keep it on the CD. As additional tools are explored in future workshops, they will be sent to youth electronically. You may either send them via email or post them on a website (the church's website, your own blog or Facebook page, or a site created especially for Heeding the Call). Make sure there is a system in place to notify participants when a new guide page is ready.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle. Thank everyone for their contributions to the group. Pass out Taking It Home and explain that it contains ideas for ways they can continue to explore workshop topics with family and friends. End the workshop with these words:

May we leave here more aware of the feelings and needs around us and within us.

FAITH IN ACTION: ACTIVISTS INTERVIEWS

Materials for Activity

- 8.5 X 11 pieces of colorful poster board and tape
- Lined paper and pens

Preparation for Activity

- Read the description for Alternate Activity 1, Activist Alphabiography.

Description of Activity

Youth discover what people, places, and things shape the lives of other activists.

Ask youth to choose someone who has worked to make the world a better place. It can be an activist in the congregation, the community, or in their own family. It could be a peer or someone they heard about on the news. Have a list of suggestions ready for youth who need them.

Participants will then contact the activist and ask for an interview. Interviews should take place in public and preferably with adult supervision. Consult your congregation's safety policy and the families of participants for guidelines. Conduct the interview by means of the alphabiography detailed in Alternate Activity 1. If the group wishes to post these alphabiographies at the church or in a newsletter article, get permission from the interviewee beforehand.

Convene the group after the interviews and follow-up with these questions:

- Did you find out anything surprising?
- Are there any common threads in the alphabiographies?
- Was there anyone who said they were not shaped by anything, but had done all their work alone?
- Are there any new insights you have about what factors shape our social justice identity?

LEADER REFLECTION AND PLANNING

Launching this series of workshops presents wonderful opportunities and challenges. How did youth respond to the structure of the workshop as you facilitated it? What would you like to do to prepare for the next workshop now that you have laid this foundation? Do you think youth understood how to use the Justicemakers Guide? Educating ourselves about issues is an important starting point in social justice work. Spend some time completing this sentence, "Today I learned..." What did you as co-leaders learn from the youth?

TAKING IT HOME

Who thinks of justice unless he knows injustice?

— Diane Glancy, Cherokee poet

In Today's Workshop...

We heard a story about the importance of being aware, both with what we are experiencing firsthand and with the root causes of what we are experiencing. We also discovered a way to imagine how we influence each other. We received a Justicemakers Guide to assist us in justice making in our daily lives.

Here are some ways you can share today's topic:

Awareness

- Watch an [awareness YouTube](http://www.youtube.com/watch?v=Ahg6qcgoay4) (at www.youtube.com/watch?v=Ahg6qcgoay4) clip from a London campaign to help prevent bicycle accidents. There are other tests of awareness on YouTube, too. On YouTube or in your web browser search for "Somebody Else's Problem." Review the results.
- For fun, have every member of your family create their own individual Activist Alphabiography.

Increase your spheres of influence

- Do you have a favorite book or story that has inspired you to do good in the world? Share it with a younger sibling or friend. Ask them if they have a favorite story to share. Invite them to share the story you told with others.
- Want to act upon another sphere? Ask your school librarian to help you organize a Social Justice Read-A-Thon. The librarian and others (teachers, administrators, students) choose books that they find personally inspiring. The books are put out on a special display and

students hold a read-in one afternoon to read and discuss the books.

- How about taking this to yet another sphere? Hold a book fair of books with a social justice theme. Remember to include all reading levels. The proceeds from the book fair can go to [Books For Africa](http://www.booksforafrica.org/index.html) (at www.booksforafrica.org/index.html) or a local school. Set up a computer at the book fair and log into [The Literacy Site](http://www.theliteracysite.com/clickToGive/home.faces?siteId=6) (at www.theliteracysite.com/clickToGive/home.faces?siteId=6), where every "click" sends free books to kids.

Justicemakers Guide

- Remember to use the guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you enable yourself to be ready to help in the future? Do you need the help of others?
- The Spheres of Influence can have a ripple effect: when you change yourself, it might affect change in your family or friends, who change their family and friends, and so on. Notice ripple effects happening around you. Are they intentional?

ALTERNATE ACTIVITY 1: ACTIVIST ALPHABIOGRAPHY (25 MINUTES)

Materials for Activity

- Pens and paper

Description of Activity

This activity encourages participants to reflect on their lives and the experiences that have made them aware of who they are and their social justice activity. This activity is based on "[Alphabiography Project: Totally You](http://www.readwritethink.org/classroom-resources/lesson-plans/alphabiography-project-totally-937.html)" (at www.readwritethink.org/classroom-resources/lesson-plans/alphabiography-project-totally-937.html) from the website [Read Write Think](http://www.readwritethink.org/) (at www.readwritethink.org/). Used by permission.

Distribute paper and pencils.

Invite youth to name any biographies they have had to write in school (about Presidents, etc.). Explain that they will create an activist biography about their own lives—the people, places, things, and events that have shaped their awareness of themselves and the justice and injustice that exists in the world—that is, their social justice identity. Acknowledge that participants have not had many years yet to act against injustice. Still, they

have had experiences—some of which come easily to mind and others that do not.

Ask participants to think about times they became aware of injustice. When were they in situations like the people in the story—where wrong was taking place? Did anyone point out the situation or urge them to help? Maybe they marched for peace, gave to a justice fundraiser, or gathered signatures to support legislation. They might have read about discrimination in history class or seen a movie about the experiences of a minority. Let participants take a moment to note these experiences on one side of their paper.

Let them know that this biography has a twist. It's an "alphabiography" so they will be writing about a person, place, thing, or event for as many letters of the alphabet as possible. Start with "A" and think of a person, place, thing or event that influenced how they think of social justice that begins with the letter "A." Example might include "Americans of Japanese descent were interred in camps during World War II" or "Amy Jones organized a demonstration at our congregation against the war in Iraq" or "Airport security screens men of Arab descent more often than men of European descent." Help youth find an answer to "A," then invite the group to continue on their own or working with friends. As they go through the alphabet, they should not feel they have to have an entry for every letter. Continue for fifteen minutes.

When fifteen minutes have passed, invite them to discuss what it feels like to write about oneself in this way. What kind of memories occurred during their writing? Were there many people and events that have shaped their views of social justice or do they need more?

ALTERNATE ACTIVITY 2: POINTS TO PONDER (20 MINUTES)

Materials for Activity

- Three large pieces of construction paper and markers
- Painters tape
- Leader Resource 3, [Do You Agree?](#) (included in this document)

Preparation for Activity

- Write "Agree," "Disagree," and "Unsure" on the construction paper. Post the "Agree" sign on one end of the room, the "Disagree" sign on the opposite wall and "Unsure" on a wall in the middle.

Description of Activity

Youth consider points of view—some may be different from their own and others they might share. They will indicate whether they agree, disagree or are unsure about the views.

Remind youth that part of being aware includes recognizing that there are many different ways of viewing a situation.

Read one point from Leader Resource 3, Do You Agree? and ask youth to move to a sign that best expresses their view. Ask for volunteers to explain why they stood where they did. After explanations, if youth want to change their positions, they may do so.

Continue the process with as many points as you choose.

Ask youth for general observations about the activity and how they felt sharing their opinions on the topics. Guide a whole-group discussion using some or all of the following questions:

- How did it feel to take a position on some of the topics?
- If there was a particular topic that you were unsure about, what information would you need in order to form an opinion?
- Was there a statement read where you were clearly in the minority in your position? Did you consider changing your position to conform to the majority? Why or why not?

ALTERNATE ACTIVITY 3: PERCEPTIONS MATTER (15 MINUTES)

Materials for Activity

- Leader Resource 4, [Vanity](#) (included in this document)
- Index cards
- Pens or pencils

Preparation for Activity

- Print out Leader Resource 4, Vanity.

Description of Activity

Youth question the power of perceptions.

Hand out index cards. Tell the group you are going to show them an image. Some of them may have seen it before; if they have, ask them to play along as if they

had not. Pass Leader Resource 4, Vanity, around the group, instructing them to hold the image at arm's length, look at it quickly, pass it on, and write down on the index card what they saw. Collect all the cards and read them aloud. Tell participants that this is an optical illusion called "Vanity." If no one saw the skull, point it out to the group. Pass the image around again. How many youth saw the skull? How many saw the lady? How many youth saw both images? Discuss the title of the illusion and why it represents a woman at her vanity and a skull.

Ask participants what perceptions or first impressions have to do with awareness. Invite youth to share examples of a time they thought one thing was happening, but actually something else was taking place, or a time that they misjudged or "pre-judged" someone based upon first impression. If you have an example, share it with the group to start the conversation. Affirm that everyone does this and it does not make you a bad person. Our brains are wired to sometimes make snap judgments. It becomes a problem when we always make snap judgments or when our judgments are so engrained that we cannot change our minds, even when confronted with evidence to the contrary or an equally valid "truth." Note that the drawing is a lady at her vanity, but it is also a human skull.

HEEDING THE CALL: WORKSHOP 1: STORY: BABIES IN THE RIVER

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?

HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

[Heeding the Call Justicemakers Guide \(Word\)](http://www.uua.org/documents/tapestry/heeding_the_call_jmguid.doc) (at www.uua.org/documents/tapestry/heeding_the_call_jmguid.doc)



Heeding the Call

Justice Makers Guide

NAME :

HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 2 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

Seven Principles

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

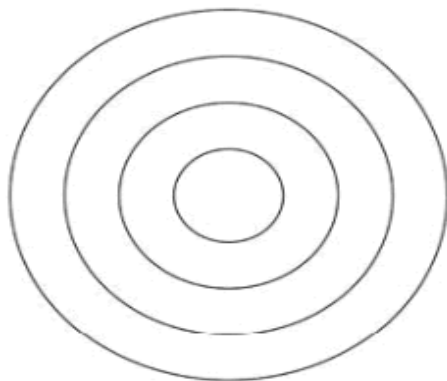
Six Sources

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
- Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
- Wisdom from the world's religions which inspires us in our ethical and spiritual life;
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit.
- Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.

HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 3 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

SPHERES OF INFLUENCE



The inner circle is the sphere of Self. Educate yourself. Understand yourself (your values and feelings). Examine how you want to live in ways that are more aligned with your values and feelings.

The next circle -- going out from the center circle is the sphere of Close Family & Friends. Examine who you want to be and how you want to interact with the people closest with you.

The next circle is the sphere of School & Congregational Life: Examine who you want to be and how you want to interact with people in your school and church.

The outer circle is the sphere of Community. Examine who you want to be and how you want to interact with the people in your local and global community.

HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 4 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

WORKSHOP REFLECTIONS

HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 5 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

NOTES

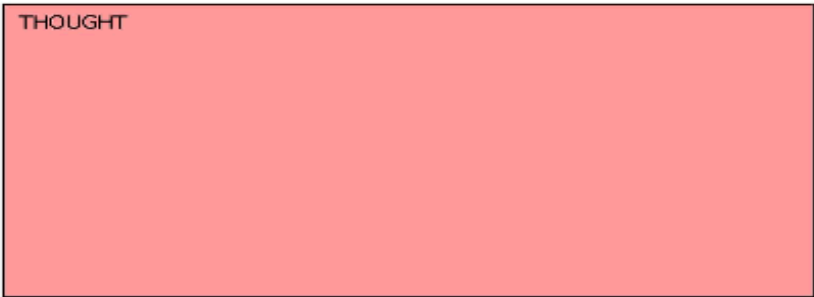
HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 6 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

SEEN



THOUGHT



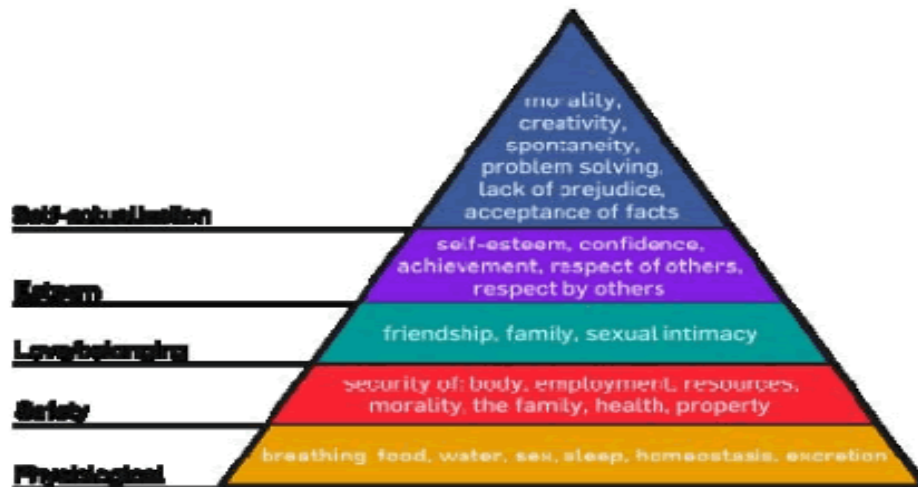
DONE



HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 7 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

MASLOW'S HIERARCHY OF NEEDS – Workshop 2: The Call of Our UU Heritage



Remember giraffe language:

Observation

Feelings

Needs

Request

HEEDING THE CALL: WORKSHOP 1:

HANDOUT 1: PAGE 8 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

Oppression Action Continuum

There are 8 stages of response described on this continuum. The action moves from being extremely oppressive on one end of the continuum, to extremely anti-oppressive on the other.

Actively Participating	Denying or Ignoring	Recognizing, but no action	Recognizing & Interrupting	Education Self	Questioning & Discussing	Supporting & Encouraging	Initiating & Preventing
This stage of response includes actions that directly support the oppression of targeted people. These actions include laughing at or telling jokes that put down people, making fun or engaging in verbal or physical harassment of these individuals.	This stage of response includes inaction that supports the oppression of targeted people coupled with an unwillingness or inability to understand the effects of oppressive actions. Responses are not active or directly engaged, but offers passive acceptance to support the system.	This stage of response is characterized by recognition of oppressive actions, and the harmful effects of these actions. However, this recognition doesn't result in action, resulting from fear or lack of knowledge of what actions to take. Listening to a gay joke, recognizing the homophobia, not laughing, but not saying anything to confront is an example.	This stage of response includes not only recognizing oppressive actions, but also taking action to stop them. Though the response goes no further than stopping the action, it is an important stage since the person is no longer passive accepting oppressive actions and actively choosing anti-oppression actions.	This stage of response includes taking action to learn more about people who are oppressed and how they are oppressed. Actions may include reading books, attending workshops, talking to others and generally increasing knowledge. This step is a prerequisite for the last 3 stages.	This stage of response is an attempt to begin educating others about oppression. This stage goes beyond interrupting to engaging others in discussion. This response attempts to help others increase awareness of and knowledge about oppression.	This stage of response includes actions that support and encourage anti-oppressive actions of others. Overcoming the fear that keeps people from interrupting this form of oppression even when they are offended by it is difficult. Supporting others willing to take the risk is an important part.	This stage of response includes actions that actively anticipate and identify oppressive institutional practices or individual actions and work to change them. Examples may be teachers that include a gay "family life" perspective in their curriculum or PA's inviting a speaker to discuss homophobia on campus.

HEEDING THE CALL: WORKSHOP 1: HANDOUT 1: PAGE 9 JUSTICEMAKERS GUIDE

Print out the handout for Option 1, where youth keep the guide on paper. If using Option 2, cut and paste to a CD.

A Youth Leader is...

- one who recognizes personal limitations and asks for help when needed.
- the “entertainer,” the “informer,” the “quiet commander,” the person who pushes the limits, the facilitator who brings it all together.
- one that holds the space for youth to be youth.
- someone who listens to others, not just with the ears, but more importantly, with their heart.
- willing to step outside of their “comfort zone”, so that they can grow and evolve as a person.
- someone who can pick out the main goals and desires from someone’s heartfelt but disorganized ramble or rant.
- often like a booster on a rocket – helping to propel the astronauts to space but not actually going to the moon.
- someone who inspires others.
- one who cares for everyone – there is no room for being judgmental.
- someone who takes the initiative to make things happen in the community.
- someone who demonstrates youth empowerment in anything from moderating the energy of a group to facilitating a business meeting.
- someone who responds well to needs of the group, whatever they are.
- someone who is responsible, reliable, and someone who can motivate another person to create change.
- one who shares power with the adult and works together toward a common goal.
- a young person who has a combination of strength, intelligence, and passion and is using these talents to encourage other youth to voice their opinions and take action in their beliefs.
- not just telling everyone what needs to be done, but allowing them to come to that conclusion through their own processes.
- someone who can be responsible and keep things running smoothly.
- like any other leader, except they are a youth.
- a person who people trust and respect.
- someone who knows when to step up and step down.
- willing to fill leadership roles and speak out against injustices like racism & bigotry.
- willing to make a ridiculous fool of themselves.
- someone who models inclusion and works actively to achieve community.
- able to see and feel beyond themselves, to be aware of how other youth are reacting, and to see how that affects the entire group dynamic.
- a vital part of the UU movement.
- a youth who leads - by example, by consensus, by inspiration, by identifying, developing, and empowering fellow youth.

Taken from a list created by youth and adult trainers at the Young Religious Unitarian Universalist Leadership Development Conference Team, 2004.

HEEDING THE CALL: WORKSHOP 1: LEADER RESOURCE 1: JUSTICE QUOTES

Who thinks of justice unless he knows injustice? — Diane Glancy, Cherokee poet

When a just cause reaches its flood-tide... whatever stands in the way must fall before its overwhelming power. — Carrie Chapman Catt, suffragette

Injustice anywhere is a threat to justice everywhere. — [Martin Luther King, Jr.](http://www.brainyquote.com/quotes/quotes/m/martinluth122559.html) (at www.brainyquote.com/quotes/quotes/m/martinluth122559.html)

Charity is no substitute for justice withheld. — [Saint Augustine](http://www.brainyquote.com/quotes/quotes/s/saintaugus148531.html) (at www.brainyquote.com/quotes/quotes/s/saintaugus148531.html)

Justice cannot be for one side alone, but must be for both. — [Eleanor Roosevelt](http://www.brainyquote.com/quotes/quotes/e/eleanorroo109474.html) (at www.brainyquote.com/quotes/quotes/e/eleanorroo109474.html)

Justice is what love sounds like when it speaks in public. — Michael Eric Dyson

Freedom and justice cannot be parceled out in pieces to suit political convenience. I don't believe you can stand for freedom for one group of people and deny it to others. — [Coretta Scott King](http://www.brainyquote.com/quotes/quotes/c/corettasco401224.html) (at www.brainyquote.com/quotes/quotes/c/corettasco401224.html)

If you want peace work for justice. — [Pope Paul VI](http://www.brainyquote.com/quotes/quotes/p/popepaulvi159653.html) (at www.brainyquote.com/quotes/quotes/p/popepaulvi159653.html)

The voice of the majority is no proof of justice. — [Friedrich Schiller](http://www.brainyquote.com/quotes/quotes/f/friedrichs154953.html) (at www.brainyquote.com/quotes/quotes/f/friedrichs154953.html), German poet and philosopher

Justice is like the Kingdom of God—it is not without us as a fact, it is within us as a great yearning. — George Eliot (pen name for Mary Anne Evans), author

War will never yield but to the principles of universal justice and love. — William Ellery Channing Unitarian minister and author

HEEDING THE CALL: WORKSHOP 1:

LEADER RESOURCE 2: SPHERES DIAGRAM

From *Teaching for Diversity and Social Justice: A Sourcebook* by Maurianne Adams, Lee Anne Bell, Pat Griffin (New York: Routledge Press, 2007).

Copy the diagram on newsprint, but not the accompanying text. You will provide the text in the course of the activity.

The inner circle is the sphere of Self.

The next circle -- going out from the center circle - is the sphere of Close Family & Friends.

The next circle is the sphere of School & Congregational Life.

The outer circle is the sphere of Community.

Spheres of Influence

1. Self: Educating yourself, understanding your values and feelings, examining how you want to change
2. Close family and friends: Influencing the people closest to you
3. Social, school and work relationships: Friends and acquaintances, co-workers, neighbors, classmates, people with whom you interact on a regular basis
4. Community: People with whom you interact infrequently or in community settings

The Spectrum of Oppression:

Supporting Oppression

- *Actively Participating*: Telling oppressive jokes, putting down people from target groups, intentionally avoiding target group members, discriminating against target group members, verbally or physically harassing target group members.
- *Denying*: Enabling oppression by denying that target group members are oppressed. Does not actively oppress, but by denying that oppression exists, colludes with oppression.
- *Recognizing, No Action*: Is aware of oppressive actions by self or others and their harmful effects, but takes no action to stop this behavior. This inaction is the result of fear, lack of information, confusion about what to do. Experiences discomfort at the contradiction between awareness and action.
- *Recognizing, Action*: Is aware of oppression, recognizes oppressive actions of self and others and takes action to stop it.
- *Educating Self*: Taking actions to learn more about oppression and the experiences and heritage of target group members by reading, attending workshops, seminars, cultural events, participating in discussions, joining organizations or groups that oppose oppression, attending social action and change events.
- *Educating Others*: Moving beyond only educating self to question and dialogue with others too. Rather than only stopping oppressive comments or behaviors, also engaging people in discussion to share why you object to a comment or action.
- *Supporting, Encouraging*: Supporting others who speak out against oppression or who are working to be more inclusive of target group members by backing up others who speak out, forming an allies group, joining a coalition group.
- *Initiating, Preventing*: Working to change individual and institutional actions and policies that discriminate against target group members, planning educational programs or other events, working for passage of legislation that protects target group members from discrimination, being explicit about making sure target group members are full participants in organizations or groups.

Confronting Oppression

Created by P. Griffin and B. Harra, 1982.

Becoming an Ally

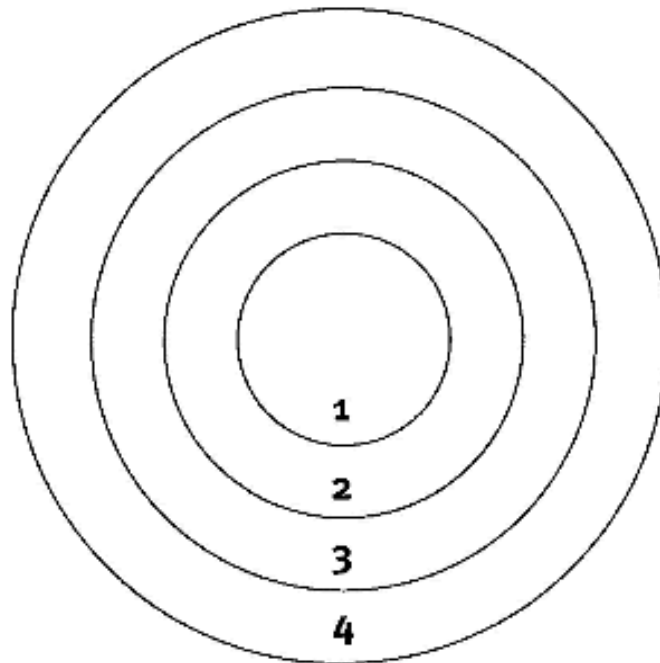
What Is an Ally?

An ally is a member of the agent social group who takes a stand against social injustice directed at target groups (Whites who speak out against racism, men who are anti-sexist). An ally works to be an agent of social change rather than an agent of oppression. When a form of oppression has multiple target groups, as do racism, ableism, and heterosexism, target group members can be allies to other targeted social groups they are not part of (lesbians can be allies to bisexual people, African American people can be allies to Native Americans, blind people can be allies to people who use wheelchairs).

Characteristics of an Ally

- Feels good about own social group membership; is comfortable and proud of own identity
- Takes responsibility for learning about own and target group heritage, culture, and experience, and how oppression works in everyday life
- Listens to and respects the perspectives and experiences of target group members
- Acknowledges unearned privileges received as a result of agent status and works to eliminate or change privileges into rights that target group members also enjoy
- Recognizes that unlearning oppressive beliefs and actions is a lifelong process, not a single event, and welcomes each learning opportunity
- Is willing to take risks, try new behaviors, act in spite of own fear and resistance from other agents
- Takes care of self to avoid burn-out
- Acts against social injustice out of a belief that it is in her this own self-interest to do so
- Is willing to make mistakes, learn from them, and try again
- Is willing to be confronted about own behavior and attitudes and consider change
- Is committed to taking action against social injustice in own sphere of influence
- Understands own growth and response patterns and when she/he is on a learning edge
- Understands the connections among all forms of social injustice
- Believes she/he can make a difference by acting and speaking out against social injustice
- Knows how to cultivate support from other allies

SPHERES OF INFLUENCE



1. **Self:** Educating yourself, understanding your values and feelings, examining how you want to change
2. **Close family and friends:** Influencing the people closest to you
3. **Social, school and work relationships:** Friends and acquaintances, co-workers, neighbors, classmates, people with whom you interact on a regular basis
4. **Community:** People with whom you interact infrequently or in community settings

HEEDING THE CALL: WORKSHOP 1: LEADER RESOURCE 3: DO YOU AGREE?

Parents should carefully monitor how their children use the Internet.

School violence is a major problem in this country.

Bullying is a normal part of adolescent behavior.

Prejudiced people cannot be changed.

Jokes that focus on ethnicity, race, or sexual orientation reinforce prejudice.

Women have the same opportunities as men in the United States.

The media unfairly portrays gay, lesbian, bisexual and transgender people.

The United States needs to control immigration.

The United States is a classless society.

It is natural for people to compete for resources and there is nothing we can do to stop this competition.

HEEDING THE CALL: WORKSHOP 1: LEADER RESOURCE 4: VANITY

By Charles Allan Gilbert, American Illustrator (1873 — 1929).



FIND OUT MORE

Social justice

The Alphabiography Activity was adapted from an activity by [Read-Write-Think](http://www.readwritethink.org/lessons/lesson_view.asp?id=937) (at www.readwritethink.org/lessons/lesson_view.asp?id=937), a collaborative effort from the International Reading Association and the National Council of Teachers of English.

[The Free Child Project](http://www.freechild.org/index.htm) (at www.freechild.org/index.htm)—an organization that provides tools and training to help young people engage in social action—has a long list of social justice organizations; It is not exhaustive, but it gives you a good idea of the organizations addressing different

needs. The website also includes an online social justice resource for youth called Activist Learning.

Awareness

Blink, by sociologist Malcolm Gladwell (New York: Little Brown, 2005), is about how and why we pre-judge and what we can do about it.

Optical Illusions

See more optical illusions at [teachnet.com](http://www.teachnet.com) (at www.teachnet.com/powertools/entertain/puzzles/001907illusions/illusion3.html).

Quote

The Internet Public Library has a short biography of poet [Diane Glancy](http://www.ipl.org/div/natam/bin/browse.pl/A35) (at www.ipl.org/div/natam/bin/browse.pl/A35)

WORKSHOP 2: THE CALL OF OUR UNITARIAN UNIVERSALIST HERITAGE

WORKSHOP OVERVIEW

INTRODUCTION

May your life preach more loudly than your lips. — William Ellery Channing

This workshop explores our Unitarian Universalist history. Youth learn about the social justice actions of an African American Unitarian foremother who worked to bend the arc of the universe towards justice. Youth are invited to help bend this arc as part of their UU heritage. It also introduces a new tool from the Justicemakers Guide. Maslow's Hierarchy of Needs will be referenced throughout the program for determining whose needs are not being met and how a deficit can be remedied.

GOALS

This workshop will:

- Identify our Unitarian Universalist heritage as helping to bring about a more just world
- Illustrate the social justice actions of Unitarian Universalists
- Point youth to the social justice work in their congregation
- Provide another justice-making tool.

LEARNING OBJECTIVES

Participants will:

- Identify their UU heritage as bringing about a more just world
- Connect to a history of UU social justice work
- Explore justice-making in their congregation

- Explore Maslow's Hierarchy of Basic Needs and understand how meeting basic needs is a justice issue.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Basic Needs	15
Activity 2: Story — Frances Harper Bends the Arc	10
Activity 3: Justice Treasure Hunt	25
Faith in Action: Carrying On the Legacy	
Closing	5
Alternate Activity 1: UU Justice Art	30

SPIRITUAL PREPARATION

Reflect on your memories of Unitarian Universalism. Pay attention to any images that come to mind. What brought you into your current relationship with this liberal faith? If you were born into Unitarian Universalism, did you intentionally embrace a Unitarian Universalist identity as an adult, or is it simply who you have always been? If you came to Unitarian Universalism on your own later in life, which experiences of this journey are the most vivid?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. Ask youth to go around the circle and say their names. Ask if anyone would like to share anything from their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

As we light this chalice, we take a moment to reflect on the people who have walked the path of justice before us, beside us, and we hope will join us on this path of deep caring.

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is our Unitarian Universalist heritage. Ask for volunteers to share what they think our faith heritage has to do with justice.

ACTIVITY 1: BASIC NEEDS (15 MINUTES)

Materials for Activity

- Handout 1, [Maslow's Hierarchy of Needs](#) (included in this document)

Preparation for Activity

- Create a workshop copy of this tool by taping one copy of Handout 1 to poster board for display throughout the program.

Description of Activity

Youth define basic human needs.

Dictionary.com defines social justice as the "distribution of advantages and disadvantages within society."

Nowhere are the disadvantages more evident than when it comes to fulfilling basic needs. Ask participants if they agree that justice includes making sure everyone is able to fulfill their basic needs. If they agree, ask, "What are the basic human needs? Air, food, and water? What about shelter? What about security? What about love and/or companionship—is that a basic need? Ask, "Who defines the basic needs?"

Distribute Handout 1, Maslow's Hierarchy of Needs. Abraham Maslow was a psychologist who, in *A Theory of Human Motivation* (1943), proposed a theory to explain human needs. Review the handout, opening the floor to agreements, disagreements, and questions. Ask if there are any words on the diagram that are unfamiliar to youth. Tell them that the pyramid representing human needs is part of the Justicemakers Guide.

The needs at the bottom of the pyramid are the most basic. Maslow's theory is that an individual cannot concern themselves about meeting the needs in the upper portions (such as self-actualizing needs) until the basic needs at the bottom are met. Yet, "poverty" or feelings of oppression can result when any of these needs, no matter where they are ranked, are not being met. When people cannot meet basic needs, they exhibit anxiety and distress. This could lead to depression. It could lead to anger. It could lead to violence. It could also lead to social action.

Maslow's theory is just one theory. Some people agree with the needs Maslow identified, yet do not believe they are hierarchal. Other theories propose a different set of needs and others argue that needs are culturally based and therefore the same set of needs may not apply to all humans. Participants need not embrace this theory. However, being aware of our needs and the needs of others—particularly the less obvious needs—is crucial to the work of justice making. For example, even if gay couples may feel less physically threatened in public in some areas, the inability to cover loved ones under family health insurance policies could leave a couple physically vulnerable and unsafe because of prohibitively expensive health insurance. What other examples can youth add?

Remind youth that as we work together with communities in need of justice, we want to always ask the community what their needs are and not assume we know what is lacking or needed the most. For example, a youth group working to help rebuild after Hurricane Katrina approached community leaders to ask what help was needed. They thought they might be asked to build new houses. Instead, they were asked to paint the fence surrounding the schoolyard. It was not that the

community did not need houses, but that what the community needed more was to send their children to a school they feel good about and to have beauty return to their lives.

If participants are keeping paper copies of the Justicemakers Guide, add Handout 1 as a page. If keeping the guide electronically, let them know how to access Handout 1 to add to their CD or hard drive.

ACTIVITY 2: STORY — FRANCES HARPER BENDS THE ARC (10 MINUTES)

Materials for Activity

- Copy of the story "[Frances Harper Bends the Arc](#) (included in this document) "
- Leader Resource 1, [Frances Harper Photo](#) (included in this document)
- Optional: Computer with Internet access

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.
- Optional: If you do not have a computer with Internet access available, print out information from the [Unitarian Universalist Association's Social Justice website](#) (at www.uua.org/socialjustice/index.shtml) to share with the group.

Description of Activity

Youth hear and discuss a story about a woman attracted to our faith because of Unitarianism's reputation for social justice work. Print out Leader Resource 1, Frances Harper Photo, and show the photo to the group.

Ask youth, "Why are we discussing social justice at church?" Take responses. If no one ties justice work into the first Principle, do so yourself. Refer to Maslow's hierarchy and remind participants that a starting point for justice work is making sure people have equal access to the resources needed to satisfy their basic needs. We believe that enabling everyone to have equal access upholds the inherent worth and dignity of all people and that we support this principle not just in talk but also in action. Ask if the group agrees that working toward a just society is one way we put our UU faith in action. Tell participants you have a story to share about UUs putting their faith in action.

Tell or read the story. Here are questions to spark a discussion after the story:

- The story suggests that Harper was attracted to the Unitarian church because of its stance on justice issues that concerned her. Do you think this is a strong reason to join a church? Do you think there are people in UU congregations today for the same reason? How does that make you feel about your religion?
- Why do you think Harper kept her membership at the AME church? Do you know any members of your congregation who have memberships at other congregations, churches, or temples?
- Have you belonged to or attended a church besides a UU congregation? What justice activities did that congregation offer?
- What were some of the justice issues in Harper's day? Are those still issues today? Are there related justice issues today?
- What are some of the justice issues UUs are involved in today? (If youth do not know and your room has Internet access, let the group view the [Unitarian Universalist's Social Justice](#) (at www.uua.org/socialjustice/index.shtml) website for answers. If this is not feasible, share the pages from the website you printed out from Preparation for Activity.)

Say, in your own words:

This commitment to help bring about justice in the world is our UU heritage and value. Harper met Unitarians while working for justice. She joined with them to increase the call for equality for African Americans and women and the call was stronger because of it. Through the centuries, UUs have joined with like-minded people in the call for justice. The same is true today and, I hope, will be true tomorrow. Tomorrow depends upon you. I hope that you, our present and future justice makers, will heed the call.

ACTIVITY 3: JUSTICE TREASURE HUNT (25 MINUTES)

Materials for Activity

- Index cards and pencils
- Baskets or bags (1 per pair of youth) to collect treasures

Description of Activity

Youth will explore the congregation for signs of justice making.

Ask participants if they think their congregation is actively involved in justice making right now. This activity invites youth to look for clues as to how the congregation puts Unitarian Universalist faith into action. Divide the group into pairs. Each pair will go on a treasure hunt for ten minutes to find at least five items that represent how the congregation is involved in justice making. Remind youth to be respectful and to collect only items that cannot be harmed or will not disturb anyone in the process. If they wish to include an item that cannot be put in the basket, instruct them to use the index card and pencil to write it or draw it. Make suggestions and urge them to think broadly. For example, collecting recycling goods means less space for landfills, which typically are located in poorer neighborhoods and contribute to environmental racism or classism. Tell the participants that they will need to describe why they chose the items when they return to the whole group.

Once the group has returned and shared, ask the following questions:

- Did you find evidence that social justice is important to the congregation?
- Was it difficult to find signs of justice making?
- Did you discover an activity the congregation is involved in that you did not know about?
- Did you find any activities you are or were a part of? Which ones?
- Did you find any activities the congregation participates in with others from different faiths?
- Are UUs the only people who believe we have a responsibility to work for justice?
- Were any of the activities ones UUs might have participated in 10 years ago? What about 50? What about 100?

Remind the group that times change and so do the issues, and since the world is not perfect, there are always places where injustice exists. Therefore, we, as UUs must work with other people of faith to become aware of injustice and speak truth to power.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Thank first-time guests for their contributions to the group. Gather youth in a circle and remind the group that they walk on religious ground that was cared for by those who went before them. Invite volunteers to say the name of one Unitarian Universalist, perhaps from today's workshop or someone in the congregation, who they admire and what about that person's life the youth will strive to make a part of their own life. Once everyone has shared, thank them for caring for this ground that they, too, are passing along to future Unitarian Universalists.

End the workshop with these words:

May we leave here ready to remember and honor those who walked the road to justice before us. Let us walk forward with these people's actions guiding our steps.

FAITH IN ACTION: CARRYING ON THE LEGACY

Materials for Activity

- Assorted materials from youth's community service or justice projects
- Permission slips
- Optional: Video camera or notepads and pens

Preparation for Activity

- Decide as a group how you will structure the event and what you will do with the children's reflections. Make arrangements as needed.
- If you are going to share the children's reflections, get signed permissions from children and caregivers/parents.

Description of Activity

Participants interview future justice makers.

Many youth are already involved in helping create justice. Younger children may not have had as many opportunities to do so. Encourage the group to help grow future justice makers by inviting younger children in the religious education program to share justice work experiences.

One way this could happen is through an event hosted by participants. The event could include a presentation by youth of projects they are or have been involved with that furthered justice. The presentation could include video and other media. At the end of the presentation,

invite the children to talk about the issues that they envision themselves supporting in the future. Heeding the Call participants could videotape children as they talk about future justice work and produce a short DVD to show at a congregational gathering or as part of a worship service. Children might already have experience in community service and justice work and these experiences could be talked about, too. If videotaping is difficult, youth can take notes and write an article for the newsletter or share quotes during a congregational gathering or worship service. Do not forget to get permission from the children and their parents or legal guardians for filming them.

LEADER REFLECTION AND PLANNING

As religious educators working with youth in a Unitarian Universalist context, this workshop offered an opportunity to focus on Unitarian Universalists who have come before us. What was it like to help youth connect with Unitarian Universalist heritage? So often young people are looking forward but it is critical that they are also grounded in the teachings of the past. Did your connection to Unitarian Universalist heritage increase from facilitating this workshop? What did you as co-leaders learn from the youth?

TAKING IT HOME

May your life preach more loudly than your lips. — William Ellery Channing

In Today's Workshop...

We talked about the moral arc of the universe bending toward justice with our help and the help of those who came before us. Some of those were our Unitarian Universalist ancestors. We heard a story about an African American Unitarian ancestor who bent the arc toward greater freedom for blacks and women. We looked for evidence of justice work in our congregation. We learned about Maslow's Hierarchy of Basic Needs and how justice means trying to help everyone get access to resources to meet those needs.

Our Unitarian Universalist Heritage

- Aside from your commitment to being a justice maker, how else does your life reflect your UU heritage? Do you have a chalice at home? Does your family say grace at meals or prayers at night? Do you own chalice jewelry? Do you sing UU hymns at home?
- Were your parents or caregivers raised UU? If so, ask them what keeps them connected to this

religion. If not, ask them what attracted them to this religion.

- Read more about Frances Harper, John Adams, Christopher Reeves, Susan B. Anthony, Rachel Carson, and Theodore Parker. Check out books from the library or visit these websites: [Dictionary of Unitarian and Universalist Biography](#) (at www.25.uua.org/uuhs/duub/index.html), [Famous UUs](#) (at www.famousuus.com/), and [UU Women's Heritage Society](#) (at www.uuwhs.org/).
- Find out what others say about Unitarian Universalism by visiting the [YouTube Unitarian Universalist channel](#). (at www.youtube.com/results?search_query=unitarian+universalist&search_type=&aq=2&oq=unitarian)
- Explore other heritages that you share with your family. Discuss those ethnic, cultural, and recreational heritages. Celebrate those by creating a special meal using family recipes or renting a foreign film (with subtitles) from a country of origin. Did your grandparents grow up playing cricket or soccer or bowling? Have a family tournament!

Maslow's Hierarchy of Basic Needs

- Ask your friends about their basic needs. Do their needs fit neatly into Maslow's chart or do you need to add levels?
- Maslow's Hierarchy of Needs is a very popular psychological tool; there are YouTube videos illustrating the pyramid, [such as this one](#) (at www.youtube.com/watch?v=JTP4954uMho&feature=related), in a humorous way.
- Take this quick [self-test from Business Balls to find](#) (at www.businessballs.com/maslow5quicktest.pdf) out how your basic needs are being met.

Justicemakers Guide

- Remember to use the guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you enable yourself to be ready to help in the future? Do you need the help of others?
- If you are keeping the Justicemakers Guide electronically, remember to add Maslow's Hierarchy of Needs to your copy.

- As you hear or read about injustice, refer back to the tools in your guide. Ask, "Who's basic needs are not being met?" Ask whether you have the same needs and how that need is being met. Is it possible to help others meet their needs in the same way? Add your thoughts to the guide.

ALTERNATE ACTIVITY 1: UU JUSTICE ART (30 MINUTES)

Materials for Activity

- Newsprint, markers and tape
- Various art materials
- Optional: Justicemakers Guide, if using Option 1

Description of Activity

Youth express their justice commitments through art.

Brainstorm a list of social justice causes that concern youth. These might include BGLTQ rights, comprehensive sexuality education, immigration justice, ending racism, full equality for women, religious tolerance, and other issues. After ideas stop flowing, invite youth to create a work of art that demonstrates their commitment to these issues. It can focus on just one or many issues.

Their artwork should address:

What role will youth play in addressing these wrongs?

Who will do this work with them?

What will the world look like when justice is won?

Let participants work for 20 minutes, then gather everyone and invite volunteers to share their work.

Discuss any similarities and differences in the artwork. Is their faith represented in some way in the art? Why or why not? Do they think they could find like-minded people in the congregation who feel strongly about these issues and who would work alongside them? Invite them to do just that. The names of these individuals can be added to their Justicemakers Guide.

HEEDING THE CALL: WORKSHOP 2: STORY: FRANCES HARPER BENDS THE ARC

By Jessica York.

Sometimes, freedom is a long time coming.

It may take generations upon generations for justice to be won. Our Unitarian ancestor Reverend Theodore Parker said, "I do not pretend to understand the moral universe: the arc is a long one... from what I see I am sure it bends towards justice."

The Reverend Martin Luther King, Jr, often used this quote. Barack Obama, 44th and first African American president of the United States added, "... but here is the thing: it does not bend on its own. It bends because each of us in our own ways put our hand on that arc and we bend it in the direction of justice...."

The hands of Unitarian Universalist have been bending the arc for many years. You may have heard of John Adams, Susan B. Anthony, Christopher Reeve, or Rachel Carson. Have you heard of Frances Ellen Watkins Harper? Her hand was on the arc, too.

Harper was born a free black woman in Baltimore, Maryland in 1825. She was raised in the household of her uncle, an educator and African Methodist Episcopal (AME) minister. He was also an abolitionist—a person who objected to the enslavement of blacks. Harper followed in her uncle's footsteps to become an educator and abolitionist. She also became a writer, publishing her first book of poetry at twenty and publishing the first short story by an African American woman later in life. Her writing often urged blacks, women, and people in oppressed groups to take a firm stand for equality.

In 1850, the Fugitive Slave Act was passed. It became dangerous to be a free black in Maryland because slave owners could claim black people were runaway slaves and force them into slavery. So, Harper moved farther north to Ohio and then to Philadelphia. She taught, ran part of the Underground Railroad, and lectured around

the country to bend the arc toward justice for African Americans. In 1863, abolitionists celebrated success with the passage of the Emancipation Proclamation. It did not immediately create a world where African Americans were treated equally and fairly, but it did make slavery illegal.

Harper saw that there was still work to be done. She put her hand toward women's civil rights, in particular the rights of black women and the right of all women to vote. She co-founded the National Association of Colored Women. Again, she toured and lectured on the topic of freedom. Her lectures and writings spoke to the need for women to be free to be more than wives and mothers. She understood what she was talking about: a mother herself, after her husband died Frances Harper took her daughter with her on her lecture tours.

During her justice work, Harper met many Unitarians also working to bend the arc. She felt at home with our liberal religious beliefs and knew that her work could strengthen the justice work of the Unitarians. She joined hands with them by joining the First Unitarian Church in Philadelphia in 1870. She frequently read her poetry from the pulpit at this church, yet she kept her membership and taught Sunday school at an AME church, too.

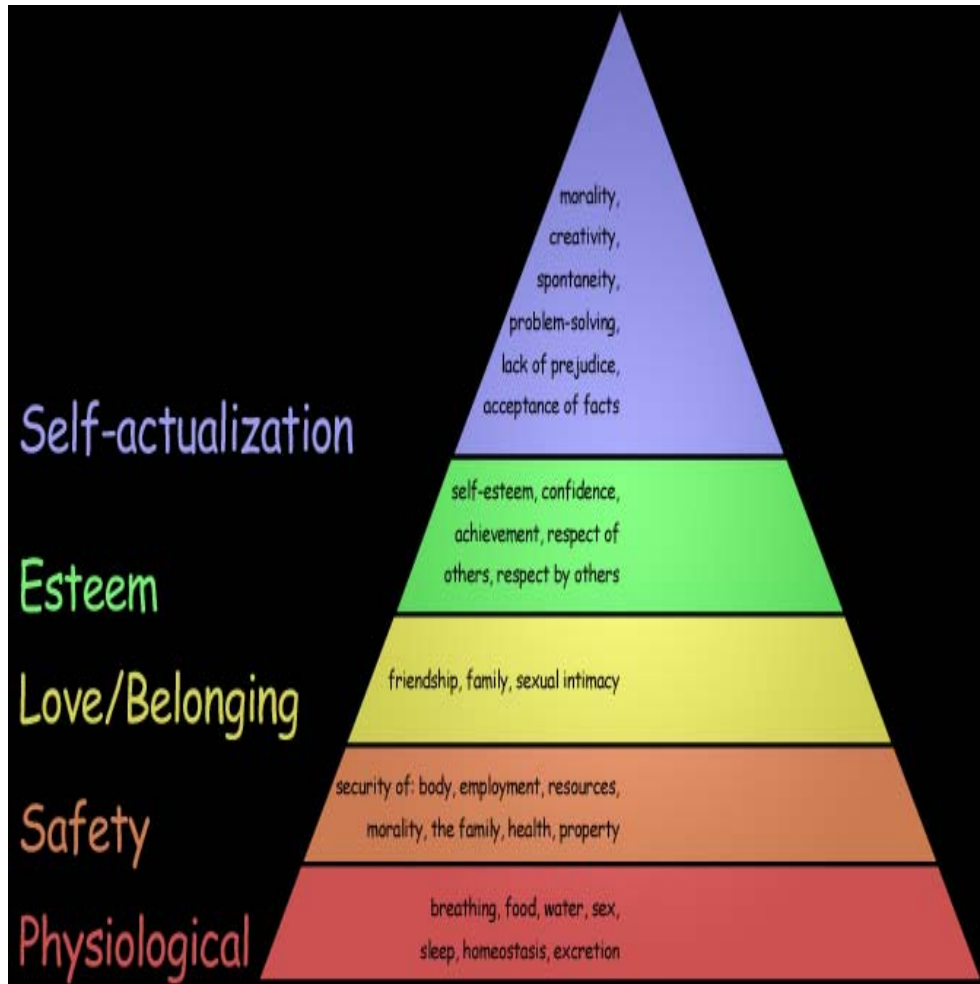
Harper died in 1911, before the 19th Amendment gave women the right to vote in 1919. This was a cause she worked hard to bring about. Yet, Harper understood that her labors might bring about freedoms she would never enjoy. She said, "Apparent failure may hold in its rough shell the germs of a success that will blossom in time, and bear fruit throughout eternity." Some of the fruits of Harper's labor—and the labor of other Unitarian Universalists—are enjoyed by us today. Yet, we are not done. Oppression still exists in our world. Harper's hands—and Parker's, Adam's, Anthony's, Reeve's and Carson's—are no longer on the arc. Our hands are needed to take their place.

May the bending continue until victory is won.

HEEDING THE CALL: WORKSHOP 2: HANDOUT 1: MASLOW'S HIERARCHY OF NEEDS

Based on the work of psychologist Abraham Maslow.

Download a [high-resolution PDF](http://www.uua.org/documents/tapestry/htc/maslow_hierarchy.pdf) (at www.uua.org/documents/tapestry/htc/maslow_hierarchy.pdf) for printing.



HEEDING THE CALL: WORKSHOP 2:
LEADER RESOURCE 1: FRANCES HARPER PHOTO



FIND OUT MORE

Unitarian Universalism

This Day in Unitarian Universalist History, by Frank Shulman (Boston: Skinner House, 2004) is packed with UU history. Another classic in UU history is *Unitarian Universalism: A Narrative History*, by David E. Bumbaugh (Chicago: Meadville Lombard Press, 2001).

Frances Watkins Harper

Many of Harper's work are available. For starters, read the *Collected Works of Frances Ellen Watkins Harper*

(Charleston: BiblioBazaar, 2007) or see what your library may hold. There are also a few biographies of Harper. One is *Discarded Legacy: Politics and Poetics in the Life of Frances E.W. Harper, 1825-1911* (Detroit: Wayne State University Press, 1994)

Maslow

Read more about Maslow's theory of human motivation at [Classics in the History of Psychology](http://psychclassics.yorku.ca/Maslow/motivation.htm) (at psychclassics.yorku.ca/Maslow/motivation.htm).

WORKSHOP 3: THE CALL FOR UNDERSTANDING

WORKSHOP OVERVIEW

INTRODUCTION

I do not want the peace that passeth understanding. I want the understanding which bringeth peace. — Helen Keller

The third workshop asks youth to reflect on the importance of understanding and explores different ways to attempt to understand. The story is about a young man coming to understand what life is like for people in a situation very different from his own. By hearing and discussing this first person account, youth increase their understanding. Other activities include listening to understand and experiencing the world the way others do in an attempt to understand one another's life. Participants are encouraged to see understanding as a justice issue and a crucial step toward creating a better world.

GOALS

This workshop will:

- Identify understanding as a quality needed to bring about a more just world
- Encourage youth to increase their understanding of justice issues
- Explore the meaning of "abilities"
- Ask youth to consider their own abilities and the abilities of others
- Reinforce the inherent worth and dignity of every person and all of their abilities (first Principle).

LEARNING OBJECTIVES

Participants will:

- See a commitment to understanding as an important quality in justice-making
- Practice different ways to gain understanding
- Appreciate their own abilities and recognize that abilities are defined by society

- Examine their preconceptions about "disabilities" and have the opportunity to revise them.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — Peace Begins with Me	10
Activity 2: Artists — Head to Toe	15
Activity 3: Abled and Less Abled	10
Activity 4: Nonviolent Communication	15
Faith in Action: Understanding Our Community	
Faith in Action: Are We Accessible?	
Closing	5
Alternate Activity 1: Can You Guess Who I Am?	15

SPIRITUAL PREPARATION

Think about ways your understanding of the need for greater justice has developed throughout your life. Can you remember listening to people whose experiences have opened your eyes? Have you ever spent the night in a shelter and missed the comforts of home, had to use crutches and found yourself not able to access buildings, or replicated another experience common to marginalized people? Have you read first person accounts and imagined yourself into the story? What other ways have you grown to a greater understanding of social justice in our world? You are helping young people understand more by leading Heeding the Call. Are you learning from this experience? Use your Justicemakers Guide to keep track of your experiences and reflections.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Welcome first-time participants. Invite youth to go around the circle and say their names. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting.

Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:
Let the light of this chalice lead us on
the path to greater understanding,
deeper knowledge, and greater truths.

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is "understanding." Ask for volunteers to share what they think understanding has to do with justice work.

ACTIVITY 1: STORY — PEACE BEGINS WITH ME (10 MINUTES)

Materials for Activity

- Copy of the story "[Peace Begins with Me](#) (included in this document) "
- Optional: Copies of Heifer International's World Ark magazine or printouts of stories from [World Ark online](#) (at www.heifer.org/site/c.edJRKQNiFiG/b.201480/)

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth explore individual roles in creating peace.

Tell or read the story. Follow the story with a discussion.

- Did Raziq experience anything in Sierra Leone that you consider unjust?
- What spheres of influence did Raziq influence in this story?
- Did Raziq become an ally to anyone in this story? If so, how did he ally with them? Raziq refers to the seven Principles as a litmus test. What does that mean to you?
- Do you think Raziq understands some things by the end of his trip that he did not understand before? What might they be?
- What new understandings did the story bring to you?
- Have you ever read a true, first person account like this before that inspired you to act? (You might mention the stories that accompany the Unitarian Universalist Service Committee's Guest at Your Table Program, commercials for Save the Children, or show some of the stories from World Ark, the magazine for Heifer International.) Many organizations working for social justice use stories of true-life experiences to make their point. Why do you think this is effective in soliciting action?

Including All Participants

Have enough copies of the story to share for youth who are visual learners.

ACTIVITY 2: ARTISTS — HEAD TO TOE (15 MINUTES)

Materials for Activity

- Leader Resource 1, [Mouth and Foot Paintings](#), (included in this document) or order prints [online](#) (at www.mfpausa.com/)
- One crayon for each youth
- Masking tape
- Music player

- A composition from late in Beethoven's life (Ninth Symphony or String Quartet 14 are possibilities)

Preparation for Activity

- Have the Beethoven recording ready to play.
- Be prepared to help the youth re-focus during the coloring section of the activity. There may be giggles as a healthy release for the awkwardness. Allow space for that while also using the questions to re-focus the group, if needed.
- Optional: Purchase a print from the [Mouth and Foot Paintings Association](http://www.mfpausa.com/) (at www.mfpausa.com/). The quality will be better and you will help a worthwhile organization. You can order note cards, calendars, or prints. Prices range from 10 dollars to 25 dollars. If you use artwork from artists other than Nguyen or Flores, make sure you attribute the correct artists.

Description of Activity

Youth participate in a coloring activity that will help them get closer to understanding an aspect of the lives of differently-abled individuals.

Say, in your own words:

Hearing stories about people's experiences is one way to increase our understanding of the world. There are other ways, too. One other way is to try to experience the world the way other people do. In this activity, I'm going to ask you to experience life as an artist. Here are a couple of the paintings done by artists. (Pass around Leader Resource 1, Mouth and Foot Paintings.) You may ask what these lovely paintings have to do with social justice? They were painted by people who are differently-abled. These artists belong to a group called the Mouth and Foot Painting Artists or mfpa. None of these paintings were done by hand. Tony Nguyen and Onix Flores painted these pictures by holding a brush in either their mouth or their foot. Does that sound hard? Let's see how hard it is.

Guide participants to the art supplies. Let youth know that they will be creating their own piece of art and encourage them to focus not on the end product, but on how it feels to use their bodies differently. Introduce the

Beethoven music and ask youth if they know what is special about this composition. (Beethoven composed this toward the end of his life when he was completely deaf.) Ask youth to tape a blank sheet of paper to the wall directly in front of their face. Then choose a crayon and use their mouth to draw a picture of whatever they like. They might try to replicate one of the mfpa paintings. Remind them that the quality of the drawing is not the focus. Allow five minutes for drawing and then have the youth gather in the circle for a discussion with these questions:

- Did they feel less able? Less capable?
- In the area of art, are these "disabled" artists more "enabled" than many in our group?
- Can they imagine someone—perhaps at their school—who feels less able in one subject yet might be completely capable in another subject or area of life outside of school?
- Did you gain any understanding in this activity that you can share with the group?
- What does this have to do with social justice? Make sure your discussion includes the importance of seeing people as multi-dimensional: no one is just their ability or just their gender or just their race. Discuss the value of supporting people in marginalized communities so they can live up to their potential. In a truly just world, everyone is enabled to contribute their talents to the community, like painting beautiful pictures.
- Have there been other times when you have glimpsed what life may be like for someone in a marginalized community? Invite youth to share their previous experiences. If the group is having a hard time thinking of examples, leaders may share. You may also ask if anyone has ever had to temporarily use crutches or a wheelchair. What did they learn? Note that accessibility is a term frequently used when evaluating whether all resources are available to the differently-abled.
- Do you think trying to replicate experiences of oppressed people is an effective way to increase understanding of justice issues? Why or why not? Mention that the replicated experience is not the true experiences of people in that situation because replicators *choose* to have the experience and are free to choose not to have the experience.

Including All Participants

For youth with mobility issues, invite them (and anyone) to draw with their toes.

ACTIVITY 3: ABLED AND LESS ABLED (10 MINUTES)

Materials for Activity

- Newsprint, markers and tape
- Pens or pencils
- Lined paper

Description of Activity

Youth reflect on the word "disabled."

Ask youth what comes to mind when they hear the terms "disabled people" or "a disabled person." If there is a youth in the room with an obvious physical disability, invite them to go first by sharing what "disabled" means to them. Does being disabled mean that all abilities have been completely disconnected? Let the group know that this next activity will explore a different way to look at the word "disabled."

Pass out the paper. Invite youth to come up with three subjects or areas in which they feel "abled" and three subjects or areas in which they feel "less abled." Encourage them to think of areas in school as well as out of school. What about baking or cooking? What about with athletics, whether a team sport like basketball, or a game like hacky-sack? What about physical conditions like allergies or asthma? What about in drama or choir or with a musical instrument? Invite youth to write their lists on the paper using their dominant hand to write their "abled" list and their non-dominant hand to write their "less abled" list. Allow five minutes for youth to complete their lists.

Once everyone is finished, invite youth to create a group "Able" and "Less Able" list by sharing subjects or areas that they feel comfortable sharing whether or not those are included on their lists. Capture the list on newsprint.

When the lists are complete, invite youth to consider how ideas of "abled" and "disabled" are socially constructed. What does society consider "normal"? What does it value? Are some abilities more valued than others? Can a person lose an ability? Gain an ability? We all have items on our "less abled" list. Are we all "disabled"?

Invite youth to consider the other items on both lists and discuss how an item on one list could become an item on the other if society was structured differently. Invite volunteers to share their ideas.

Close by asking, "Does it make sense to table someone 'disabled' because they are unable or less able to do something others can do?"

ACTIVITY 4: NONVIOLENT COMMUNICATION (15 MINUTES)

Materials for Activity

- Newsprint, markers and tape

Preparation for Activity

- Write this list on a sheet of newsprint: Observation, Feelings, Needs, Request
- Write these two sentences on a separate sheet of newsprint: 1. My sister is such a pig. 2. My sister leaves her dirty socks on the bathroom floor.
- Write "Needs" on a separate sheet of newsprint: Air, Food, Water, Rest, Shelter, Acceptance, Appreciation, Love, Respect, Trust, Warmth, Beauty, Harmony, Fulfillment, Movement/Exercise, Meaning, Self-Worth

Description of Activity

Youth explore the power of communication in creating justice. Explain that one of the most often-overlooked ways of creating justice is taking time to listen to each other, to establish a connection with others. Being aware of your own emotions and needs as well as the emotions and needs of others can go a long way toward justice. After all, conflict arises when we cannot voice our needs or we think our needs are not being taken into consideration. Instead of saying: "I am sad; I need your consideration," we may say, "All you think about is yourself! You're so mean!"

One way of focusing on feelings and needs when we communicate is to remember the giraffe. The giraffe is most commonly known for having one of the longest necks on the planet, but it also has the biggest heart of any animal that walks on land. The giraffe reminds us to speak from our hearts.

Invite youth to say aloud feelings they have when their needs are being met. You could prompt with this example, "When you have been nervous about a piano recital and you end up playing really well, you feel... ." Examples are: amazed, appreciative, grateful, confident,

energetic, glad, inspired, joyous, optimistic, relieved, surprised, touched, comfortable, eager, fulfilled, hopeful, intrigued, moved, proud, stimulated, thankful and trustful. Invite a youth to record on newsprint feelings that are shared by the group.

On a separate sheet of newsprint, invite youth to create a list of feelings when needs are not being met.

Examples are: angry, anxious, confused, disappointed, distressed, frustrated, hopeless, irritated, nervous, puzzled, sad, annoyed, concerned, discouraged, depressed, embarrassed, helpless, impatient, lonely, overwhelmed, reluctant, and uncomfortable

Post the newsprint with the list of "Needs" and ask if anyone has others to add. Refer to Maslow's hierarchy of needs.

Post the newsprint with the words Observation, Feelings, Needs, Request. Tell the group, "Giraffe language is another way of saying 'non-violent communication.' Non-violent communication can help you both understand others and be understood by others. On the newsprint are four steps that you can take to express yourself in a non-violent, less threatening manner."

Explain that observations are not judgments or evaluations. As an example, post the newsprint with the two sentences: 1. My sister is such a pig. 2. My sister leaves her dirty socks on the bathroom floor. Invite youth to guess which sentence is an observation and which one is a judgment. Explain that it is important to be aware of the role we play in creating conflicts. If we judge others, they are likely to get defensive and be unwilling to hear our needs. If we are judged, we are unlikely to really listen to others.

So instead of saying, "My sister is a pig," one could say to one's sister, "I feel frustrated when you leave your dirty socks on the bathroom floor because I need to be able to move about more freely. I'd like you to start putting your socks in the dirty clothes basket." Write this on the newsprint. Ask for volunteers to identify "observation," "feelings," "needs" and the "request."

Invite participants to think of a judgment or evaluation someone has directed at them recently, which made them feel angry or disappointed. Then ask them to form groups of three and discuss ways that judgment could have been replaced with a statement using Observation, Feelings, Needs, Request. Acknowledge that it may sound awkward at first, and that's fine. It will get easier with practice. Tell the group that a reminder of this non-violent way of speaking will be posted on a future page of the Justicemakers Guide.

After sharing in the large group, ask, "What do you think non-violent communication has to do with understanding? What does it have to do with justice work?"

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle and go around saying one thing they will take with them from today's workshop. Thank first-time participants for their contributions to the group. Distribute copies of Taking It Home. Say that this workshop focused on understanding, but understanding is not the only goal. Once we understand, we must take action. Remind youth to use the Justicemakers Guide to note the actions they take outside of the workshop. End the workshop with these words:

May we leave here eager to expand our understanding of the world and the lovely complex people who make it go round.

FAITH IN ACTION: UNDERSTANDING OUR COMMUNITY

Materials for Activity

- Local newspapers
- Congregational bulletin

Preparation for Activity

- Gather newspapers, bulletins, and other sources of social justice educational events. Colleges and civic organizations often schedule speakers, as do civic organizations. Speak to members of the justice committee at your congregation if you need more sources.
- Discuss plans with the religious educator or religious education committee. Find out the rules pertaining to offsite events and make arrangements to follow the rules. Arrange for chaperones.

Description of Activity

Youth explore local opportunities to increase their understanding of social justice issues.

Tell youth that there are many opportunities in their community to be better educated on justice issues.

Show the group the materials you have gathered. Go through them, highlighting any talks, lectures, screenings, or workshops that interest participants. Make sure that the timing of the event matches the group's availability and that the topic is suitable for their age. Once you have reached consensus on an event, arrange for transportation and chaperones, including permission slips and other policies of the congregation. Make reservations if required.

After the event, discuss with the group their new understandings.

LEADER REFLECTION AND PLANNING

Talk with co-leader about the group dynamics. Are you starting to "understand" how the group works best? Discuss with your co-leader how the workshop went in terms of viewing abilities through a lens of "abled" versus "less abled." Were there moments of awkwardness in the discussion? If so, why do you think that was and how could the discussion have been presented to ease the awkwardness? What did you as co-leaders learn from the youth?

TAKING IT HOME

I do not want the peace that passeth understanding. I want the understanding which bringeth peace. — Helen Keller

In Today's Workshop...

We explored different ways to reach new understanding, including reading or hearing true-life accounts and communicating with non-violent or giraffe language. We also spent a little time painting pictures like members of the Mouth and Foot Painting Artists, to gain more understanding by experiencing life as others do.

Understanding: First Person Narratives

These are just a few resources of first person narratives from people in marginalized communities:

(New York: Little Brown and Company, 1994), has fifteen cross-cultural, multi-cultural narratives from the gay and lesbian community. Another resource is *Two Teenagers in Twenty* by Ann Heron (New York: Alyson Books, 1994).

[LD Online](http://www.ldonline.org/) (at www.ldonline.org/), a website with resources for the learning disabled, has first person accounts of what life is like for the learning challenged, including people living with ADHD (attention deficient, including [a moving account from author Patricia Polacco](#) (at www.ldonline.org/firstperson) on her dyslexia. Listen to her story, then read one of Polacco's books, like *Pink*

and Say (New York: Philomel Books, 1994), the true story of two boys— one white, one Black—during the Civil War.

Understanding: Experiencing Life As Another Person

- *To Be Fat Like Me* (2007), directed by Douglas Barr for the Lifetime channel, is about a teenager who dons a fat suit and discovers what it is like to be a part of this marginalized community.

Differently-Abled and Accessibility

- Check out the list at [Disabled World](http://www.disabled-world.com/artman/publish/article_0060.shtml) (at www.disabled-world.com/artman/publish/article_0060.shtml) of people with disabilities who made major contributions to our world. John F. Kennedy, Jr. had asthma. How different might our country be if he had let his disability prevent him from going into politics and trying to make the world a better place?
- *Teens With Physical Disabilities: Real-Life Stories of Meeting the Challenges*, by Glenn Alan Cheney (Berkeley Heights, NJ: Enslow Publishers, Inc., 1995) is written for grades 6-9 and includes narrative written by youth on what everyday life is like when living with a disability.
- The Manhattan Public Library and Kansas State University have created a [great list](#) (at www.lib.k-state.edu/subguides/specialed/disability.html) of books, fiction and non-fiction, concerning young people who are differently-abled.
- Have you see the movie *The Miracle Worker*? It is based on a play by the same name by William Gibson (New York: Samuel French, 1956) and is about the early childhood of Helen Keller, who grew up hearing and seeing impaired.

Sierra Leone

- Raziq's experiences give us a tiny glimpse of Sierra Leone. Yet in the same way that a person is multi-dimensional, so is a country. Find out more about the country of [Sierra Leone](http://www.sierra-leone.org/) (at www.sierra-leone.org/).

ALTERNATE ACTIVITY 1: CAN YOU GUESS WHO I AM? (15 MINUTES)

Materials for Activity

- Leader Resource 2, [Riddle](#) (included in this document)

Description of Activity

The group hears a riddle about being different.

Let youth know that the answer to this riddle is based on a story written by Robert May. Robert was just over 5 feet tall and as a child he was often bullied and teased. Since he was smaller than everyone else in his grade, he was often left out of sports. As an adult he became a copywriter, and he used his abilities with the written word to write a story about bringing happiness to the world specifically because of different abilities. Ask youth not to say the answer aloud if they figure it out before the riddle is complete.

Read Leader Resource 2, Riddle. Let youth share their guesses. The answer is Rudolph the Red-Nosed Reindeer.

Divide the group into smaller groups of three or four and invite them to create their own riddle of another well-known character—whether a cartoon character or a real person—who had unique abilities that became needed abilities in society. Encourage them to come up with more than one riddle if there is time. Have the groups read their riddles aloud for the other groups to guess.

HEEDING THE CALL: WORKSHOP 3: STORY: PEACE BEGINS WITH ME

Adapted from an interview with Raziq Brown. Used by permission.

At the age of 19, Raziq Brown was the recipient of the 2008 Mary-Ella Holst Young Activist Award given annually by the Unitarian Universalist Association. His activism has taken him around the world, but the initial sparks began within.

"I started attending anti-racism and anti-oppression workshops when I was 14-years old. That's when I met ministers who said they were involved in 'social justice.' I had heard the term 'social justice' before, but I really didn't know what it meant.

Then I went to Sierra Leone in Africa which is where my mom is from. Freetown, Sierra Leone was eerily like a serf system. You had people who had money and the only way people without money could get money was to work for the people who had the money. As servants or whatever.

I visited at Christmas. And this opened my eyes to how socialized and corporatized Christmas is in the United States. Don't get me wrong. I love Christmas. But, at the time, Sierra Leone was the poorest nation in the world. And I had seen poverty before, but I had never seen poverty like *that* before. There was no sanitation, the electricity went in and out, and there were literally kids starving in the streets. Christmas, in that setting, was completely different.

I had these feelings of knowing that I wanted to do something. But what could I do? I was only 15 at the time. I could have given away all of my money to people in the streets, but then there would have been more people asking for more money the next day. I believed that the world was really great, but I was seeing that the world wasn't the same for everybody—like it should be—which got me thinking.

Then one day at a house down the road from where my aunt lived, I saw that a little boy was really cut up after falling out of a tree. He was probably 3-years old, and I asked his older brother who was probably about 18-years old to take him to the hospital. It turned out that the family didn't have the money.

Well, I saw the little boy a few times over the next couple of days, and he wasn't looking good at all. And then I walked past their house, and I saw this little boy lying in a pool of his own vomit, with flies flying all around him and he was green. He had gangrene! And it just hit me: "Oh! This is how little kids die! This is what a high child mortality rate looks like! This is something that actually happens in the world!" And I went straight to my aunt who I knew had the money and asked her to help this family by giving them money for the hospital. She did, and three days later this little boy is running around like nothing's happened.

And that's how I started to figure out what 'social justice' means, and that it begins with me. With all of us. To me 'peace' isn't about feeling good all the time. It's about making tough, tough, tough decisions. I look at the 7 Principles as a litmus test. They don't tell you what to do. No higher power figures it out for you. You can't take the easy way out. You've got to figure it out for yourself."

HEEDING THE CALL: WORKSHOP 3:

HANDOUT 1: ACCESS CHECKLIST FOR MEETING AND CONFERENCE PLANNING

From the Unitarian Universalist Association of Congregation's [Office of Multicultural Growth and Witness](#).

1. Have the meeting and lodging sites been evaluated by someone with knowledge of disabilities?
2. Physical Accommodations:
 - handicapped parking (flat, close to major entrance)?
 - ramped, flat access to major entrance?
 - automatic door or greeter/ staff at entrance?
 - accessible bathroom (toilet, sink, and shower)?
 - accessible bedroom (access to closet, lowered clothes pole, lowered and adjustable lighting)?
 - accessible meeting rooms (amount of room, lighting)?
 - an elevator or lift, if needed?
 - accessible dining room, bar, and public gathering places?
 - lowered water fountains?
 - lowered public telephone with volume control?
 - fragrance free areas?
 - are wheelchairs available to borrow?
3. Chemical Sensitivity Accommodations (non-scented cleaning and personal products in the meeting rooms, bathrooms, and bedrooms)
4. Vision Accommodations (adequate and adjustable lighting, large print and alternative formats available—taped, Braille, disks)
5. Hearing Accommodations (ASL interpreters, assistive listening system and/or personal device, hand held microphone, other)
6. Dietary (allergic, vegetarian, other)
7. Do any attendees require personal assistance? If so, what type?
8. Additional needs: _____

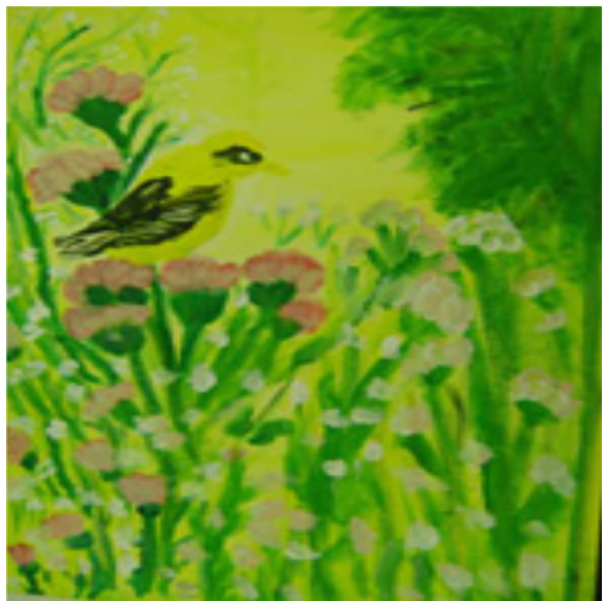
HEEDING THE CALL: WORKSHOP 3: LEADER RESOURCE 1: MOUTH AND FOOT PAINTINGS

By the courtesy of the [Association of Mouth and Foot Painting Artists Worldwide](#). Used with permission.

First painting by Tony Nguyen.

Second painting by Onix Flores.





HEEDING THE CALL: WORKSHOP 3:

LEADER RESOURCE 2: RIDDLE

There was something physically different about me. It was easy to see in the day and especially easy to see at night. Others would call me names and laugh at me. Then one foggy night the very thing about me that everyone laughed at was needed. In fact, if it weren't for my physical difference, the night would have been ruined for many children. All of the others who used to make fun of me were suddenly so happy that I was around. Yet I was still the same. Nothing about me had changed, but the way I was viewed by everyone else had changed. The others told me that I would go down in history, and they were right! Who am I?

FIND OUT MORE

Living with Disabilities

Welcoming Children with Special Needs: A Guidebook for Faith Communities by Sally Patton (Boston: UUA, 2004) is a particularly useful resource for congregations. Ask the religious education in your congregation if they have a copy or order online at the [UUA Bookstore](http://www.uuabookstore.org/productdetails.cfm?PC=756) (at www.uuabookstore.org/productdetails.cfm?PC=756).

[Beacon Press](http://www.beacon.org/) (at www.beacon.org/) has several titles concerning the life of the differently-abled.

Ebay has a [short list of films](http://index.ebay.com/movies/List_of_films_with_disabled_protagonists.html) (at [listing-index.ebay.com/movies/List_of_films_with_disabled_protagonists.html](http://index.ebay.com/movies/List_of_films_with_disabled_protagonists.html)) with differently-abled protagonists,

including *Children of a lesser God* (directed by Randa Haines, 1986, R) and *My Left Foot* (directed by Jim Shaeridan, 1989, R), both of which garnered Oscar nominations.

Non-violent communication

[The Center for Nonviolent Communication](http://www.cnvc.org/) (at www.cnvc.org/) has more to say about the benefits of communicating in a less threatening way.

Read more about non-violent communication in *Non-Violent Communication: A Language of Life*, by Marshall E. Rosenberg and Arun Gandhi (Encinitas, CA: Puddledancer Press, 2003).

WORKSHOP 4: THE CALL FOR EMPATHY

WORKSHOP OVERVIEW

INTRODUCTION

*I am a human being; nothing human
can be alien to me. — Terence, Roman
playwright and freed African slave*

This workshop asks youth to explore the importance of empathy in justice work. Using the example of immigration, youth look through the eyes of those most affected—the immigrants—and examine the importance of empathy for people who are caught in the ripple effects of political and economic systems that are beyond their control.

Participants also discuss the power of words. What assumptions are we making when we use terms like "illegal immigrant"? Alternate activities in the workshop allow youth to examine the root causes of increased Mexican immigration and to increase empathy through meditation.

Be conscious of the background of participants, especially those who might be immigrants or first generation Americans. If strong feelings arise during discussions, bring participants back to the central objectives of the workshop: to explore the role of empathy in justice work and to increase our own ability to empathize.

GOALS

This workshop will:

- Identify empathy as a quality needed to bring about a more just world
- Examine how we can act with empathy in big and small ways
- Examine how words can demonstrate empathy
- Connect affirming and promoting the inherent worth and dignity of every person (first Principle) to fulfilling people's basic needs.

LEARNING OBJECTIVES

Participants will:

- See empathy as an important quality in justice making and practice being more empathetic

- Learn what some UUs are doing to make immigration more just
- Share stories about empathy
- Practice teaching empathy by example
- Analyze ways language can influence social justice work
- Optional: Examine some of the root causes of increased immigration from Mexico.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — On the Trail with No More Deaths	15
Activity 2: Learning Empathy	25
Activity 3: Word Power	10
Faith in Action: Welcome Kits	
Closing	5
Alternate Activity 1: Empathy Meditation	15
Alternate Activity 2: Immigration Web	20

SPIRITUAL PREPARATION

This workshop includes activities related to current issues around immigration. Reflect on the recent news about immigrant families. Do you notice any similarities or differences between these current news stories and your family stories? Does your family story include immigration? Does thinking about your family and immigration help you empathize? How does living your faith impact your attention to these concerns? An excellent way to prepare for this workshop is to read the Beacon Press book *The Death of Josseline* available from the UUA bookstore.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice and matches or LED candle
- Words for chalice lighting

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. If there are new people present, invite everyone to say their name. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

Lighting this small flame is an act of hope, an act connected to thousands of other small flames burning in many times and places. Lighting this chalice connects us, past and present, here and there. As we feel the glow within us, we recognize the glowing life spirit in others.

Tell the group that today's theme is empathy. Acknowledge that the words "empathy," "sympathy," and "compassion" are similar. Ask how they are different. (Dictionary.com defines empathy as "the intellectual identification with or vicarious experiencing of the feelings, thoughts, or attitudes of another." Sympathy is defined as "a general kinship with another's feelings." "Compassion is defined as "a deep sympathy with the feelings of another coupled with a powerful urge to alleviate the cause of suffering.")

Ask for volunteers to share what they think empathy has to do with justice.

ACTIVITY 1: STORY — ON THE TRAIL WITH NO MORE DEATHS (15 MINUTES)

Materials for Activity

- Copy of the story "[On the Trail with No More Deaths](#)" (included in this document) "
- A gallon jug of water

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear a story about empathetic volunteers trying to help immigrants cross the border into the United States from Mexico.

Start a discussion about current issues in immigration to find out how much participants already know. You might ask, "Why are some Americans upset about immigrants from Mexico who are living in the United States without official permission?" Mention some of the current plans to handle immigration across the Mexican border, including building a fence, strengthening border patrol, deporting immigrants, versus creating new paths to citizenship. Tell youth that you will share a story about some people taking action around this issue.

Introduce the story by telling the group that it is adapted from the website of an organization called No More Deaths. Volunteers with No More Deaths distribute jugs of water to people primarily from Mexico and Central America trying to cross the border into the desert of the southwestern United States. Thousands of people have died while making this attempt. The Unitarian Universalist Church of Tucson, Arizona is one of many groups working to end the deaths by advocating for a more humane immigration system while also trying to meet the basic needs of border crossers. The dignity of all of us as a human family is at stake when conditions are so desperate that people are willing to risk their lives walking through a desert to find a better life. This story is one day in the lives of volunteers with No More Deaths.

Place a gallon of water in the center of the circle and invite youth to reflect on how different their lives would be if they all had to share that single jug of water for everything from brushing their teeth to bathing to drinking. Then tell or read "On the Trail with No More Deaths."

- What spheres of influence are the volunteers affecting with their actions?
- The volunteers are helping people in need, yet the people they are helping are breaking the law. What do you think about the actions of the volunteers?

- On this trip, the volunteers are unable to provide water because the authorities removed the jugs. Do you think their actions are meaningless? Have you ever been unsuccessful in righting a wrong? What did that feel like? Did you try again?
- The first UU Principle asks that we affirm and promote the inherent worth and dignity of every person. Do you believe the inherent worth and dignity of every person includes affirming and promoting access to water, food, and healthy communities to everyone—even if it is against the law?
- Currently, many states are "cracking down" on undocumented immigrants. The result has been that some people who have lived for years in the United States are being deported because they did not go through legal channels successfully. Deportation is breaking up many families where a parent or both parents are sent back across the border, leaving children here. Children born in the United States, even to undocumented immigrants, are United States citizens. How do you think these parents feel? How do the children feel? It is legal for our government to deport people, but is it humane or empathetic?
- Some people who are deported were brought to the United States as young children. They are sent to live in countries where they have no connections, no homes or jobs, and no memories of living there. How would this make you feel?

Including All Participants

Have enough copies of the story to share so that if a youth is a visual learner, they can follow along.

ACTIVITY 2: LEARNING EMPATHY (25 MINUTES)

Materials for Activity

- Handout 1, [When I Am Frightened](#), (included in this document) or copies of *Singing the Journey* (Boston: Unitarian Universalist Association, 2005)
- Optional: Musical instrument or pre-recorded music and music player
- Optional: Costumes

Preparation for Activity

- If your congregation has copies of *Singing the Journey*, you may use them instead of Handout 1, *When I Am Frightened*.
- If either leader plays a musical instrument, practice playing the hymn as an accompaniment. If not, recruit a musician from the congregation or, from the group or youth. Give at least a week's notice to any volunteer. If you cannot find someone to play during the workshop, ask a musician to record the music in advance. Test your equipment before the workshop begins.
- Optional: If the congregation has a box of costume pieces, offer them to participants.

Description of Activity

Participants learn a hymn about teaching empathy.

Pass out Handout 1, *When I Am Frightened*, or copies of *Singing the Journey* (see Hymn 1012). (This song was originally titled "Then I May Learn.") Teach the song to the group. Use musical accompaniment if available.

After singing it a few times, ask participants to read the words. Note that the word "care" is used in the song, but it could be replaced with the word "empathy."

Ask the group if they think this is how we learn to care, give, and love. Explore the hymn further by asking for volunteers to share their stories of learning to care, give, and love. They may share verbally, or, if time permits, divide the group into three teams and invite them to act out scenarios that illustrate the three verses. The stories in the scenarios can be from their lives or fictional. Point out that no age is defined in the hymn, so the "teacher" and "pupil" could be any age. Learning happens across generations and within.

Give teams ten minutes to prepare. Offer costumes, if available.

Gather the group and let each team perform. After the presentations, invite participants to discuss the process they used to decide on their story. Was it fictional or non-fictional?

Invite each participant, co-leaders included, to name one way they would like to be supported as they learn to care, give, and love.

ACTIVITY 3: WORD POWER (10 MINUTES)

Materials for Activity

- Seven Principles poster or Principles written on newsprint

Description of Activity

Participants analyze a way language influences social justice work.

Invite youth to reflect then share what comes to mind when they hear the word "illegal." Explain that many people use the term "illegal immigrants" when describing people who cross the border from Mexico into the United States. Discuss whether the Pilgrims should then also be considered "illegal immigrants" when they took possession of land that was inhabited by native peoples. Does their opinion change given that there were no written laws of native peoples prohibiting immigration? Reflect on the seven Principles of Unitarian Universalism and discuss whether there is such thing as an "illegal" human being if everyone has inherent worth and dignity. Introduce the term "undocumented immigrant." Discuss which term—"illegal immigrant" or "undocumented immigrant"—seems to best reflect the values of Unitarian Universalism. What about the word, "aliens"?

Ask participants if they can think of other social justice issues where language plays an important part. You might discuss BGLTQ rights and the difference between "gay," "homosexual," "queer" and negative words used to describe gay and lesbian people. What about "African American," "Black," "Negro" or "colored"? Are these examples the same as "undocumented" versus "illegal" immigrant? If not how do they differ? People within communities differ as to how they speak about themselves. How do you know the best terms to use?

Mention the terms "handicapped" versus "disabled" versus "differently-abled," and the difference between a "disabled person" and a person with a disability." Which one sounds more respectful? Some people would say that a phrase like "differently-abled" is just "PC"—politically correctness. What does this mean? Is changing language just something to make us feel good or does it matter how we label people? Labeling is often thought of as a negative process, but how can we talk about people in certain situations without labeling? Can using different language really reframe the discussion of volatile issues?

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle and invite volunteers to share one way they can use language to demonstrate empathy or help create justice in the world. Thank first-time guests for their contributions to the group. End the workshop with these words:

May we leave here knowing that
individual drops of empathy and
compassion create oceans of justice.

FAITH IN ACTION: WELCOME KITS

Materials for Activity

Description of Activity

Participants demonstrate empathy for people in new surroundings.

Say to participants:

Even if you have never emigrated here from another country, you might have experienced what it feels like to migrate or move to a new city or school. Being the "new kid on the block" is not the same as what immigrants experience when moving to a new country, but there might be similarities. Have you ever been in a situation like this? What is it like to start a new school or move to a new location? If you have ever lived in a country other than the one you were born in, what was that like? What was it like when you first started coming to this congregation?

Ask participants to think about their schools and brainstorm a list of supplies to create "Welcome Kits" for new students. Ideas may include a map of the school, a list of locker locations for student leaders who can answer questions and a welcome card signed by school leaders along with a folder or pencil that has the school name or emblem printed on it.

You could build Welcome Kits for families visiting your congregation, too. The kit could include a newsletter, information on Unitarian Universalism, a wallet card of the seven Principles and schedules for religious education. Participants might want to create greeting cards to be included. Try to include a keepsake with your congregations name, address, and phone number. Customized pencils are fairly inexpensive. Remind youth to include items they would like to receive or would find useful.

LEADER REFLECTION AND PLANNING

Spend some time reflecting on how words were used during the workshop. Did youth experience using different terms to describe people as having an impact on people's lives? In what ways would you like to see this workshop develop next time it is offered? In what ways were you able to address racism, classism, and other oppressions within the group of participants? What did you learn from the youth? Discuss the next workshop and any special preparation that may be needed.

TAKING IT HOME

I am a human being; nothing human
can be alien to me. — Terence, Roman
playwright and freed slave

In Today's Workshop...

We examined the role empathy plays in social justice by looking at current immigration issues. We discussed yet another way that language influences how we think about justice and heard a true story about a group of Unitarian Universalists trying to fulfill the basic needs of Mexicans and Central Americans crossing the United States border.

Empathy

- Read the quote above. What does this mean? Do you think it shows empathy? This quote comes from a play written by a Roman named Terence. Terence came to Rome from Africa as a slave. His owner gave him an education and eventually freed him. Do you think Terence's life influenced him to be more empathetic?
- Scientists recently discovered "mirror neurons", a brain system that may explain how we empathize. For example, research on brain activity shows that the same parts of the brain are activated when we watch someone pick up an object as when we pick up an object ourselves. Watch the video at the website for [Nova's Science Now](http://www.pbs.org/wgbh/nova/sciencenow/3204/01.html) (at www.pbs.org/wgbh/nova/sciencenow/3204/01.html).
- Even if human brains have a built-in capacity for empathy, it is an emotion that can be learned, too. Help encourage empathy and compassion in others by praising them when they show kindness. Keep a record of how many kind acts family members witness or perform. Read *Practice Random Acts of Kindness: Bring More*

Peace, Love, and Compassion into the World (Newburyport, MA: Conari Press, 2007) or *Kid's Random Acts of Kindness* (Newburyport, MA: Conari Press, 1994) together.

Immigration

- Talk about what it feels like to "migrate" to a new situation. Whether that be a new neighborhood, school, book group, or job.
- Are there new students at your school or new households in your neighborhood? Rally your family and friends to help welcome them. Tell them all the information you needed to know when you were new. (When is the trash picked up? What is the school mascot?) Invite new students to sit with you at lunch or school events. Invite neighbors over for a meal or to attend an event with your family.
- Look at your family history of migration. Were your ancestors native to this country or did some of them migrate? Why did they migrate? Were their reasons different from why many Mexicans migrate today? What was their experience like? If they became legal citizens, what was required of them?
- To read about some issues that youth who are immigrants face, read the [Immigrant Youth Guide](http://www.csupomona.edu/~financial_aid/forms/Immigrant_Youth_Guide.pdf) (at www.csupomona.edu/~financial_aid/forms/Immigrant_Youth_Guide.pdf) published by the Immigrant Legal Resource Center at California State Polytechnic Institute, Pomona.
- Read a novel about immigration issues. Here are a couple of suggestions: *Return to Sender* by Julia Alvarez (New York: Knopf, 2009) uses two narrators to explore different points of view about Mexican immigration; *Kiffe Kiffe Tomorrow* by Faiza Guene and translated by Sarah Adams (New York: Harcourt, Inc., 2004) takes place in France. (The United States is not the only country concerned about illegal immigration.)

ALTERNATE ACTIVITY 1: EMPATHY MEDITATION (15 MINUTES)

Description of Activity

Participants meditate to build empathy.

Invite youth to spend a few moments in meditation. Participants get comfortable and still. Suggest they close their eyes, if comfortable doing so. Guide youth with the following script:

Take several deep breaths—in through the nose and out through the mouth. Concentrate on your breathing. (Pause) Visualize the air you take in flowing throughout your entire body. What does it feel like? Does it make you warm? Do you feel filled with renewed strength? Now visualize someone you love and who loves you. See their face, their body. See how they react when you are together. With your next breath, breathe in the love you receive from this person and breathe loving kindness back to them when you breathe out. (Pause) Do it again. (Pause) Once more. (Pause) Breathe in loving kindness from your loved one and this time hold it within you. Let it flow throughout your body and help you feel warm and strong. Let the image of your loved one fade away. See instead someone with whom you have a difficult time empathizing. Maybe it is a rival from a sports team. It might be someone you fought with recently. It could be a person who is not empathetic themselves... a bully or someone who has a hard time forgiving others. Once you visualize that person, look at them closely. Ask yourself what you have in common with this person. They have a body, just like you. They have feelings, like you. They experience joy, love, and pain, like you. They want to be loved. They want to be understood. Gather from your body the loving kindness you received from your loved one and breathe it out. Let your loving kindness surround this person as you try to understand their actions and their needs. (Pause) Then let the image go.

Bring your concentration back to your breathing. Take a few more deep breaths—in through the nose and out through the mouth—and open your eyes and come back to the group.

Give youth a few moments to settle and ask if anyone would like to reflect upon their meditation experience. Tell them that meditation and prayer are ways we can try to intentionally build empathy—toward not only the oppressed, but also oppressors. Acknowledge that it is hard to empathize with some people, especially those who hurt others. Empathizing with them is not the same as condoning their actions. Empathy implies that you are

trying to understand someone's actions and feelings and understanding is an important step towards confronting someone who is committing an injustice. Say that participants will have an opportunity to practice loving kindness meditation again when you talk about forgiveness.

ALTERNATE ACTIVITY 2: IMMIGRATION WEB (20 MINUTES)

Materials for Activity

- Ball of yarn
- Corn, on the cob or canned
- A piece of paper rolled up with ribbon wrapped around it and a tag that says "Mexican Constitution"
- A pair of sunglasses
- Map that shows Mexico and the United States
- Leader Resource 1, [Understanding the Border](#) (included in this document)

Preparation for Activity

- Print out Leader Resource 1, Understanding the Border, and cut apart the five readings.

Description of Activity

Youth explore root causes of Mexican immigration.

Solicit four volunteers for the readings in Leader Resource 1, Understanding the Border. Solicit four different volunteers to hold the four objects: corn, Mexican Constitution, sunglasses, and the map. Give one volunteer the yarn. Co-leaders can participate if there are not enough youth.

Stand in a wide circle, but not too wide to throw and catch the yarn.

Say to the group that you are going to talk about some of the root causes of increased Mexican immigration. Explain that one volunteer will hold up an object. The volunteer that has the statement about that object will read it aloud. Then volunteers should place the object and reading in the center and walk back to their place in the circle. The yarn volunteer will toss the yarn to the person who held the object. The object volunteer will toss the yarn to the reader, who will hold the yarn until the next pair has finished. Proceed until all five statements have been read. If you have more youth than volunteers, ask the youth without yarn at the end of the exercise to say, one at a time, either, "I empathize," or "I understand" in order to have the yarn thrown to them.

While still holding the yarn, invite participants to observe the immigration web you have created. Note that some of the causes of increased immigration occurred more than one hundred years ago, while others occurred within their lifetimes. These are only some of the causes of increased immigration and why people are desperate enough to risk the journey across the border and enter the United States illegally. Ask if anyone would like to comment on the root causes.

Discuss what the web means in terms of the lives of people caught in it.

- What would it feel like for you personally to leave behind your family and friends?
- How desperate would your own situation at home need to be for you to risk snakes and spiders at night and dying of thirst under a blazing sun during the day?
- Given your thoughts on those first two questions, empathy is about understanding that others who are in that situation are likely feeling similar emotions and fears. With the example of immigration, do our laws allow situations to be examined with empathy by looking at legal/illegal acts through the eyes of the people most affected? Does this contribute to or diminish justice in our legal system?
- What do you think Henry David Thoreau meant when he asked Ralph Waldo Emerson, "Waldo, the question is what are you doing out there?"
- What spheres of influence was Henry David Thoreau impacting in his own life based on what you learned about him in this activity? What spheres of influence could you impact in your own life on behalf of immigrants?

HEEDING THE CALL: WORKSHOP 4: STORY: ON THE TRAIL WITH NO MORE DEATHS

Used with permission of Geoffrey Bayer , [No More Deaths](#).

The July sun beat down, and by mid-morning, there was no avoiding the heat. By 10 am, the anticipation rose with the heat as nearly 40 humanitarian volunteers gathered in a parking lot just outside the small desert town of Arivaca. Our goal was simple, with 110-degree heat predicted for the coming weekend, we came to put jugs of water out for migrants. The trails we hoped to cover were on the Buenos Aires National Wildlife Refuge. The refuge starts at the border and extends north 30 miles in one of the most active migrant corridors in Arizona.

We arrived at the first water drop after a short drive west. Our caravan stretched up and down both sides of the road, and our first three volunteers, with gallon jugs in hand, started up the trail amidst applause by onlookers. Soon afterwards, U.S. Fish and Wildlife agents arrived and followed them up the trail. Several minutes went by before our volunteers returned, followed by the agents carrying out the jugs. One by one the water droppers were called over and cited for littering. The group included a nurse, a retired professor of social work, and a Presbyterian minister.

We drove on to our next stop with law enforcement vehicles now in the caravan. Reverend Fife, a resident of Cascabel, and a Hamilton College student took their jugs and placed them on another migrant trail. Fish and Wildlife agents immediately confiscated the water and again issued citations for littering.

We continued west to the third location, which was quite a distance off Arivaca Road and required some hiking. Upon our arrival we found that our expert in mapping and GPS, and the former Dean of Geo Sciences at the University of Arizona, was also ticketed for littering, but in his case for giving us guidance to the trailheads. The contrast between the two options for water that day were striking: a gallon of clean, pure drinking water on one hand, and a muddy pool of day old rain water in the other. Four more volunteers, including a preschool teacher and a librarian, placed water along a trail as onlookers pleaded with the agents to leave the water: "Please don't take that water; there are women and children dying out here." Then solemn chanting began as the agents moved to their trucks, emphasizing each word: "No-more-deaths! No-more-deaths!" The message fell on deaf ears as agents for a third time immediately removed all water and wrote four more citations.

As the summer sun continued to bear down on us, we arrived at our final planned stop. A Franciscan priest and retired clinical psychologist proceeded to the last drop, but certainly not least! With abundant enthusiasm they ducked under the barbed wire to place desperately needed water jugs on known migrant routes — only to be met and cited, as had all the others.

After nearly four hours we gathered again, this time on the side of the road, to celebrate the courageous resistance of people of conscience and the communities that stand with them. As the caravan departed in mid-afternoon, we left hopeful and still committed, yet at the same time saddened, as dozens of life-giving jugs of water sat confiscated as 'evidence of a crime' in the back of a truck instead of on the migrant trail where it is so desperately needed. We also left burdened by the knowledge that, as weekend desert temperatures reached 112 degrees, we would soon hear the news of the next unnecessary deaths that will undoubtedly come. Indeed, as our migrant brothers and sisters continue on this journey, forced to cross in more dangerous areas, we must keep the resolve to continue this work by their side.

HEEDING THE CALL: WORKSHOP 4:

HANDOUT 1: WHEN I AM FRIGHTENED

Words and music (C)1999 Shelley Jackson Denham.
Used by permission.

*This is Hymn 1012 in Singing the Journey (Boston:
Unitarian Universalist Association, 2005), where it is
titled "When I Am Frightened"*

When I am frightened, will you reassure me?

When I'm uncertain, will you hold my hand?

Will you be strong for me? sing to me quietly?

Will you share some of your stories with me?

If you will show me compassion,

then I may learn to care as you do, then I may learn to
care.

When I am angry, will you still embrace me?

When I am thoughtless, will you understand?

Will you believe in me, stand by me willingly?

Will you share some of your questions with me?

If you will show me acceptance,

then I may learn to give as you do, then I may learn to
give.

When I am troubled, will you listen to me?

When I lonely, will you be my friend?

Will you be there for me, comfort me tenderly?

Will you share some of your feelings with me?

If you will show me commitment,

then I may learn to love as you do, then I may learn to
love.

HEEDING THE CALL: WORKSHOP 4: LEADER RESOURCE 1: UNDERSTANDING THE BORDER

Adapted from *The Line Between Us: Teaching About the Border and Mexican Immigration* by Bill Bigelow (Milwaukee: Rethinking Schools, Ltd., 2006). Used by permission of Bill Bigelow, [Rethinking Schools](#).

Corn: The North American Free Trade Agreement (NAFTA) is an agreement between the United States, Mexico and Canada that went into effect on January 1, 1994. Democrats and Republicans supported this agreement as a way to create jobs and wealth throughout these countries. However, corporations have benefited the most, and corporations had the wealth to begin with. Family farmers in Mexico went out of business when tariffs were removed that made it cheaper for United States corporations to flood the Mexican market with United States corn. The effect in Mexico has been devastating as poverty and desperation — not wealth — are increasing. In the first 10 years of NAFTA, the minimum wage in Mexico plunged 50 percent and Mexican agricultural production is half what it was before NAFTA.

Mexican Constitution: Article 27 of the Mexican Constitution gave farmers in Mexico the right to have land. It also prohibited foreign ownership of land. In order for NAFTA to take effect, Article 27 of the Mexican Constitution had to be amended allowing corporations to take priority over local community needs. Many Mexican politicians argued against this amendment saying that the repeal of Article 27 would displace 8 — 10 million people, about half of whom would migrate to the United States.

Pair of sunglasses: Maquiladoras (ma-KEY-la-door-uhs) are factories and assembly plants that depend on people living in poverty who are unable to support their families on the land. These factories make everything from televisions to plastic toys to sunglasses. They are not owned by the people of Mexico. They are owned by corporations that pay wages which do not provide a decent living for families. Also, neither the environmental waste nor the working conditions are monitored for safety. Maquiladoras do not operate to create healthy communities for families and children. They operate wherever poverty is prevalent, and they create even more poverty. Since 2001, many maquiladoras have moved from Mexico to Asia, especially China, where even lower wages can be paid to workers.

Map of Mexico: This map shows the borders of Mexico in 1830 when the country of Mexico extended north to the southern border of Oregon and east to New Mexico.

When the United States government invaded Mexico, Unitarian Henry David Thoreau refused to pay his taxes in protest. His friend and fellow Unitarian, Ralph Waldo Emerson, visited Henry in jail and said, "Henry, what are you doing in there?" To which Henry replied, "Waldo, the question is what are you doing out there?"

FIND OUT MORE

Immigration

The Death of Josseline: Immigration Stories from the Arizona-Mexico Borderlands by Margaret Regan (Beacon Press, 2010).

The [U.S. Immigration Support](http://www.usimmigrationsupport.org/) (at www.usimmigrationsupport.org/) website has information on how to get visas, green cards, and full citizenship.

A book with additional activities around immigration is *The Line Between Us: Teaching About the Border and Mexican Immigration* by Bill Bigelow (Milwaukee: Rethinking Schools, Ltd., 2006).

Check out *Migra Mouse: Political Cartoons on Immigration*, by Lalo Alcaraz (New York: RDV Books, 2004). This book has won many awards, including the

Latino Spirit Award awarded by the Latino Caucus of the California Legislature.

Movies for Inspiration

The Visitor, directed by Thomas McCarthy, 2007

The Terminal, directed by Steven Spielberg, 2004.

Empathy

Taking It Home includes a link to [Nova's Science Now](http://www.pbs.org/wgbh/nova/sciencenow/3204/01.html) (at www.pbs.org/wgbh/nova/sciencenow/3204/01.html), which has a short video and related articles discussing mirror neurons, a scientific discovery that might help explain empathy.

Humans might have inherent mechanisms for empathy, but often we do not act upon those instincts. Other research in the study of empathy show that meditation might increase feelings of empathy. Read about the studies at [MSNBC](http://www.msnbc.msn.com/id/23829470/) (at www.msnbc.msn.com/id/23829470/).

WORKSHOP 5: THE CALL FOR COURAGE

WORKSHOP OVERVIEW

INTRODUCTION

One isn't necessarily born with courage, but one is born with potential. Without courage, we cannot practice any other virtue with consistency. We can't be kind, true, merciful, generous or honest.
— Maya Angelou

In this workshop, youth consider the role of courage in creating justice. They discuss courageous acts, big and small, as well as feelings of fear, and taking the consequences of actions.

This workshop also introduces a new tool for the Justicemakers Guide: an oppression continuum. The tool is explored lightly in Activity 3, Opposing Oppression, but more thoroughly in Faith in Action, in which participants can learn to be an ally to a marginalized group. This option includes several steps and is continued in subsequent workshops.

GOALS

This workshop will:

- Identify courage as a quality needed to bring about a more just world
- Examine how we can act with courage in big and small ways
- Encourage youth to be courageous
- Explore the role that fear plays in acting with courage
- Introduce the Oppression Continuum, a new tool for the Justicemakers Guide.

LEARNING OBJECTIVES

Participants will:

- See courage as an important quality in justice making and imagine ways to be more courageous
- Identify courageous acts
- Recognize that we build courage by doing brave acts, both big and small

- Explore fears and ways to approach their fears with courage
- Discover steps to take to be an ally.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Is This Acting With Courage?	10
Activity 2: Story — Life of an Ally	10
Activity 3: Opposing Oppression	15
Activity 4: Dealing with Fear	15
Faith in Action: Allies, Phase 1	
Closing	5
Alternate Activity 1: Heritage Festival	30

SPIRITUAL PREPARATION

Think back to a time when you decided to take a stand about something that matters to you deeply. Were you afraid? If so, how did you work with your fear? Did you acknowledge it, suppress it, express it? How do you think this informed your choice to act?

Courage means different things within different contexts. Spend some time exploring this idea in your life and in the world around you. Ask yourself what you define as courageous. It may be helpful to write or draw as you reflect on this topic. How do you think hope figures into courage?

Now turn your attention to youth. Youth encounter many fears as they explore their autonomy. How do you think teaching youth about courage will help them develop as leaders? Healthy amounts of fear are important to human beings. How do you think the Unitarian Universalist faith supports the intersection of courage and fear, faith and action?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. If there are new people present, invite everyone in the circle to say their name. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

May this flame,
symbol of transformation since time
began,
fire our curiosity,
strengthen our wills,
and sustain our courage
as we seek what is good within and
around us. — Bets Wienecke

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Ask someone to look up the word "courage" in the dictionary and read the definition aloud. Tell participants that "courage" is the theme of today's workshop.

ACTIVITY 1: IS THIS ACTING WITH COURAGE? (10 MINUTES)

Materials for Activity

- Leader Resource 1, [Is This Acting With Courage](#) (included in this document) ?

Preparation for Activity

- Print Leader Resource 1, Is This Acting With Courage? and cut scenarios apart.

Description of Activity

Youth explore courage in seemingly small acts.

Ask for three volunteers to choose a scenario and read them aloud in order. After reading each scenario, ask the group if individuals were acting with courage. Different opinions are fine. If the group feels individuals are not acting courageously, ask for suggestions of other ways the individuals in the scenarios could act.

After discussing the scenarios, ask:

- What makes an action courageous?
- Do possible consequences influence whether an act is courageous or not? If there is no possibility of negative consequences, is the act still courageous?
- What role does fear play in acting with courage?
- Has there been a time that you or someone you know has been confronted with a problem that required acting with courage?

Invite youth to share their experiences. Remind them that acts do not have to be big to be courageous. Explore the role that the possibility of negative consequences and/or fear played in their experiences.

ACTIVITY 2: STORY — LIFE OF AN ALLY (10 MINUTES)

Materials for Activity

- Copy of the story "[Life of an Ally](#)" (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear a story about Juliette Hampton Morgan.

Tell the group that they will hear a story about a woman who acted with courage. Tell or read the story. Here are questions to spark a discussion after the story:

- Based on the definition and situations read aloud during the Opening and Activity 1, do you think that Juliette Hampton Morgan acted with courage?
- What actions would she have needed to take—or not take—for you to think the opposite?

- What do you think it felt like to be isolated as Juliette worked for justice in the face of so much injustice? Have you ever felt like that?
- Refer to Maslow's Hierarchy of Needs. What were some of the needs the African Americans in Montgomery had difficulty meeting? How was Juliette trying to help African Americans meet these needs?
- What were some of the negative consequences of Juliette's actions? Does knowing the severity of Juliette's anxiety attacks make her appear more courageous?
- Can anyone share with the group what we mean when we call someone an ally? (If no one answers, say an ally is someone who supports and stands up for the rights and dignity of individuals and identity groups other than their own. Definition from [Teaching Tolerance](http://www.tolerance.org/activity/juliette-hampton-morgan-becoming-ally+steps+to+becoming+ally&cd=6&hl=en&ct=clnk&gl=us&client=firefox-a) (at 74.125.47.132/search?q=cache:cyHzRrn_czoJ:www.tolerance.org/activity/juliette-hampton-morgan-becoming-ally+steps+to+becoming+ally&cd=6&hl=en&ct=clnk&gl=us&client=firefox-a).) Was Juliette an ally to African Americans?
- If others who agreed with Juliette would have become allies along side her, what might the benefits have been, for both African Americans and Juliette?

Including All Participants

Have enough copies of the story to share so that visual learners can follow along.

ACTIVITY 3: OPPOSING OPPRESSION (15 MINUTES)

Materials for Activity

- Option 1: Handout 1, [Oppression Continuum](#) (included in this document)
- Option 2: Electronic copy of Justicemakers Guide, computer, large monitor or projector and screen

Preparation for Activity

- If you are using the Justicemakers Guide online, prepare to project the Oppression Continuum so everyone can see. Test your equipment.

- If you are using a hard copy of the Justicemakers Guide, make copies of Handout 1, Oppression Continuum. Note the page numbers, to insure correct placement in the Guide.

Description of Activity

Youth discover a tool to help explain the process of opposing oppression and becoming an ally.

Explain that becoming an ally is one way we can help make our world a more just place. Say to the group that some groups of people are marginalized in our society. Individuals in these groups have a disadvantage in competing for resources to fill their needs. They often do not have access to the same resources as the dominant group. Explain that the dominant group is not defined by numbers. It is not necessarily the largest group, just the group that holds more power and therefore more access to resources such as good education or jobs.

If the members of the dominant group have access to certain resources that others do not, we call that "privilege." Often members of a dominant group enjoy privilege whether they actively seek it or not. Can youth name some privileges Juliette Morgan Hampton had that African Americans in Montgomery did not?

Someone who belongs to the dominant group—who has access to more resources—can support those who are denied those resources by advocating for their rights and helping them gain access to resources. That is what being an ally means. That is what Juliette Morgan Hampton did.

Inform participants that there are steps everyone can take to help oppose oppression of marginalized people. Ask everyone to find the Oppression Continuum in the Justicemakers Guide or distribute Handout 1, Oppression Continuum, and review it with the group. Reading—or asking volunteers to read—each phase on the continuum and the description of each phase.

Here are a few questions to help process this tool:

- Does everyone start off at the first phase of the continuum and end up at the last? Can you be an ally even if you haven't reached the last phase?
- One of the first qualities we discussed in doing justice work is awareness. Where does that quality fall on the continuum? What about other qualities (understanding and empathy)?
- This continuum is general enough to be applied to different oppressions. Ask the group to name a few. How might this continuum be used as a

tool to help us heed the call for a more just world?

If youth are keeping the guide electronically, remind them how to add new pages.

If you will not do the Faith in Action, Allies, ask youth if they consider themselves an ally to any others. Is there an identity group they would like to support as an ally? Use the Justicemakers Guide to note this desire and to track future commitments in this area.

ACTIVITY 4: DEALING WITH FEAR (15 MINUTES)

Materials for Activity

- Justicemakers Guide from Workshop 1
- Slips of paper and pencils
- Basket

Description of Activity

Youth explore fears and ways to approach their fears with courage.

Invite participants to find a comfortable place in the room. Ask them to spend a couple of minutes thinking about their fears in doing social justice work. After two minutes, distribute slips of paper to every participant and ask them to choose one fear to write on the slip of paper. Tell them that the fears will be shared anonymously, but if they do not wish to discuss their fear, they can write "Pass" on the slip of paper. Collect the fears in a basket and take turns choosing and reading aloud one fear at a time. The group will discuss ways to approach each fear that would take courage. If not enough fears are offered, consider talking about these: fear that you will lose friends, fear of being ridiculed, fear of being wrong, fear of being rejected by members of a marginalized group, or fear of bodily harm.

Once the basket is empty, discuss the following:

- Courage has boundaries. When is it risking too much when facing a fear?
- How can we help each other when facing fear?
- What other resources do we have to help us with our fears? Include people resources— allies—in the discussion. Suggest that they use their Justicemakers Guide to list allies they can turn to when they need courage.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle and name someone they think has acted with courage. Thank first-time participants for their contributions to the group. Pass out Taking It Home. End the workshop with these words:

May we leave here knowing that
courage doesn't always roar with
certainty. Sometimes it's more like a
quiet whisper of determination.

Extinguish the chalice.

FAITH IN ACTION: ALLIES, PHASE 1

Materials for Activity

- Handout 1, [Oppression Continuum](#) (included in this document) , or projected Justicemakers Guide
- Handout 2, [Ally Action 1](#) (included in this document)
- Pens or pencils
- Optional: Computer and large monitor or projector and screen

Preparation for Activity

- If you are using the Justicemakers Guide electronically, test your equipment.

Description of Activity

Youth make a commitment to work toward becoming an ally.

Remind participants that the continuum contains steps they can take to become an ally and help alleviate oppression. Invite youth to participate in a long-term Faith in Action in which they use future workshops to become better allies.

Ask the group to choose a marginalized group or community that they would like to support as allies. This could be immigrants, people from racial or ethnic minorities, people from religious minorities, BGLTQ-identified people, people with disabilities, or any other group that is denied full access to resources and opportunities. It could be child soldiers, women forced to work in sweatshops, or people with mental illness.

Participants may decide on one target group, or they may work in small groups to ally with several target groups.

Point out that the first phase on the continuum is active participation in oppression and the second is denying or ignoring oppression. Ask, "What action can be taken to move from Phase 1 to Phase 2? If someone answers that you need to stop actively supporting the oppression of others, ask if everyone feels comfortable working to actively not support oppression of their allied group. Have participants name ways to do this. Some suggestions are on the continuum. Youth might say that they already do not actively participate in oppressive behaviors. Affirm the goodness of this, but say you want them to be aware of making conscious decisions not to support the oppression of others.

Invite them to use the handouts you will provide at every workshop to keep track of their actions to oppose oppression. For example, if they choose to be an ally to people who are overweight and they hear a fat joke in a movie they are viewing with their friends, they would not laugh. They would note in their Justicemakers Guide the date and that they did not laugh at the joke. Make sure everyone understands the instructions. Ask everyone to note on Handout 2, Ally Action 1, the date, the group they want to be an ally to, and the answer to the first question, "What action do you want to take?"

Examine Handout 2, Ally Action 1, with the group. Point out the other questions under each step. Review these questions and have youth write answers on their handouts where appropriate.

Ask participants to bring this handout back at the next workshop. Then, they will commit to another step that will help them move along the continuum to being a better ally.

LEADER REFLECTION AND PLANNING

Discuss with your co-leader what went well in today's workshop. Discuss what you would do differently in the future. What left you feeling hopeful as a religious educator after this workshop? What did you learn from the youth? Do you think you helped youth feel courageous? Decision-making is important in this workshop. Did you notice the decisions you were making as a leader during the workshop? Discuss the next workshop and any special preparation that may be needed.

TAKING IT HOME

One isn't necessarily born with courage, but one is born with potential. Without courage, we cannot practice any other virtue with consistency. We can't be

kind, true, merciful, generous or honest.
— Maya Angelou

In Today's Workshop...

We explored courage as taking a stand in big ways and small ways. We heard a story about Juliette Hampton Morgan, a white woman in Alabama who took courageous stands of solidarity with the African American community throughout the 1940s and 1950s. We gained a new tool, the Oppression Continuum, to help us heed the call to create a more just world.

Courage

- Discuss the story with your family. You can re-read it online. Discuss what courage means within your family. Is it always big acts with big consequences?
- Ask your elders for any family stories involving courage. Also ask individuals if there were times in their lives when courage was lacking. What would they have needed to feel more courageous under those circumstances? Does their story hold any lessons for you? Be willing to share your own story, too.
- In *The Wizard of Oz*, the Cowardly Lion was told that he needed a medal to bring out the courage in him. Craft a courage medal. Give it out to people you see acting with courage. To influence yet another sphere, approach the social justice committee at your congregation and ask them to consider giving out a yearly courage medal to a member who took a stand against oppression.

Oppression Continuum

- Watch and discuss movies about racial and ethnic oppression. Two to consider: *Something the Lord Made* (a true story about the relationship between two men who invented a procedure to save the lives of children with heart defects) and *Smoke Signals* (a movie about two Native American youth). A [study guide](http://www.uua.org/leaders/leaderslibrary/anti-racismmovie/46685.shtml) (at www.uua.org/leaders/leaderslibrary/anti-racismmovie/46685.shtml) on the Unitarian Universalist Association website has interesting discussion questions you can share with family and friends.
- You can have fun with continuums based on different criteria. Find out more about your friends by suggesting they align themselves in continuums based on: the time they woke up this morning or went to bed last night; how much time they spent on the computer yesterday; how

much time they spent on the telephone or texting yesterday; the number of books they read last month; the number of states they have visited; or any other amusing facts.

- Have you ever thought about the effects of "ageism?" "Ageism" is defined as discrimination of a person or group of people because of their age. Sometimes youth are stereotyped or discriminated against by adults. Take a look at the website of the [National Youth Rights Association](http://www.youthrights.org/oppressed.php) (at www.youthrights.org/oppressed.php), which argues that by teaching children to be submissive to adults we create adults who are equally submissive in the face of other oppressions. Do you agree? The website offers arguments for lowering the voting and legal drinking age and eliminating curfews. Do you agree with these arguments? Ageism does not just work against young people. It also hurts the elderly. [The Canadian Network for the Prevention of Elder Abuse](http://www.cnpea.ca/ageism.htm) (at www.cnpea.ca/ageism.htm) has useful information on ageism against the elderly. Both website have actions you can take to oppose ageism.

Justicemakers Guide

- Remember to use the Justicemakers Guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you enable yourself to be ready to help in the future? Do you need the help of others?
- If you are keeping the Justicemakers Guide electronically, remember to add the Oppression Continuum to your copy.

ALTERNATE ACTIVITY 1: HERITAGE FESTIVAL (30 MINUTES)

Materials for Activity

- Heritage items brought from home. Workshop leaders should bring items, too

Preparation for Activity

- At least one week before this workshop, ask youth to bring an item that is part of their ethnic or racial heritage. It could be a photograph, article of clothing, book, or anything else. Suggest youth talk to family members about

what to bring and how it connects to their heritage.

- Workshop leaders should bring items, too, and be prepared to share their story.
- Set up a table with an attractive cloth to display the heritage items.

Description of Activity

Participants learn about different heritages.

Invite participants one-by-one to place their object on the table and share how it connects to their heritage. Remember that there is no right or wrong way to connect. Allow participants to pass if they desire. If youth forgot to bring an object or there are visitors, they can place a "virtual" object on the table and share about what they would have brought.

After everyone has shared, ask

- Did you learn anything about a culture that you did not know before?
- Have you ever been ridiculed or received another negative reaction when sharing something from your culture? If so, what was that like?
- What values do we hold as Unitarian Universalist that help us share our heritage with each other?

HEEDING THE CALL: WORKSHOP 5: STORY: LIFE OF AN ALLY

Juliette Hampton Morgan was the only child of Frank and Lila Morgan of Montgomery, Alabama. Her white skin and family pedigree gave her entrance to the finest shops, restaurants, galleries and concert halls. For much of Juliette's life, her privilege meant someone else did her laundry, cooked her meals and did her yard work. She was a public school teacher, a librarian in Montgomery's Carnegie Library and later served as the director of research at the Montgomery Public Library. These were acceptable positions for a white woman in society to hold. However, some of Juliette's activities outside of work were not as acceptable. She belonged to an interracial prayer group. The group had to meet in black churches because no white church would welcome them. Many of Juliette's friends and family members did not understand her desire to belong to this group.

One seemingly insignificant thing about Juliette's life separated her further from her privileged friends: she had severe anxiety attacks. These attacks prevented her from driving her own car so, to get to work, she rode the city buses in Montgomery. On those buses, she saw white bus drivers "use the tone and manners of mule drivers in their treatment of Negro passengers." She watched them threaten and humiliate black men and women who paid the same 10-cent fare she paid. They threw their change on the floor, called them derogatory names, and left them standing at bus stops in the rain.

One morning as she rode the bus, Juliette watched a black woman pay her fare and then leave the front door of the bus to re-enter through the back door, as was the custom. As soon as the black woman stepped off, the white bus driver pulled away, leaving the woman behind even though she'd already paid her fare. Incensed, Juliette jumped up and pulled the emergency cord. She demanded the bus driver open the door and let the black woman come on board. No one on the bus, black or white, could believe what they were seeing. In the days that followed, Juliette pulled the emergency cord every time she witnessed such injustices.

News spread quickly, and bus drivers began to bait Juliette, angering her so she would get off the bus and walk the rest of the way to her destination, sometimes a

mile or more. White passengers would mock her as she got off the bus. Her own mother told her she was making a fool of herself and tarnishing the family's good name.

In 1939—16 years before the famous 1955 Montgomery Bus Boycott—Juliette began writing letters to local newspapers denouncing the horrible injustices she witnessed on the city buses. Her last letter was published in 1957 in the *Tuscaloosa News* in which she thanked the newspaper's editor for his opposition to a local council of white men that he believed—and Juliette agreed—was contributing to continued racial violence. "I had begun to wonder," she wrote, "if there were any men in the state — any white men — with any sane evaluation of our situation here in the middle of the Twentieth Century, with any good will, and most especially with any moral courage to express it."

During her years of letter writing, Juliette was bombarded by obscene phone calls and hate mail. White people boycotted the library where she worked. They called her an extremist. Teenage boys taunted and humiliated her in public and in front of her staff at the library. Juliette's personal campaign against racism and injustice caused her to become estranged from friends, colleagues, neighbors and even her own mother.

Powerful white men and women in Montgomery demanded that Juliette be fired. They burned their library cards and boycotted the library. The library superintendent and trustees refused. The mayor withheld municipal funding to the library, in an effort to force the library to cut Juliette's position. On July 15, 1957, a cross was burned on her lawn. Juliette resigned from the library the next day and committed suicide that night, leaving a note that read simply, "I am not going to cause anymore trouble to anybody."

Reverend Martin Luther King, Jr, in his book, *Stride Toward Freedom*, remembered Juliette and gave her credit for first comparing the Montgomery bus boycott to Gandhi's work in India. In 2005, Juliette Hampton Morgan was inducted into the Alabama Women's Hall of Fame. Later that year, the Montgomery City Council voted to rename the main public library after her. Juliette's actions and her words are as relevant today as they were when she was alive: "There are thousands who want to change our old order, but they are afraid of speaking out. I believe that it is our biggest problem—overcoming the fear of decent white people."

HEEDING THE CALL: WORKSHOP 5: HANDOUT 1: OPPRESSION CONTINUUM

Oppression Action Continuum

There are 8 stages of response described on this continuum. The action moves from being extremely oppressive on one end of the continuum, to extremely anti-oppressive on the other.

Actively Participating	Denying or Ignoring	Recognizing, but no action	Recognizing & Interrupting	Education Self	Questioning & Discussing	Supporting & Encouraging	Initiating & Preventing
This stage of response includes actions that directly support the oppression of targeted people. these actions include laughing at or telling jokes that put down people, making fun or engaging in verbal or physical harassment of these individuals.	This stage of response includes inaction that supports the oppression of targeted people coupled with an unwillingness or inability to understand the effects of oppressive actions. Responses are not actively or directly oppressive, but offers passive acceptance to support the system.	This stage of response is characterized by recognition of oppressive actions, and the harmful effects of these actions. However, this recognition doesn't result in action, resulting from fear or lack of knowledge of what actions to take. Listening to a gay joke, recognizing the homophobia, not laughing, but not saying anything to confront is an example.	This stage of response includes not only recognizing oppressive actions, but also taking action to stop them. Though the response goes no further than stopping the action, it is an important stage since the person is no longer passive accepting oppressive actions and actively choosing anti-oppression actions.	This stage of response includes taking action to learn more about people who are oppressed and how they are oppressed. Actions may include reading books, attending workshops, talking to others and generally increasing knowledge. This step is a pre-requisite for the last 3 stages.	This stage of response is an attempt to begin educating others about oppression. this stage goes beyond interrupting to engaging others in discussion. This response attempts to help others increase awareness of and knowledge about oppression.	This stage of response includes actions that support and encourage anti-oppressive actions of others. Overcoming the fear that keeps people from interrupting this form of oppression even when they are offended by it is difficult. Supporting others willing to take this risk is an important part.	This stage of response includes actions that actively anticipate and identify oppressive institutional practices or individual actions and work to change them. Examples may be teachers that include a gay "family life" perspective in their curriculum or RA's inviting a speaker to discuss homophobia on campus.

HEEDING THE CALL: WORKSHOP 5:

HANDOUT 2: ALLY ACTION 1

I want to be an ally to _____.

Step 1: Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 5: LEADER RESOURCE 1: IS THIS ACTING WITH COURAGE?

1. Sophia, a 5-year old girl, walks out on the diving board. Her mom is in the swimming pool below encouraging her to jump. Sophia's legs are shaking. She tells her mom that she doesn't think she can do it. Sophia's mom offers more words of encouragement. Sophia plugs her nose, closes her eyes and jumps in the pool. Did Sophia act with courage?

2. Oliver is about to enter the 8th grade when a new family moves in next door. They have a son named LeRoi who is about to enter the 7th grade. Oliver and LeRoi discover they both love to play the saxophone and quickly become friends. The new school year begins and in the first week, one of Oliver's friends from elementary school begins teasing LeRoi in the hallway. Oliver is standing just a few feet away and watches LeRoi ask that the teasing stop. Oliver says nothing as LeRoi turns away with tears in his eyes. Did Oliver act with courage?

3. Lily has wanted to ask Delaney out on a date ever since they co-founded the LGBTQ Equality Committee at their college. She's been too afraid of ruining their friendship, though, so she hasn't said anything. Eventually she decides she can't handle not knowing if Delaney is also interested in her so she asks her out. Delaney is surprised. She thinks of Lily as a great person and a great friend, but she's just not attracted to her. Still, she's afraid of hurting Lily's feelings. She even considers saying "yes" just so Lily won't be hurt, but she decides against it. She tells Lily that she really enjoys spending time together because she thinks Lily is a great person and great friend, but she only sees them being great friends and nothing more. What emotions did they have in common? Who acted with courage?

FIND OUT MORE

Racial oppression

There are thousands of resources on oppression and racial/ethnic oppression in particular. Here are a few:

[The Southern Poverty Law Center](http://www.splcenter.org/center/about.jsp) (at www.splcenter.org/center/about.jsp) is located in Montgomery, Alabama, the birthplace of Juliette Hampton Morgan. This organization was founded by Unitarian Universalist Morris Dees and Joe Levin in 1971. It is internationally known for its tolerance education programs, its legal victories against white supremacists, and its tracking of hate groups. You can subscribe to [Teaching Tolerance](http://www.tolerance.org/sites/default/files/general/TT_free_order_form_11-10.pdf) (at www.tolerance.org/sites/default/files/general/TT_free_order_form_11-10.pdf) a magazine for educators.

Movies and books

The UUA website has [movie guides](http://www.uua.org/leaders/leaderslibrary/anti-racismmovie/index.shtml) (at www.uua.org/leaders/leaderslibrary/anti-racismmovie/index.shtml) for several ant-racist films. Other classic films and books that deal with racial or ethnic oppression include *To Kill a Mockingbird* and *12 Angry Men*.

Tatum, Beverly Daniel. *Why Are All The Black Kids Sitting Together in the Cafeteria?* New York: Basic Books, 2002.

_____. *Can We Talk About Race?* Boston: Beacon Books, 2008.

Thandeka. *Learning to Be White: Money, Race and God in America*. London: Continuum International Publishing Group, 2000

WORKSHOP 6: THE CALL FOR COOPERATION

WORKSHOP OVERVIEW

INTRODUCTION

Though force can protect in an emergency, only justice, fairness, consideration, and cooperation can finally lead men (people) to the dawn of eternal peace. — President Dwight Eisenhower

This workshop helps youth explore the complexity of working with others to create justice. "Cooperation" is a term often used lightly to describe how people work together to achieve a desired result, but on closer inspection cooperation is often challenging and requires specific skills. This workshop uses the cooperative village of Neve Shalom/Wahat al-Salam, also called Oasis of Peace, as a model of cooperation to introduce youth to this complexity. This workshop also explores using the arts to increase communication skills while discovering what it takes to cooperate.

Given the intensity of feeling generated about the situation in the Middle East, it is important for workshop leaders to be willing to listen to a range of views on the topic.

GOALS

This workshop will:

- Identify cooperation as a quality needed to bring about a more just world
- Demonstrate the strengths and challenges of cooperation
- Explore the conflict in Israel and introduce a story about people rising above that conflict.

LEARNING OBJECTIVES

Participants will:

- See cooperation as an important quality in justice making and imagine better ways to cooperate

- Create art cooperatively and reflect on the process
- Understand how one village is cooperating to try to build peace in the Middle East.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Time and Memory	15
Activity 2: Story — The Village That Could	10
Activity 3: Build It Together	25
Faith In Action: Learning From The Past	
Faith in Action: Allies, Phase 2	
Closing:	5
Alternate Activity 1: Religious Intolerance	30
Alternate Activity 2: Rubber Chicken Toss	20

SPIRITUAL PREPARATION

You have been working with a co-leader in this program. How has this cooperative relationship worked for you? How has it been influenced by other cooperative relationships in your life? Cooperation can be very challenging and requires honesty and trust. Have you been a reliable partner in this endeavor? Has your co-leader? If your co-leader has modeled good cooperation skills, thank them for this and have some example in mind that you could share with the group during the workshop. If something in your relationship with your co-leader is hindering your work, now would be a good time to discuss it. Conversely, ask your co-leader is there anything they wish you would do (or not do) to better support them in your work together?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle and lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. If there are new people present, invite youth to go around the circle and say their names. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

Let the light of this chalice shine on our willingness to work with and learn from, one another.

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words. Tell the group that today's theme is cooperation. Ask for volunteers to share what they think cooperation has to do with justice.

ACTIVITY 1: TIME AND MEMORY (15 MINUTES)

Materials for Activity

- One penny and pencil for each participant
- Plain paper
- Magnifying glasses
- Leader Resource 1, [Timeline](#) (included in this document)
- Leader Resource 2, [For Every](#) (included in this document)

Preparation for Activity

- Replicate the timeline from Leader Resource 1, Timeline, on newsprint.
- Read Leader Resource 2, For Every, until you are comfortable presenting it.

- Cut each sheet of paper into four equal parts. Have enough quarter sheets for each participant to receive three.

Description of Activity

Youth explore the meaning of memories while giving a brief overview of the conflict between Israel and Palestine in order to set the stage for the story, "The Village That Could."

Ask participants to share what they know about the Middle East conflict between Israel and Palestine. Affirm their level of knowledge. Invite everyone to view the timeline on the wall. Seek volunteers to read the points.

After reading all the points on the timeline, read Leader Resource 2, For Every, aloud. Mention that the timeline has several facts and dates, but does not include everything that plays into this conflict. The piece just added about memories is also not exhaustive. This is a complex issue and only the surface is being explored. Remind participants that they can look to Taking It Home for more information.

Share the following remarks and questions:

- Is the conflict between the Jews and the Palestinians a political conflict, ethnic conflict, a religious conflict, or all three?
- People not immediately involved might look at the situation very differently from those with intimate memories of past joys or concerns. What are your feelings about the conflict? Remind participants that not everyone will have the same opinion and that this activity is not a debate. No matter how youth feel about the conflict, hopefully everyone can agree that a peaceful solution to the conflict must be found.

Introduce an activity called "The Memory Game" in which participants examine the layers that make up memories of even the smallest of things. This is based on an activity from *Teaching Economics as if People Mattered: A High School Curriculum Guide to The New Economy* by Tamara Sober Giecek (Boston: [United for a Fair Economy](#) (at www.faireconomy.org/), 2000). Used by permission.

Everyone receives a pencil and a square piece of paper (about 4 inches x 4 inches). Invite the youth to draw the front of a penny on one side of the paper and the back of a penny on the other side. Encourage them not to focus on the drawing as a piece of art. This is about their memories and what details they remember about something they have seen and touched many times

throughout their lives. Allow a few minutes to complete the drawings. Ask youth to write their names on the paper and then collect them.

Give everyone a second piece of paper and a penny. Give them a few minutes to repeat the drawing using the penny as a resource for details. Ask them to again write their names on the paper before collecting them. Let youth keep the penny.

Finally, give them a third piece of paper and a magnifying glass. Give them a few minutes to repeat the drawing using the magnifying glass to discover even more details on the penny.

Once they finish the third drawing, return the first two and invite them to discuss the differences they see among the three. Ask, "How does this relate to the power of memories? Is there more to our memories than even what we remember?" Acknowledge that memory can go back many generations. This is one roadblock to peace in the Middle East. Ask if there have been times in their life when conflicting memories caused a problem or when memories of a wrong done to them made it hard to work or live with someone else. Tell them that in a future workshop, they will explore forgiveness, a capacity which can help us get past hurtful memories.

ACTIVITY 2: STORY — THE VILLAGE THAT COULD (10 MINUTES)

Materials for Activity

- Copy of the story "[The Village That Could](#) (included in this document) "
- World map or globe

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Be prepared to locate Israel on a world map or globe. With all of the press coverage of the conflict between Israel and Palestine, youth may be surprised to see that the country is small in size.

Description of Activity

Youth hear a story about a cooperative village in Israel.

Tell the group that you want to share a story about people in a village in Israel called Neve Shalom/Wahat al-Salam, or Oasis of Peace.

Tell or read the story. Here are questions to spark a discussion after the story:

- What parts of the story did you find most interesting?
- Why do you think it is possible for Arabs and Jews to live in peace in this village? What do you think it takes for such a village to survive? Is cooperation one of the skills you think residents need? What about respect for religious differences?

Including All Participants

Have enough copies of the story so visual learners can follow along.

ACTIVITY 3: BUILD IT TOGETHER (25 MINUTES)

Materials for Activity

- Art supplies, including small sheets of poster board, construction paper, small boxes, crayons, pencils, glue, tape, and colored pencils. If available, include more fanciful supplies, such as feathers, glitter, buttons and seeds

Preparation for Activity

- Set out all materials in two boxes on two tables across the room from each other.

Description of Activity

Participants cooperate to create an art project.

Divide participants into two teams. Tell them that each team is responsible for creating a model village. Oasis of Peace used education as the focus of their village. Each team should choose a different focus for their village. Every team member should help decide on the theme and should create at least one piece of the village. Try to make the villages as functioning as possible. After choosing a theme, teams might brainstorm what their village needs most. For Oasis of peace, it was schools and learning centers. Yet, their village also needed markets, houses, and government centers. Neve Shalom/Wahat al-Salam also has a large municipal pool. Was that something they needed or something they wanted? Tell teams that they have 15 minutes to work on the project and two minutes to present it to the larger group.

While the teams work, give time updates. Be available to answer questions, but let the teams make all the decisions. Reconvene the larger group and hear

presentations. Process the activity with the following questions:

- How did you feel about the process?
- Were there times when cooperation was not easy? How did you handle differences of opinion?
- How does this experience relate to cooperative experiences you have had previously?
- What is hardest thing for you personally about cooperating? What is the easiest? Is it the same for everybody? If not, how do you go about trying to make the cooperative experience meet everyone's needs? (Make sure they discuss the importance of having a safe space where you feel respected enough to speak up for your needs. Relate this to the first Principle, which affirms the inherent dignity of everyone.)

Including All Participants

Be sure the tables are accessible to anyone with mobility needs.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle and name someone they think has acted with courage. Thank first-time participants for their contributions to the group. Pass out copies of Taking It Home. End the workshop with these words:

President Eisenhower said, "Though force can protect in an emergency, only justice, fairness, consideration, and cooperation can finally lead (people)] to the dawn of eternal peace."
May our lives bring more cooperation into a world sorely in need of justice.

FAITH IN ACTION: LEARNING FROM THE PAST

Materials for Activity

- Clipboards
- Lined paper and pens

Preparation for Activity

- If you think participants will have a hard time finding people to interview, identify older congregants willing to participate. Try for diversity in your choices—racial, ethnic, history with Unitarian Universalism, gender identity, sexual orientation, and regional (people not born and raised where the congregation is located).

Description of Activity

Youth interview elders about religious diversity.

Ask participants if they think there is greater religious diversity now than there was twenty-five years ago? What about fifty years ago?

Invite youth to pick a family member, friend, or congregant to interview about religious diversity. The person should be at least twenty-five years older than the youth. Encourage youth to interview diverse people. Brainstorm a list of questions, which might include:

- Do you think our country is more religiously diverse now than when you were my age?
- Were your family members religiously diverse? If so, did this fact cause conflict? If it did not cause conflict, why not? How did family members treat members with different religions?
- When you were my age, did you have friends with different religions?
- Was your school religiously diverse? Your college?
- What religions were represented among your friends and co-workers when you were younger? What about now? Is there a difference?
- Have you ever lost a friendship because of religious intolerance?
- Can you remember an incident of religious intolerance that affected you personally?
- Would you say people are more or less religiously tolerant now than when you were my age?

Distribute clipboards, pens and paper for note taking. Tell participants they will be reporting back to the group.

After all the interviews, gather the group to report findings. Did any patterns emerge? Was there agreement about how accepting the country is now compared to the past? Did most interviewees feel the

country is more diverse now than then? What was the interviewing experience like?

The group might decide to write a short article for the congregational newsletter about their findings. If so, either keep all quotes anonymous or obtain permission from interviewees to use their words.

LEADER REFLECTION AND PLANNING

Discuss with your co-leader what went well in today's workshop. Discuss what you would do differently in the future. What did you learn from the youth? How is the group doing on cooperating? Does everyone make room for less aggressive, more introverted members to share and participate? If not, how will you address this? If you are doing Faith in Action, Allies, did youth remember to bring back their handouts? If not, what else can you do to help them remember to bring them back every week? What other support does this project need? Discuss the next workshop and any preparation that may be needed.

TAKING IT HOME

Though force can protect in an emergency, only justice, fairness, consideration, and cooperation can finally lead (people) to the dawn of eternal peace. — President Dwight Eisenhower

In Today's Workshop...

We talked about cooperation as a way to create more justice in the world. We heard a story about Neve Shalom/Wahat al-Salam/Oasis of Peace, a village in Israel where Jews and Palestinians live and learn together. We worked cooperatively on an art project and thought about the memory process.

Neve Shalom/Wahat al-Salam/Oasis of Peace

- To find out more, visit the [village's website](http://nswas.org/) (at nswas.org/).
- Discuss the Oasis of Peace with your family and peers. Watch the ten-minute [video](http://www.oasisofpeace.org/videos/) (at www.oasisofpeace.org/videos/) about the village together. Did any of your family or friends know this village existed? Ask them to help you spread the word.
- Read the book *Neve Shalom Wahat al-Salam: Oasis of Peace* by Laurie Dolphin published by Scholastic Trade in 1993.

Religious Tolerance

- Religious tolerance can start one step at a time. Knowledge and a willingness to learn are two key steps. Talk to your friends. Ask about their religion and tell them about yours.
- ReligiousTolerance.org has a [list of websites](http://www.religioustolerance.org/int_rel6.htm) (at www.religioustolerance.org/int_rel6.htm) that support religious tolerance. Visit some of the websites and see how you can support these groups.
- One such group is the [Interfaith Youth Core](http://www.ifyc.org/) (at www.ifyc.org/). Read about this group on their website. Watch some of the videos on their [YouTube channel](https://www.youtube.com/results?search_query=interfaith+youth+core&search_type=&aq=7&oq=interfaith) (at www.youtube.com/results?search_query=interfaith+youth+core&search_type=&aq=7&oq=interfaith).
- The Interfaith Youth Core talks about "changing the conversation." The next time you hear someone speaking against another religion, speak up and say, "My Unitarian Universalist faith teaches me to respect other faith traditions, not put them down." Let the speaker know you do not approve and you do not want to hear it. Sound hard? Practice with family members and friends who share your opinion. Once you feel comfortable with them, try speaking up to family members and friends who do not share your opinion. This will make it easier to speak out to others.

Cooperation

- Play cooperative games with family and friends. [PuzzleOnline](http://www.puzzle-online.com/free_cooperative_game.html) (at [74.125.47.132/search?q=cache:l3jHTYBVvB0J:www.puzzle-online.com/free_cooperative_game.html+cooperative+games+online&cd=1&hl=en&ct=clnk&gl=us&client=firefox-a](http://www.puzzle-online.com/free_cooperative_game.html)) has a free, downloadable cooperative puzzle. Other sites, like [Learning For Life](http://www.learningforlife.org/exploring/resources/99-720/x08.pdf) (at www.learningforlife.org/exploring/resources/99-720/x08.pdf) and [Ultimate Camp Resource](http://www.ultimatecampresource.com/site/camp-activities/cooperative-games.page-1.html) (at www.ultimatecampresource.com/site/camp-activities/cooperative-games.page-1.html) give instructions to many cooperative games.
- Host a cooperative game night at your congregation. Invite participants to lead their favorite cooperative game. Create a resource of such games for your congregation to use at retreats, conferences, or any time a game is needed.

- Do you ever work in pairs or teams at school? Do students get to pick their partners? The next time you need to pick a partner to work with in class, pick someone you do not know well. You will get to know them better and you might make a new friend.
- The next time you or your family work on a community service or justice project, invite a friend or another family to work on it with you. Many hands make light work!

Justicemakers Guide

- Remember to use the guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you prepare to help in the future? Do you need the help of others?

ALTERNATE ACTIVITY 1: RELIGIOUS INTOLERANCE (30 MINUTES)

Materials for Activity

- Newsprint and marker
- Materials for making bumper stickers, including Bumper Stickers Vinyl Sticker Paper, broad tipped permanent markers or paint, and permanent protective spray coating
- One site that sells such materials is paper-paper.com (at www.paper-paper.com/bumper_stickers.html). There are online websites that can help you create bumper stickers, either by hand or using computer software. eHow (at www.ehow.com/how_4841735_make-bumper-stickers.html) has short, simple instructions on how to make them by hand.

Preparation for Activity

- Write "Truth, Not Tolerance" on newsprint. Those who are artistically inclined can draw a clenched fist to the left of the words and a cross to the right.

Description of Activity

Youth discuss religious intolerance as a justice issue.

Pointing to the newsprint, tell youth that some people have bumper stickers on their cars with these words. The bumper sticker shows a clenched fist on the left side and a cross on the right.

- What do you think this bumper sticker means?
- How does it make you feel?
- It is fair to say the bearer of this bumper sticker is religiously intolerant. The cross being the symbol of Christianity, it would appear that the bearer is a Christian who is intolerant of other religions. Are some Christians the only people who are intolerant of other religions?
- Have you witnessed religious intolerance in your congregation? What about other places?
- Do we have an official, state religion in the United States? What is our government's stand on religious issues?
- Some schools—both here and in other countries—have tried to restrict students' rights to wear religious symbols or otherwise express their religious views. The [American Civil Liberties Union](http://www.aclu.org/aclu-defense-religious-practice-and-expression) (at www.aclu.org/aclu-defense-religious-practice-and-expression) list several such cases it has been involved with, that range from a Rastafarian fourth grader who was [suspended for wearing dreadlocks](http://www.laaclu.org/News/2005/Dec0705DreadlocksRapides.htm) (at www.laaclu.org/News/2005/Dec0705DreadlocksRapides.htm) to a Christian student whose [yearbook submission included a Bible verse](http://www.aclu.org/free-speech/after-aclu-intervention-behalf-christian-valedictorian-michigan-high-school-agrees-stop-) (at www.aclu.org/free-speech/after-aclu-intervention-behalf-christian-valedictorian-michigan-high-school-agrees-stop-) to a high school student [forbidden to draw Wiccan symbols](http://www.aclu.org/religion-belief/aclu-oklahoma-files-federal-lawsuit-behalf-student-accused-hexing-teacher) (at www.aclu.org/religion-belief/aclu-oklahoma-files-federal-lawsuit-behalf-student-accused-hexing-teacher). Does your school have such a policy? What do you think about this policy?
- Why do you think religious intolerance is a justice issue?
- Who is hurt by religious intolerance and in what ways?
- What are some ways you can oppose religious intolerance?

Ask participants how they might counter the "Truth, Not Tolerance" bumper sticker. Invite everyone to create their own bumper sticker that celebrates religious diversity. Bumper stickers can be put on the family car, stuck on notebooks or book bags or sold in the congregation, with proceeds going to the [Interfaith Youth Core](http://www.ifyc.org/) (at www.ifyc.org/) (which trains young people in interfaith work) or [First Freedom](http://www.firstfreedom.org/) (at www.firstfreedom.org/) (an organization that seeks to increase understanding and respect for religious

freedom). In 2009, the Unitarian Universalist Association of Congregations entered into a one-year initiative with the Interfaith Youth Core to nurture youth leadership in the field of interfaith service work.

ALTERNATE ACTIVITY 2: RUBBER CHICKEN TOSS (20 MINUTES)

Materials for Activity

- Two bed sheets
- Rubber Chicken

Description of Activity

Youth play a cooperative game.

Fold one sheet in half. Space participants evenly around the sheet and have them toss the rubber chicken up and down on the sheet. Then divide the group into two teams. Give the second team another folded sheet and ask the teams to pass the chicken back and forth. Participants can call out "faster" or "slower" or create any variation they chose.

Process the activity by asking how well the teams cooperated and what made cooperation easier or harder. Ask what real life implications they discovered about cooperating.

HEEDING THE CALL: WORKSHOP 6: STORY: THE VILLAGE THAT COULD

The quotes in this story come from the website [Oasis of Peace](#).

Imagine a village that is home to 55 families with a waiting list of more than 300 families hoping to become part of the community. Parents choose to raise their children here because they want to break down barriers of fear and mistrust while building bridges of respect and cooperation. Imagine that this village has hosted more than 45,000 visitors over the last 30 years. These visitors have traveled from all over the world to take part in seminars and projects that examine how our world came to be so fractured through miscommunication and preconceived ideas, and how we might heal and find new directions for living together. Fortunately for all of us, this community is real.

This cooperative village is called Neve Shalom/Wahat al-Salam, also known as Oasis of Peace. The name itself is an act of cooperation because the residents of this village are 50 percent Jewish and 50 percent Palestinian, all with Israeli citizenship. Oasis of Peace, which in Hebrew is Neve Shalom and in Arabic is Wahat al-Salam, is located in Israel and despite the continued conflicts between Israel and Palestine, the residents remain committed to choosing respect over fear and cooperation over isolation and opposition.

The village began in 1978 when the first family joined Father Bruno Hussar who had been living on the land for six years. Father Hussar was born a Jew in Egypt and later converted to Catholicism. He has dedicated much of his life to establishing peace between Arabs and Jews. His vision included a community where the primary focus is the education of children. "For years there have been academies in the various countries where the art of war has been taught," Father Hussar

wrote. "(W)e wanted to found a school for peace, for peace, too, is an art..."

The Primary School located in Oasis of Peace offers bilingual and bicultural classes for students from Kindergarten through 7th grade. The environment is one of mutual respect in which the students learn about each other's heritage, beliefs, language, and cultural narrative in a way that offers legitimacy to that narrative without needing to agree with it. Most of the school's more than 200 students come from surrounding towns, and the first graduates of the school are now in their 20's. "I think it's an achievement," says Ranin Boulos, a graduate who creates summer camps for Palestinian refugee children. "When you see people from outside the Village sending their kids to a school that is not in their area, it means the message of the school is really working."

Another educational center, the School for Peace, extends the learning far beyond the boundaries of the village. Over 45,000 youth and adults have taken part in workshops that provide communication tools as well as opportunities for dialogue in an effort to understand personal roles and responsibilities in conflicts. In memory of Father Hussar, who died in 1996, the Pluralistic Spiritual Centre was also established to provide a space for study and reflection while drawing inspiration from spiritual traditions from around the world.

Noam Shuster, another graduate of the Primary School, eventually attended an all-Jewish high school. "I would get questions like, 'What! You're living with Arabs? Aren't you afraid they'll throw stones at you?' And I was like, 'WHAT! You're talking about my best friends!' Then I realized that (my classmates) didn't meet people from the other side."

In this village, learning the art of peace requires more than just meeting people from the other side. Day after day, the residents of Neve Shalom/Wahat al-Salam prove that Arabs and Jews can live side by side.

HEEDING THE CALL: WORKSHOP 6:

HANDOUT 1: ALLY ACTION 2

I want to be an ally to _____.

Phase 3: Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 6: LEADER RESOURCE 1: TIMELINE

165 BCE — The last Jewish state of biblical times is established following a revolt in Judea

63 BCE — Roman conquerors place Judea under the Roman province of Palestine

70 CE — Romans suppress a revolt and the following centuries include the dispersion, banishment and selling as slaves of the Jewish people

638 CE — Arab Muslims conquer the Byzantine Empire (which had replaced Roman rule)

1918 — Britain occupies the region after the fall of the Turkish Ottoman Empire at the end of World War I. This ends more than 1,200 years of Muslim rule in the region. Escaping anti-Semitism in Europe and Russia, a massive movement of Jews to what is then known as British Mandated Palestine is already underway.

1922 — A British census shows that the Jewish people comprise nearly 11 percent of the mostly-Arab population of 750,000. Over the next 15 years, another 300,000 Jews arrive in the region.

1947 — Britain hands over control to the United Nations. Conflicts are widespread in which Arabs believe they are natives in the region while Jews believe they are returning to their native homeland. With political, financial and military support from Britain and the United States, Jewish forces conduct the first forced removals of Palestinians from homes and neighborhoods in December 1947.

May 14, 1948 — Israel is established as the first Jewish state in nearly 2,000 years.

May 15, 1948 — Palestinians mark this day of the declaration of a Jewish state as "The Catastrophe." Armies from Jordan, Lebanon, Iraq, Syria and Egypt invade the newly-formed Israel. Israeli forces repel the invasions.

1948 — Present — Attacks continue on both sides while news reports focus on the differences between the two groups. Yet it is essential for creating a region of mutual respect and dignity to remember the groups' common ground.

HEEDING THE CALL: WORKSHOP 6: LEADER RESOURCE 2: FOR EVERY

For every Israeli great-grandfather with memories of escaping anti-Semitism in Europe and finding a beloved homeland in British Mandated Palestine, there is a Palestinian great-grandfather with memories of Palestine as the only beloved homeland he has ever known.

For every Israeli grandmother with memories of walking with her mother to the market in their neighborhood in 1949, there is a Palestinian grandmother who remembers doing the same when that neighborhood was her home in 1947.

For every Israeli mother with memories of her son who was killed by a Palestinian suicide bomber, there is a Palestinian mother with memories of her daughter who was killed by an Israeli soldier.

For every Israeli child listening to loved ones share memories of family members and friends killed by Palestinians, there is a Palestinian child listening to loved ones share memories of family members and friends killed by Israelis. Those memories are powerful. And the choices those children will make as teenagers and adults based on those memories will also be powerful.

FIND OUT MORE

Oasis of Peace

The website of [Neve Shalom/Wahat al-Salam /Oasis of Peace](http://www.oasisofpeace.org/) (at www.oasisofpeace.org/) has information about the history, educational programs, and the village today.

Dolphin, Laurie. *Neve Shalom Wahat al-Salam: Oasis of Peace*. (Scholastic Trade, 1993).

[MidEastWeb](http://www.mideastweb.org/) (at www.mideastweb.org/) has unbiased information about the Middle East conflict, including a short history.

Cooperative Games

There are dozens of resources with cooperative games.

Try [Ultimate Camp Resource](http://www.ultimatecampresource.com/site/camp-activities/cooperative-games.page-1.html) (at www.ultimatecampresource.com/site/camp-activities/cooperative-games.page-1.html) or Everybody Wins!: Cooperative Games and Activities by Josette Luymour and [Sambhava Luvmour](http://www.amazon.com/s/ref=ntt_athr_dp_sr_2?_encoding=UTF8&sort=relevancerank&search-alias=books&field-author=Sambhava%20Luvmour) (at www.amazon.com/s/ref=ntt_athr_dp_sr_2?_encoding=UTF8&sort=relevancerank&search-alias=books&field-author=Sambhava%20Luvmour) (Gabriola Island, BC Canada: New Society Publishers, 2007). Order cooperative board games from [Child and Nature](http://www.childandnature.com/) (at www.childandnature.com/) and other companies.

Religious Tolerance

In addition to the organizations mentioned in the workshop, another noteworthy website is the [Center for Religious Tolerance](http://www.c-r-t.org/index.php) (at www.c-r-t.org/index.php).

[CNN issued a report](http://www.cnn.com/2009/US/05/01/religious.freedom/index.html) (at www.cnn.com/2009/US/05/01/religious.freedom/index.html) on the nations with the worst intolerance.

Here you can find figures on religious diversity in the United States: [a 2007 survey from the Pew Forum](http://religions.pewforum.org/reports) (at religions.pewforum.org/reports).

Heart of the Beholder (a film directed by Ken Tipton, 2005) is based upon a true story of religious intolerance.

Movies For Inspiration

Pray the Devil Back to Hell (directed by Gini Reticker, 2009), about cooperation between Christian and Muslim women in Liberia.

Diary of Anne Frank (latest version is directed by Jon James, 2009), about a Jewish family hiding from the Nazis, with cooperation by a Dutch non-Jewish family (also a book).

Remember the Titans, (directed by Boaz Yaken, 2000) about cooperation between black and white youth on a football team.

WORKSHOP 7: THE CALL FOR ABUNDANCE

WORKSHOP OVERVIEW

INTRODUCTION

Thousands of candles can be lit from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared. — Buddha

In this workshop, youth explore abundance and scarcity. This includes time to reflect on how we view abundance and scarcity and how individuals can change these perceptions and realities. Participants discuss the unequal access to resources in the world, particularly how it is affected by an individual's identity, and privilege.

GOALS

This workshop will:

- Identify a feeling of abundance as a quality needed to bring about a more just world
- Examine the difference between abundance and scarcity
- Define privilege and explore why people do not have equal access to resources.

LEARNING OBJECTIVES

Participants will:

- See a feeling of abundance as an important quality in justice making and imagine ways to appreciate abundance more
- Examine their lives in relation to abundance and scarcity
- Understand privilege and think of ways to create a world where more people have access to resources.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — The Stolen Soup Aroma	10
Activity 2: Defining What We Mean	20
Activity 3: Unequal Access	20
Faith in Action: Abundance Fair	
Faith in Action: Allies, Phase 3	
Closing	5
Alternate Activity 1: Abundance Banquet	30
Alternate Activity 2: When the Savings Run Out	20

SPIRITUAL PREPARATION

Sit quietly with your eyes closed if this is comfortable for you and slowly breathe in and out a few times. Let your mind wander as you rest into your body. When you feel at ease, imagine a slide show of moments in your life related to abundance. What do you visualize as total abundance? Without judgment, note the kinds of images that come to you for about five minutes. This may be refreshing. Do a few more moments of focused breathing, slowly open your eyes and return to the present. Now is a good time to journal on issues of abundance and poverty. Use the following questions to help you get started. When is a time when you have felt surrounded by abundance? When have you been concerned about having enough? What is your class background? Does this have an impact on your understanding of abundance? Do you consider yourself privileged? If so, why? If not, why not?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle and lighter or LED/battery-operated candle
- Newsprint, markers and tape
- A glass half filled with water

Preparation for Activity

- Write the chalice lighting words on newsprint and post.
- Place the glass near the chalice.

Description of Activity

Gather youth in a circle and welcome first-time participants. Invite youth to introduce themselves and name something they think they have an abundance of. If needed, offer a few examples such as books, CDs, people to love, people who love them, etc. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

Sweet flame of hope, help us appreciate the abundance all around us as we reach out our hands to share in acts of justice and loving kindness.

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Invite youth to reflect on the glass of water. After 30 seconds, ask if anyone has ever heard people talk about seeing a glass as half empty or half full. What does this mean? Say that today the group will talk about abundance and scarcity, which, in social justice issues, often become issues of wealth and poverty. Ask, "How does our view of resources as half full or half empty affect social justice issues?"

ACTIVITY 1: STORY — THE STOLEN SOUP AROMA (10 MINUTES)

Materials for Activity

- Copy of the story "[The Stolen Soup Aroma](#) (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear a story about abundance, scarcity and greed.

Introduce the story as a traditional folktale from West Africa. Tell or read the story. Process with the following questions:

- Why do you think the neighbor was furious? Do you think she felt the poor woman did not deserve her soup's aroma?
- How did the poor woman's use of the aroma affect the neighbor's enjoyment of her soup? Do you think the neighbor enjoyed the soup more knowing that others—like the poor woman—did not have soup? What would you call that feeling?
- Have you ever experienced a situation where someone could have easily shared with someone else, but refused to, even when asked?
- What are some reasons people do not share when they have plenty? (Possible answers: they are afraid they will not have enough for themselves; they believe they have worked harder than those without and therefore they deserve more; they look down on the poor.)
- The story describes the circumstances sketchily. We do not know why the poor woman is poor or the neighbor wealthier. Does it matter?
- What message concerning abundance and scarcity do you take from this story?

ACTIVITY 2: DEFINING WHAT WE MEAN (20 MINUTES)

Materials for Activity

- Newsprint and markers

Preparation for Activity

- Print these questions on newsprint: Do you feel you have enough material wealth in your life?

How do you define material wealth? How do you define enough? Do you think people in different circumstances would define these in different ways? In what areas in your life do you think you have abundance? Scarcity? How do you show appreciation for abundance in your life? Is abundance always positive and scarcity always negative?

Description of Activity

Youth explore the meaning of "abundance" and "scarcity."

Invite participants to share their ideas about what "abundance" means and what "scarcity" means. Write key words on newsprint.

Then divide participants into groups of three and give each group newsprint and a marker. Invite them to discuss the questions you have written on newsprint. Ask each group to choose a recorder to capture responses to questions. Tell them each group will have two minutes to share. Sound a chime or announce every two minutes. After six minutes, reconvene the large group. Invite them to share responses with the entire group. Discuss any similarities and differences.

ACTIVITY 3: UNEQUAL ACCESS (20 MINUTES)

Materials for Activity

- Handout 1, [Abundance/Scarcity Questionnaire](#), (included in this document) for all participants
- Pencils
- Optional: Instrumental background music

Preparation for Activity

- Print these questions on newsprint: To what extent do your answers reflect the background of your family? To what extent do your answers reflect the larger society into which you are born? What are you able to do as an individual to transform scarcity into abundance? Which items in the questionnaire depend on individual effort for things to change? Which items depend on external factors for change to happen?

Description of Activity

Youth use a questionnaire to take the ideas of abundance and scarcity to a personal level and discuss unequal access to resources.

Distribute Handout 1 and invite youth to take the questionnaire. When they are finished, they can silently

reflect on the questions you have written on newsprint. You might play a recording of instrumental music to create a contemplative setting. After five minutes, open the floor to sharing and discussion. Besides the questions on newsprint, you might also ask:

- What does this questionnaire have in common with Maslow's hierarchy of needs? Refer back to Handout 1 from Workshop 2 or the Justicemakers Guide.
- Though acknowledging abundance in one's life leads a person to be grateful for what they have, they must also recognize that not everyone has enough of what they need to feel secure. In our society, there is unequal access to resources. What examples can you give? If prompting is needed, ask participants if they think a person who is mute has equal access to jobs needed for financial security? Explore how some people, because of their identity, lack access to resources. This is a result of prejudice or bias.
- Explain that some people in our culture are privileged. Ask if anyone can define what is meant by that term. Offer the following definition, if needed, from dictionary.com: "belonging to a class that enjoys special privileges; favored." Privilege is granted to members of the dominant culture automatically—members do not need to ask for it and often are not aware that they have it. One analogy is that privilege is like water to fish: fish would only know that water exists if they are taken out of the water. Privilege is often taken for granted until a person witnesses someone who does not have the same privilege. In our country, for example, English speakers and readers are privileged. What might you not have access to if you did not speak or read English?
- What other groups of people are favored or privileged in our society?
- A privileged or favored class of people goes against what we think America stands for. This is why African Americans and allies fought for civil rights. What other groups in the United States have demanded equal access to resources?
- What can people who possess privilege do to help create a country that gives everyone equal access to resources?

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle and share a way they plan to appreciate the abundance in their lives. Thank first-time participants for their contributions to the group. Pass out Taking It Home. End the workshop with these words:

May we leave grateful for all that we have and all that we share.

Extinguish the chalice.

FAITH IN ACTION: ABUNDANCE FAIR

Preparation for Activity

- Be prepared to help youth publicize this event. Know the deadlines for congregational publicity, including (but not limited to) monthly newsletter, all church emails, announcements in the order of service and/or during the service.

Description of Activity

Youth coordinate an Abundance Fair for their congregation.

Invite congregants (including children and youth) to bring what they have to share (their abundance). Have tables set up and invite the congregation to put these extras to good use. What about sports equipment that is no longer used? What about extra blankets? Extra garden produce? Board games? Toys? Partner with a local social service organization to be the recipient of whatever is left.

LEADER REFLECTION AND PLANNING

Discuss with your co-leader what went well in today's workshop. Discuss what you would do differently in the future. What left you feeling hopeful as a religious educator after this workshop? What did you learn from the youth? Do you need to make adjustments to the long-term Faith in Action, Allies? Discuss the next workshop and any preparation that may be needed.

TAKING IT HOME

Thousands of candles can be lit from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared. — Buddha

In Today's Workshop...

We explored what is meant by abundance and scarcity. We thought about when we have enough and how we can appreciate our abundances by giving to others. We talked about the way we do not all have equal access to resources and what people with privilege can do to balance the scales.

Stolen Soup Story

Read other folktales from West Africa at [All Folk Tales](http://www.allfolktales.com/) (at www.allfolktales.com/).

Appreciating Our Abundance

- Share the questions on the questionnaire with your family and friends. Compare answers as you feel comfortable.
- One way to acknowledge and appreciate our abundance is by being thankful. Thankfulness can take different forms. What would a spiritual practice of thankfulness look like? Have you met anyone who answers the question "How are you?" with "I'm blessed"? Reminding yourself daily that you are blessed with abundance, is one way to make appreciation of abundance a spiritual practice. Some people use prayer and/or meditation. Project Meditation has a written meditation on gratitude and BeliefNet has a [Gratitude Prayer Archive](http://www.beliefnet.com/Faiths/Prayer/Archive.aspx?q=Gratitude) (at www.beliefnet.com/Faiths/Prayer/Archive.aspx?q=Gratitude). About.com has an [earth-centered gratitude ritual](http://paganwiccan.about.com/od/mabontheautumnequinox/ht/GratitudeRitual.htm+being+thankful+for+abundance&cd=5&hl=en&ct=clnk&gl=us&client=firefox-a) (at 74.125.47.132/search?q=cache:tFGnS7Z_2C4J:paganwiccan.about.com/od/mabontheautumnequinox/ht/GratitudeRitual.htm+being+thankful+for+abundance&cd=5&hl=en&ct=clnk&gl=us&client=firefox-a).

Classism

Some popular books and movies about unequal access to resources and financial disparity include 1979's *Norma Rae* (directed by Martin Ritt), *Grapes of Wrath* (1941 movie directed by John Ford, based on the book by John Steinbeck) and *Les Misérables* (1978 movie directed by Glenn Jordan, based on the book by Victor Hugo). *Stand and Deliver* (directed by Ramon Menendez, 1988) and *Lean On Me* (directed by John G. Avildsen, 1989) are two movies about young people who struggle for access to a quality public education. Watch these movies with your friends and discuss.

[Do Something.org](http://dosomething.org) (at www.dosomething.org/whatsyourthing/Poverty) has information on poverty, homelessness, educational inequality and other issues connected to classism. This website has other information and suggestions for social

justice actions you can take that encompass several different areas.

ALTERNATE ACTIVITY 1: ABUNDANCE BANQUET (30 MINUTES)

Materials for Activity

- White tablecloth
- Candles
- Blank paper and markers
- Decadent snacks
- Rice crackers
- Pitcher of water
- Plates

Preparation for Activity

- Divide the total number in your group by thirds to know how many will fit in each category. For example, if you have 12 participants, 4 will be well fed, 4 underfed, and 4 starving.

Description of Activity

Youth explore the "haves" and the "have nots" on a global scale.

The World Health Organization estimates that one-third of the world's population is well fed, one third is underfed, and one third is starving. Every 3.6 seconds, someone dies from hunger. This activity illustrates how many people in the world do not have enough food.

Divide the group in thirds. Involve all the youth in setting up a banquet table with the white tablecloth, candles and decadent snacks. Do not let them know what's coming, but let them have fun setting the table as though there are places for everyone. Have them create their own placemats with the markers and paper. Just as everyone is about to be seated, remove one third of the plates and place them in the corner on the floor and explain that these youth will represent the extreme poor in the world and will receive no snack. Place another third of the plates on a chair with a pitcher of water and a slice of bread. These youth will represent the people who are underfed on a daily basis. Of the remaining third, fill all but one of the plates with snacks. Tell the group that the very last plate represents the richest people in the world. They make up only 2 percent of the world's population, yet hold 50 percent of its wealth. The

person who has the last plate gets all the snacks left on the platters.

Ask the group:

- Who gets to be the one wealthy person and who will starve? How will they decide? Are some participants more worthy of the snacks than others?
- How does this play out in the real world? Who decides which people get wealthy and can afford an abundance of food and which ones do not?
- How would you feel if you were starving, yet knew that others ate well?
- How would feel eating well, knowing others are starving?
- Tell participants that enough food is already produced to feed everyone in the world. Why do some people still starve?
- What can we do to alleviate hunger?
- Do we have a moral responsibility to work to alleviate hunger?

ALTERNATE ACTIVITY 2: WHEN THE SAVINGS RUN OUT (20 MINUTES)

Materials for Activity

- Leader Resource 1, [Family Scenarios](#) (included in this document)

Preparation for Activity

- Cut apart the scenarios in Leader Resource 1, Family Scenarios.

Description of Activity

This activity is based on an activity from *Teaching Economics as if People Mattered: A High School Curriculum Guide to The New Economy* by Tamara Sober Giecek (Boston: [United For a Fair Economy](#) (at www.faireconomy.org/), 2000), used by permission.

In a 2003 study, it was demonstrated that if we lined up all white households by the amount of cash they had in savings and checking accounts, from those with the most to those with the least, half of white households would have more than 5,000 dollars, and half would have less. For African-American families, that halfway mark was only 100 dollars. Much of the discriminatory attitudes and prejudices of classism are based on the beliefs that the difference between savings of 5,000

dollars and 100 dollars is due to hard work and frugality. In other words, if you have less, it is your own fault.

Income disparities also exist between men and women: women working full time make about 77 cents to every dollar men make. Often women are paid less for doing the same job. In the past, employers justified this wage gap between the sexes by saying that men had to support a family and women did not. They also reasoned that it was not worth investing much in women because they would leave work when they married and had children. These beliefs were not legitimate then and are not now. However, women are still trying to catch up to men in pay equality.

One way to work for justice against these classist prejudices is to examine the root causes of inequality in society. It is important to remember that policies legally favored certain people (particularly white men) and disadvantaged others for the first two centuries of our country's history. Add to this years of discrimination in workplaces and schools; discrimination in the administration of government programs, such as the G.I. Bill of Rights (which was denied to African American WWII veterans); lack of equal educational opportunities; and disparities in inherited wealth, among other factors.

Ask youth to consider what would happen to their family if one or both of the wage earners lost his/her job. (Be aware that some youth are experiencing this now.) The key to true economic security for most families are their assets, particularly cash. Money stored in a savings account can tide a family over in an emergency such as an illness or layoff. Most financial planners suggest having six months' worth of income saved for such times. However, this is an impossible goal for many families. A long-term illness, house fire, or other catastrophe can quickly deplete all of a family's resources, pushing them into poverty. Consider the nearly 200,000 families affected by the layoffs in the auto industry in 2005 and 2006. Or the tens of thousands of people left stranded after Hurricane Katrina who had neither the transportation nor the money to leave the city before the hurricane arrived. Lacking decent incomes, cash savings, or substantial assets, many people are forced to work extra hours or take a second or even a third job just to survive.

Distribute the strips from Leader Resource 1, Family Scenarios, and ask participants to complete the Savings Cushion Formula to find out how long the family in their scenario could survive on savings if a wage earner lost their job.

Savings Cushion Formula:

Write down your cash savings.

Look at the information in the Monthly Poverty Level below and find the monthly poverty-level minimum for your family.

Divide your cash savings by the amount in the table. The result is the number of months that your family could live at the poverty level before your savings run out.

Monthly Poverty Level (information from [Safety Web.org](http://www.safetyweb.org/tools/fplcalc2009.asp) (at www.safetyweb.org/tools/fplcalc2009.asp)):

- 1 Person: 903 dollars monthly at Poverty Line
- 2 People: 1,214 dollars monthly income at Poverty Line
- 3 People: 1,526 dollars monthly income at Poverty Line
- 4 People: 1,838 dollars monthly income at Poverty Line
- 5 People: 2,149 dollars monthly income at Poverty Line
- 6 People: 2,461 dollars monthly income at Poverty Line
- 7 People: 2,773 dollars monthly income at Poverty Line

Ask participants to share with the group their family scenarios and how many months the family could survive on savings if the only wage earner lost their job. Also, discuss what options seem viable for the families to survive after savings are gone. Talk about agencies in your community that help families in need. Wrap up the activity by asking youth to share reflections on how they might feel if they were members of the families in the scenarios.

HEEDING THE CALL: WORKSHOP 7: STORY: THE STOLEN SOUP AROMA

From the [All Folk Tales](#) website. Used with permission.

A long time ago in the village of Ipetumodu, there lived a poor woman. This woman was so poor that she did not have any soup for her eba. The eba is a starchy paste made from cassava flour and it is rather unappetizing to eat all by itself. Across the street from this poor woman lived another woman who cooked egusi soup everyday. (Egusi soup contains protein rich egusi seeds, vegetables and sometimes meat.)

One day, as the poor woman was sitting down to her only meal for the entire day, a small bowl of eba, the aroma from her neighbors cooking wafted down through her window.

"Perhaps she will be kind enough to let me have a little soup for my eba" she thought. So she took her bowl of eba and headed over to her neighbor who was busy stirring a big pot of egusi soup.

"Please, may I have a little soup for my eba?" the poor woman asked.

The woman stirring the egusi soup looked up to see her raggedy-looking neighbor and replied, "If you can't make your own egusi soup, then you don't deserve to have any."

The poor woman went back to her own hut and sat outside her doorsteps where the aroma from her neighbor's egusi was very strong. She would scoop

some eba with her hands, inhale a big dose of egusi soup aroma while she swallowed the lump of eba.

The egusi woman, seeing this destitute neighbor eating her soup's aroma got very angry. She ran out and yelled at the woman "Stop eating the aroma from my soup!" But the poor woman did not stop, she kept inhaling the aroma from the egusi soup while she ate her eba. She found the aroma from the soup very satisfying.

Everyday, whenever the rich aroma of egusi soup wafted into the poor woman's hut, she would quickly make a little bowl of eba and go outside to inhale the pleasant aroma. The egusi woman was getting very furious and she decided to take her case to the oba, the king of their village.

"This woman steals the aroma from my egusi to eat her eba. She must be punished," the egusi woman told the oba. The oba heard the story and agreed that the poor woman should indeed be punished for stealing soup aroma and he ordered the egusi woman to carry out the punishment.

"She stole your aroma therefore you shall flog her shadow," the oba told the egusi woman. "You shall flog her shadow forty times." And she was given the big stick with which she would carry out her justice.

The egusi woman, wielding her big stick to beat the poor woman's shadow felt very foolish. She felt so foolish that she asked the poor woman for forgiveness and offered to give her real egusi soup from that day on.

HEEDING THE CALL: WORKSHOP 7:

HANDOUT 1: ABUNDANCE/SCARCITY QUESTIONNAIRE

Youth should rate their Abundance/Scarcity on a scale of 1 (scarce) to 5 (abundant)

1. Access to food
2. Freedom to make decisions about what you wear
3. Friends
4. Freedom to make decisions about how you use your time
5. Financial independence
6. Access to health care
7. Access to reliable shelter
8. Entertainment devices and activities
9. Respect of peers
10. Freedom to choose your religion
11. People to help take care of you
12. Family obligations, such as chores, taking care of siblings, part-time jobs, etc.

HEEDING THE CALL: WORKSHOP 7:

HANDOUT 2: ALLY ACTION 3

I want to be an ally to _____.

Phase 4: Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 7: LEADER RESOURCE 1: FAMILY SCENARIOS

Scenario 1: You are a single mother with two children in elementary school. You work full-time as a sales clerk at The Gap. You make 14,250 dollars a year and have cash savings of 450 dollars.

Scenario 2: You are a father with three children, ages 2, 4 and 6. You work full-time as a fire fighter, making 42,000 dollars per year. Your partner stays home and takes care of the children. You have cash savings of 3,000 dollars.

Scenario 3: You are a single female attorney working for a large law firm. Your salary is 85,000 dollars a year and you have cash savings of 18,000 dollars.

Scenario 4: You are a mother of three and a welfare recipient, receiving 9,000 dollars per year. You have cash savings of 100 dollars.

Scenario 5: You are a father with five children. Two children are in college and three are still in private school. You are a doctor, making 160,000 dollars per year. Your wife is a public school teacher making 39,000 dollars per year. You have cash savings of 12,000 dollars.

Scenario 6: You are a recent college graduate. You just accepted a job as a sales person for a new telecommunications company. Your salary is 34,000 dollars per year. However, you have only worked for two months so you have cash savings of zero.

Scenario 7: You are a machinist for an automobile manufacturer. You work 40 hours per week on the night shift. On occasion, you receive overtime so your annual salary is approximately 50,000 dollars. You did have several thousand dollars in savings, but because you are a newlywed, you just spent most of it on your honeymoon. You have cash savings of 1,100 dollars.

Scenario 8: You are a CEO of a large company that had a record year of profit making. Your salary is 1 million dollars. You have four children, ages 10, 12, 14 and 16. Your partner works part-time as an artist. You have cash savings of 5 million dollars.

FIND OUT MORE

Unequal Access

[The Social Justice pages](http://www.uua.org/socialjustice/index.shtml) (at www.uua.org/socialjustice/index.shtml) of the Unitarian Universalist Association's website lists resources for congregations and individuals involved in justice work. Some of the resources involve working with groups of people (such as immigrants) who do not have equal access to resources.

[Class Matters](http://www.nytimes.com/indexes/2005/05/15/national/class/) (at www.nytimes.com/indexes/2005/05/15/national/class/), the 2005 special feature in the *New York Times*, has information on studies that show how class affects several areas of life, such as health, religion, and education.

Nickel and Dimed by Barbara Ehrenreich (First Owl Books, 2002).

Fear of Falling by Barbara Ehrenreich (Perennial, 1990).

Hunger

A good book with ideas for justice projects, like the abundance banquet, is *Everybody Wants to Change the World* by Tony Campolo (Ventura, CA: Regal, 2006).

[Oxfam America](http://actfast.oxfamamerica.org/) (at actfast.oxfamamerica.org/), an organization working to end hunger and poverty, has materials for conducting a more complete exercise in hunger, a Hunger Banquet (R), and many more activities.

Music for Inspiration

"What It's Like" by Everlast (contains adult language)

"Songs of Joy and Peace" CD by Yo-Yo Ma

"Ode to Joy" by Ludwig van Beethoven

Movies for Inspiration

The Pursuit of Happyness (2006, directed by Gabriele Muccino)

Slumdog Millionaire (2008, directed by Danny Boyle)

Matewan (1987, directed by John Sayles)

Norma Rae (1979, directed by Martin Ritt)

When the Levees Broke (2006, directed by Spike Lee)

WORKSHOP 8: THE CALL FOR PEACE

WORKSHOP OVERVIEW

INTRODUCTION

Peace begins with yourself, with the way you treat your family, your friends, your communities, your country - but it does not stop there. Peace that begins in the hearts of children can cover the whole world. — Mayerly, 14, Colombian Children's Movement for Peace

This workshop asks youth to reflect on what it means to build peace in the world. Does peace building always begin with large-scale movements? Can young people help build peace, too? The activities introduce skills needed to build a world in which people feel heard and respected, and respect goes a long way to building peace.

GOALS

This workshop will:

- Identify a commitment to peace building as a quality needed to bring about a more just world
- Encourage youth to work for peace
- Introduce peace-building tools
- Explore individual and collective roles in building peace.

LEARNING OBJECTIVES

Participants will:

- See a commitment to peace building as an important quality in justice making and imagine ways to live out this commitment
- Understand that peace does not mean an absence of conflict, but a means of resolving or managing conflicts without hurting each other
- Learn peace-building tools and teach them to others
- Feel empowered to work for peace.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Are You Listening?	15
Activity 2: Story — The Colombian Children's Peace Movement	15
Activity 3: Viewing the World through Bias	20
Faith in Action: Building a Peace Display	30
Faith in Action: Allies, Phase 4	
Closing	5
Alternate Activity 1: Meditation	15
Alternate Activity 2: Standing Up	15

SPIRITUAL PREPARATION

There are many ways to approach the topic of peace. There is personal peace and the peace that reigns when everyone in a community works to resolve differences without violence. The latter is the vision we have of world peace. Peace is complex. Before helping youth understand the complexities, reflect on them yourself. When have you felt at peace personally? Is personal peace easy to keep? What helps you return to inner peace when that peace has been disturbed?

Think of the most peaceful community you have known. What kept this community peaceful? Was the peace ever shaken by physical or emotional violence? How did the community deal with the disruption?

Do you agree that without justice, there is no peace? If so, what are the implications for our peace building efforts?

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. Invite everyone to reflect on the word "peace." If there are new people present, ask youth to go around the circle and say their names. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

We light our chalice today using the words of St. Francis of Assisi: "Lord, make me an instrument of your peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy."

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is peace. Ask for volunteers to share what they think peace has to do with justice. Ask if anyone has heard the phrase "No Justice! No Peace!" and what they think it means?

ACTIVITY 1: ARE YOU LISTENING? (15 MINUTES)

Materials for Activity

- Leader Resource 1, [Listening Instructions](#) (included in this document)
- Newsprint and markers

Preparation for Activity

- Leader Resource 1, Listening Instructions, has six instructions. Make enough copies of the resource to give half of the participants an instruction. Cut the instructions apart.

Description of Activity

Youth explore the importance of active listening as a conflict resolution tool. If the group did Activity 4, Nonviolent Communication, in Workshop 3, remind them that the group explored non-violent ways to talk. In this activity, they explore ways to listen.

Introduce this activity with words like this:

Truly listening to each other is just as important to justice work as speaking in non-violent terms. You may have heard of techniques like active listening or deep listening. The goal of these techniques is to encourage the listener to focus solely on what the speaker is saying, not to think about their own response. When we listen to each other with open minds and open hearts, we are better able to understand and empathize. We become more aware of the other person's situation and, if we are at odds, we have a clearer understanding of what will be needed to cooperate if we have the courage to do so. Listening to and understanding people with different perspectives can enrich our lives when we learn from the experiences of others.

Divide participants into two groups. Instruct Group 1 to think of issues they believe are the most important and urgent challenges facing humanity. Ask these members to sit in chairs scattered around the room with one empty chair facing them.

Pass out one instruction to every member of Group 2. Explain that Group 2 will take turns sitting in the empty chairs and listen to the members of Group 1. One facilitator will be timekeeper and announce when members of Group 2 must move to a different chair (about every 30 seconds), until every member of Group 2 has had a turn in every empty chair.

Then switch roles and have Group 2 members pass their instruction card to someone in Group 1 and repeat the exercise with Group 2 members remaining in chairs talking about issues that are important to them.

When Group 1 has finished rotating, have everyone holding an instruction read it aloud. Lead a discussion with the following questions:

- Could you tell who was really listening to you? What did the conversation with that person feel like? Invite youth to share real-life experiences when they have felt listened to.
- How did it feel not to be listened to? Invite youth to share experiences when they have not been listened to.
- What are the tools of active listening? (Maintain eye contact, no interruptions, keep an encouraging facial expression, use positive body language)
- How do you think active listening works as a conflict resolution or peace building tool? What spheres of influence in your life could be impacted with active listening?

Tell the group that later in the workshop, they will explore other ways to encourage conflict resolution and help build peace.

ACTIVITY 2: STORY — THE COLOMBIAN CHILDREN'S PEACE MOVEMENT (15 MINUTES)

Materials for Activity

- Copy of the story "[The Colombian Children's Peace Movement](#)" (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear and discuss a true story about children trying to bring peace to their war-torn country. Tell or read the story "The Colombian Children's Peace Movement." Follow the story with a discussion:

- What thoughts about peace are reflected in this story?
- Do you agree that peace begins with the individual?
- The UNICEF model that was used in Colombia has been used in other countries, sometimes successfully. Though the children have not

ended violence in their country, did anything positive come about because of their work?

- What are some of the reasons why a populace might want peace, yet still be plagued by war?

Including All Participants

Have enough copies of the story to share with visual learners.

ACTIVITY 3: VIEWING THE WORLD THROUGH BIAS (20 MINUTES)

Materials for Activity

- Leader Resource 2, [Bias Cards](#) (included in this document)
- Leader Resource 3, [Scenarios](#) (included in this document)

Preparation for Activity

- Decide if the group is small enough to do the activity together or if they will break into groups.
- Make enough copies of both Leader Resources so each group will have a copy of each. Cut apart the bias cards and fold them so the picture is on one side and the description on the other. Cut apart the scenarios.

Description of Activity

Youth discuss some of the bias that influences the decisions they make.

Introduce the activity by saying that sometimes we find ourselves involved in conflicts because we did not make good decisions. We like to think that our decisions are mostly logical and rational, but we can hold certain biases that could lead us to make illogical decisions. Say that one definition for bias, according to Dictionary.com is "a particular tendency or inclination, especially one that prevents unprejudiced consideration of a question; prejudice."

Either as one, large group or in smaller groups, ask participants to match the bias cards with the scenarios. Give each group a set of both cards and scenarios.

After matching, discuss the activity with the following questions:

- Were any of the scenarios familiar to you?

- Why do you think people hold certain biases? Does having such a bias make you a bad person?
- Can you think of other biases?
- Have you ever held a bias that changed because of an experience that ran contrary to your bias? If not you, have you ever witnessed such a change in others?
- Does holding certain biases interfere with peacemaking in the world? Give examples.
- What can we all do to try to eliminate harmful biases?

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Invite youth to stand in a circle and say one peace-building tool they are going to use in the next week. Thank first-time participants for their contributions to the group. End the workshop with these words:

May we leave here with a greater appreciation for listening and a greater understanding of what it means to build peace in the world.

FAITH IN ACTION: BUILDING A PEACE DISPLAY

Materials for Activity

- Bulletin board or other method of display
- Tacks, tape or other means of attaching material
- Examples of peace building from newspapers, brochures, print out from websites, hand written notes, etc

Preparation for Activity

- Talk with the congregation's religious educator to identify an appropriate display space.
- Collect examples of peace building to display.

Description of Activity

Design a display, perhaps on a bulletin board, in the congregation with illustrations of people working for peace and justice. Include drawing, photographs, poetry, song lyrics, articles, and other writings. Continually

update this board throughout the year so that it becomes an educational resource for your congregation.

LEADER REFLECTION AND PLANNING

Were you able to model inner peace during the workshop? Did the workshop help youth grapple with the idea that peace is not an absence of conflict? How would you develop your own conflict resolution skills? Discussing this with your co-leader is a powerful way to grow as a Unitarian Universalist religious educator. What did you as learn from the youth?

TAKING IT HOME

Peace begins with yourself, with the way you treat your family, your friends, your communities, your country—but it does not stop there. Peace that begins in the hearts of children can cover the whole world. — Mayerly, 14, Colombian Children's Movement for Peace

In Today's Workshop...

We learned peace-building tools like active listening. We discussed a story about children in Colombia living through civil war. We also learned that peace it is not about an absence of conflict but rather a way to resolve conflict without hurting each other. One of the tools we learned about was "knowing your stuff." What is your stuff? Your stuff is everything about you: good, bad, ugly and beautiful. It is your past, your present, your perceived notions and aspirations for the future. It is all you have experienced, thought of, dreamt of, felt, seen, heard, smelled. It is your beliefs, values, stereotypes, judgments. Your "stuff" is what makes you distinct from all others. It's you!

Peace Building

- The quote above is from a young person involved in the Children's Movement for Peace in Colombia. Read more of the experiences of these young people and other children inflicted with war at photographer [Sara Cameron's website](http://www.saracameron.org/) (at www.saracameron.org/).
- Young people tell their own stories about the Colombian Children's Peace Movement in Sara Cameron's book, *Out of War: True Stories from the Front Lines of the Children's Movement for Peace in Columbia* (New York, NY: Scholastic, 2001).
- Play the "Guess Whose Stuff" game with your family. Have everyone in your family write down seven things about them that makes them

unique individuals. This could include their likes and dislikes, things that "push their buttons," and things that inspire them. One of the seven things must be what their favorite Principle is out of the seven UU Principles. Then, ask a family friend to type them up (so that the handwriting will not be recognizable) and cut them into strips. Place all of the strips in a basket and have family members draw them one-by-one with everyone guessing whose "stuff" that is.

- [Mind Tools](http://www.mindtools.com/CommSkill/ActiveListening.htm) (at www.mindtools.com/CommSkill/ActiveListening.htm) has tips on how to become a better listener.
- [The Missing Peace: Artists Consider the Dalai Lama](http://gallery.tmppp.org/gallery/en/index.jsp) (at gallery.tmppp.org/gallery/en/index.jsp) is a multi-media art exhibition that brings together 88 respected artists representing 30 countries. With the full life of the Dalai Lama as inspiration, the intention for this project is to shift the world's attention toward peace. You can be a part of this art project by contributing ideas, words, and images through Missing Peace.
- The Dalai Lama is a world-renown leader who advocates strongly for peace making. Read his short [biography](http://www.dalailama.com/biography/a-brief-biography) (at www.dalailama.com/biography/a-brief-biography) online.
- The Peace Seekers (Minneapolis, MN: Lerner Publishing Company, 1992) has biographies of several recipients of the [Nobel Peace Prize](http://nobelprize.org/) (at nobelprize.org/), an award given to peace building leaders of the world.

Justicemakers Guide

- Remember to use the Justicemakers Guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you enable yourself to be ready to help in the future? Do you need the help of others?

ALTERNATE ACTIVITY 1: MEDITATION (15 MINUTES)

Materials for Activity

- Peaceful music, if desired, and audio player

Preparation for Activity

- If you are using music, cue the music and test your equipment beforehand.

Description of Activity

Youth reflect on personal peace.

Invite participants to get comfortable and in the mood for a guided meditation. If you plan to use music, set the volume to low and start it as soon as everyone is comfortable.

Relax your body. Let go of all tension. Close your eyes, if you wish. Take in a deep breath and slowly release it. Do this again. Take another breath and, as you release it, feel the breath flowing through your body—through your arms, torso, legs, your head. Take another deep breath.

Let your memory take you to a time you felt at peace. Hold this peaceful memory for a while. (Pause) What help bring about this peace? What were your surroundings? Were you alone or with others? How long did the peaceful feeling last? When you bring up the memory, can you still feel the peace?

Was there ever a time you did not feel at peace but you were able to attain a peaceful state? What helped you find peace? If there was never a time like this, do you think returning to your peaceful memory would help you regain peace? What does your peaceful memory teach you about your personal peace?

Think of the most peaceful community you have known. What kept this community peaceful? Was the peace ever shaken by discord and conflict? How did the community deal with the disruption? Did it return to a peaceful state afterwards? What did this community teach you about communal peace?

Now let go of the memories, but see if you can keep the peaceful feeling. When you are ready, take a deep breath, open your eyes, and join us back in the room.

Stop the music and ask if anyone would like to share any thoughts they had during the meditation. Ask if anyone meditates on a regular basis. Meditation is a common spiritual practice, used by practitioners of many different faiths. Is there a connection between meditation and personal peace?

ALTERNATE ACTIVITY 2: STANDING UP (15 MINUTES)

Materials for Activity

- Newsprint, markers and tape

- Write the sixth Principle on newsprint if it is not posted

Description of Activity

Youth examine how the sixth Principle aligns with a real-world experience of taking a stand for justice. This situation is based on real events and was adapted from an article by Mark Steel, a socialist author, comedian, and columnist for one of Britain's largest newspapers, *The Independent*.

The latest slogan that the far-right groups in Britain are marching under is 'Stop the Islamification of England.' But how many people have had their lives Islamified against their will? Is there a single tea shop owner in Dorset, England who has to tell her customers: 'Sorry dear, we're not allowed to serve a scone until after dark as it's Ramadan'? Do radio stations have to start the day: 'Good morning, this is BBC Radio Sussex calling you to prayer.'? So in September 2009, when the English Defense League, a far-right political group, announced a protest of this 'Islamification of England' outside of a mosque in Harrow, England, what was the community to do?

Invite participants to imagine there is a mosque in their town, and a political group has announced a protest outside that mosque. Brainstorm actions they could take to ally with the local Muslim community.

After a list has been created, read what actually happened:

So what actually happened in Harrow, England? We'll never know how many conversations occurred at dinner tables with children asking questions and parents figuring out their own "stuff"—their own biases and fears—as they discussed the issue. We'll never know how many people (who really just wanted to stay home and watch television) actually listened to their friends—really, really listened—to the reasons why it was important to take a stand. We'll never know how many carpools had to be arranged and how many people had to take time off from work, but what we do know is that about 2,000 people showed up at the mosque to stand in solidarity with the Muslim community. As the 2,000 supporters created a barrier around the mosque,

the much smaller protest of the far-right group vanished. And, as Mark Steel reported, "the local population has apparently tingled with excitement ever since."

End the activity with a discussion about the outcome:

- How did you feel after learning the outcome? (Were you inspired? Surprised?) Our sixth Principle affirms and promotes the goal of world community with peace, liberty, and justice for all. Does taking a stand outside of one mosque affirm and promote the goal of world community with peace, liberty, and justice for all?
- What if only 200 (instead of 2,000) people showed up? What about 20? What about 2? In terms of the sixth Principle, is there a difference between a protest of 2,000 and a protest of only a couple of people?

HEEDING THE CALL: WORKSHOP 8: STORY: THE COLOMBIAN CHILDREN'S PEACE MOVEMENT

Based on information from [People Building Peace](#), [Peace News](#), [My Hero](#), and Sara Cameron's [website](#).

Adults are usually regarded as the leaders in working for peace and—for good reason, as many have made a tremendous difference. Yet children can make a tremendous difference, too. Farliz Calle is one of those children. She is one of twenty-six children who organized an election in her home country of Colombia as it was being torn apart by violence. On October 25, 1996, 2.7 million children in Colombia cast their votes for 12 basic rights that included the right to love and family, the right to a clean environment, the right to justice, and the right to peace. With the aid of UNICEF (The United Nations Children's Emergency Fund) and adults from the community, the children of Colombia started a movement that created "peace zones" in schools and parks. One year later, 10 million adults also voted for peace in a national election.

On the day of the Children's Mandate there was peace in Colombia. If there can be one day of peace, why not a week, a month, a year, fifty years Why not fifty years of peace to make up for our fifty years of war? — Juan Elias, 16 years

Why was Columbia in need of peace? In 1948, civil war broke out in Colombia. A civil war is one where the opposing factions both live in the country. These wars can be particularly destructive and difficult to end.

Without equal education children who have nothing can never have the same opportunities as those who have everything. — Angelica, 13 years

Often civil wars have the appearance of being about two groups with different identities that cannot get along. However, scholars and researchers have determined that most civil wars are caused when one group tries to control resources, resulting in limited access to resources for other groups, who become frustrated and take up arms. This is one reason why war (and hence, peace) is a justice issue.

Another reason is because the toll of war generally falls heaviest on marginalized groups. This frequently means children. War hurts children by taking away their loved ones. It hurts children by filling their lives with fear and instability. It hurts children by forcing them to grow up too soon, often making them into soldiers even before reaching puberty.

Neither the children's vote nor the adult vote a year later ended the violence in Colombia. It continues to this day. Still, the children of Colombia did not give up. Supported again by UNICEF, they established the Retorno de la Alegria (Return to Happiness) initiative. This program trains youth to be peer counselors to youth and children suffering from the effects of war. Over 500 volunteers have been trained in counseling, therapy, peace-building and self-esteem building skills. They work with individuals and institutions, like schools, religious organizations, and government.

I work as a volunteer play therapist with children who have been forced to leave their homes because of the war. Some of the children have seen terrible things, like seeing their father be tortured and killed. They find it very difficult to understand what happened. We play together with the trucks, and boats and rag dolls and sometimes after that you can figure out what went on. Some of the children are very shy but I give them the parrot puppet and sometimes they tell him things. They often talk about the goats and chickens and cows they left behind when they left their homes. They worry about the animals. — Wilfrido, 16 years

Being a peace builder takes skills, and young people do not need to wait until they become adults to develop those skills.

Children are sweet and beautiful, but we want to show adults that the role of the child must be elevated; there are acute crises in countries when children have to make up part of the solution. You say children are the future. But we are the present, a present which we all have to build together. — Farliz Calle

HEEDING THE CALL: WORKSHOP 8:

HANDOUT 1: ALLY ACTION 4

I want to be an ally to _____.

Phase 5: Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 8:

LEADER RESOURCE 1: LISTENING INSTRUCTIONS

1. Make eye contact about once every 5 seconds and whistle the entire time.
2. Make eye contact about once every 5 seconds and then yawn.
3. Keep staring at the same corner of the room and don't take your eyes off of that corner.
4. Slouch in your chair, stare down at the floor and look up about every 5 seconds to make eye contact. Roll your eyes (as though this were the most boring story you've ever heard) and then look back down at the floor.
5. After every couple of sentences say, 'No way! Are you serious?' And then wait for them to continue talking before saying the same thing again.
6. Maintain direct eye contact and a kind expression on your face. Listen for issues that you share in common with the person speaking. If you hear them, nod and smile.

HEEDING THE CALL: WORKSHOP 8:

LEADER RESOURCE 2: BIAS CARDS

Herd of Sheep Bias — When we do not think critically about our choices and our beliefs. We choose and believe based on the choices and beliefs of others around us.







It's Them, Not Me — When we make choices based on a bias that we do not even know we have.

Cherry Picking Bias — When we make choices based on actions or information that confirm our beliefs while ignoring or discarding actions or information that disprove our beliefs.

Set in Stone Bias — When we make choices that are based too heavily on one instance or trait or action from the past.

Bad Orchard Bias — When we see those who are similar to us as individuals who can make poor choices. We see them as one apple in an otherwise good orchard. Yet when someone who is different than us (different race, religion, etc.) makes a poor choice, we allow that to be a reflection against their entire race, religion, etc. We see the entire orchard as tainted.

Me Me Me Bias — When we make choices based on giving ourselves more credit for a group effort than someone who is neutral would give us.

	<p>Herd of Sheep Bias – When we do not think critically about our choices and our beliefs. We choose and believe based on the choices and beliefs of others around us.</p>
	<p>It's Them, Not Me – When we make choices based on a bias that we do not even know we have.</p>
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	<p>Bad Orchard Bias – When we see those who are similar to us as individuals who can make poor choices. We see them as one apple in an otherwise good orchard. Yet when someone who is different than us (different race, religion, etc.) makes a poor choice, we allow that to be a reflection against their entire race, religion, etc. We see the entire orchard as tainted.</p>
	<p>Me Me Me Bias – When we make choices based on giving ourselves more credit for a group effort than someone who is neutral would give us.</p>

HEEDING THE CALL: WORKSHOP 8: LEADER RESOURCE 3: SCENARIOS

Scenario 1:

My sister drives me crazy. She just goes along with whatever her friends say.

Scenario 2:

My history teacher told me that I need to listen more and talk less. That's the same thing my art teacher told me. I do listen. They just ramble on too long.

Scenario 3:

My dad always talks about how irresponsible drivers are these days. When they cut him off in traffic, he starts yelling. But he never talks about how responsible they are when they let him merge onto the freeway.

Scenario 4:

My mom saw someone crash their skateboard into a car once and now she won't let my older brother ride a skateboard.

Scenario 5:

My grandpa says you can't trust anyone who doesn't speak English. He says they're just trying to take advantage of you. But he loved his mom — my great-grandma — and she emigrated to the U.S. from Germany and never learned to speak English.

Scenario 6:

Michael is a disrespectful teammate. Whenever we win a game, he goes around telling everyone at school that "he" won the game. Yet we're a team. We need everyone on the team to play well for us to win.

FIND OUT MORE

Peace

Principles of Being a Peacebuilder can be found at [You Can](http://www.youcan.ca/) (at www.youcan.ca/).

Thich Nhat Hahn, a Buddhist priest, has written a bestselling book, *Peace is Every Step* (New York: Bantam, 1992).

Diamond, Louise. *Peace Book: 108 Simple Ways to Make a More Peaceful World*. (Newburyport, MA: Conari Press, 2001).

Shick, Stephen M. *Be the Change: Poems, Prayers, and Meditations for Peacemakers and Justice Seekers*. (Boston: Skinner House, 2009).

Dr. Seuss. *The Butter Battle Book*. New York: Random House, 1984.

Rosenberg, Marshall. *Nonviolent Communication: A Language of Compassion*. (Encinitas, CA: PuddleDancers Press, 1999).

Skog, Susan. *Peace in Our Lifetime: Insights from the World's Peacemakers*. (Encino, CA: Cliffrose Communications, 2004).

The United States Institute of Peace has a [list of websites addressing religion and peacemaking](#) (at

www.usip.org/resources/religion-and-peacemaking-web-links).

[The World Youth Peace Summit](http://www.youthpeacesummit.org/summary.cfm) (at www.youthpeacesummit.org/summary.cfm) offers opportunities for youth to design peace projects.

Colombian Children's Peace Movement

Read more about their efforts at [People Building Peace](http://www.peoplebuildingpeace.org/thestories/article.php?typ=theme&id=85&pid=19) (at www.peoplebuildingpeace.org/thestories/article.php?typ=theme&id=85&pid=19). Other stories of peace building, several concerning youth, can be found on this website.

A UNICEF-sponsored art project — similar to the project mentioned in the story — resulted in the book *I Dream of Peace: Images of War by Children of Former Yugoslavia* (New York: HarperCollins, 1994).

Bias

[EdChange](http://www.edchange.org/multicultural/activityarch.html) (at www.edchange.org/multicultural/activityarch.html) has a list of activities to teach young people to counter bias and prejudices around issues of multiculturalism

[Helping Youth Resist Bias and Hate, Second Edition](http://www.partnersagainsthate.org/educators/pag_2_ed.pdf) (at www.partnersagainsthate.org/educators/pag_2_ed.pdf), by Partners Against Hate, can be read online or downloaded. This program activity guide is written for parents and educators of middle school students.

WORKSHOP 9: THE CALL FOR IMAGINATION

WORKSHOP OVERVIEW

INTRODUCTION

Imagination is the beginning of creation. You imagine what you desire, you will what you imagine and at last you create what you will. — George Bernard Shaw

This workshop invites youth to explore the importance of imagination when creating a world as it could be, instead of how it is. Through the lens of climate change, youth learn about environmental justice issues and some imaginative responses to those issues. They are encouraged to dream big as they imagine themselves as superheroes and explore what actions they would take to create justice.

GOALS

This workshop will:

- Identify imagination as a quality needed to bring about a more just world
- Encourage youth to use their imaginations
- Introduce ways to think creatively in imagining the world as it could be.

LEARNING OBJECTIVES

- See imagination as an important quality in justice making and imagine ways to live out this commitment
- Explore the consequences of choices that involve a lack of imagination and an abundance of it, using global warming as an example
- Dream big about changing the world.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — The Chair Men	10

Activity 2: Environmental Justice Tea Party 25

Activity 3: If I Were a Superhero 15

Faith in Action: Read All About It

Faith in Action: Allies, Phase 5

Closing 5

Alternate Activity 1: Continuation Story 15

Alternate Activity 2: It Could Be 15

SPIRITUAL PREPARATION

The creative process often surprises people as they allow imagination to take hold. A painter may use different colors or paint a different scene than first imagined. A dancer may discover new steps when letting imagination unfold. Improvisational theater offers wonderful opportunities to encounter the freeing up of one's imagination. If you are able to experience improvisation in a group this may be a way to explore the intersection of imagination, vision and social justice work with youth. Much of the developmental process for youth is imaginative exploration. Youth is improv! Improvisation can be scary even as it is liberating. You can create a simple improv for yourself or with your co-leader. Start with an object (say, an apple) and then hold it out in front of you and finish this sentence, "This is..." You can use any words to describe the object. Try using different tones of voice. Allow yourself to express different emotions. Now consider doing something with the object (for example, toss the apple to your co-leader and then they finish the sentence). Let the interaction with the object unfold. After a few minutes of playing with this process ask yourself if your imagination came into play. Facilitating workshops with youth requires a lot of imagination! How does this feel to you? Now, consider how thinking outside the box moves the dream of justice for all of us forward. Dream!

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. Ask youth to go around the circle and say their names along with something they dream of doing. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

Imagination is the beginning of creation.
You imagine what you desire, you will
what you imagine and at last you create
what you will. — George Bernard Shaw

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is "imagination". Ask for volunteers to share what they think imagination has to do with justice.

ACTIVITY 1: STORY — THE CHAIR MEN (10 MINUTES)

Materials for Activity

- Copy of the story "[The Chair Men](#)" (included in this document)

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

A story invites youth to consider how using their imagination can have different benefits.

Some possible questions after reading the story include:

- How do you differentiate between an act that's "crazy" and an act that involves using one's imagination?
- With that definition in mind, do you consider eating a chair to be a crazy or imaginative act?
- If you were their professor, what grade would you give them if you wanted your students to be "imaginative, inventive, and instructive"?
- When was the last time you used your imagination to complete a task in a new way? What did you learn from it?
- Can you think of an example of someone doing something creative to help create justice? What about artists who create music, drama, or visual art?

ACTIVITY 2: ENVIRONMENTAL JUSTICE TEA PARTY (25 MINUTES)

Materials for Activity

- Handout 1, [Questionnaire](#) (included in this document)
- Leader Resource 1, [Environmental Justice Tea Party](#) (included in this document) Introduction and Roles
- Pens or pencils
- Cups, spoons and teapot
- A choice of herbal teas and honey

Preparation for Activity

- Cut apart the roles in Leader Resource 1, Environmental Justice Tea Party Introduction and Roles.
- Boil water and place in a teapot or another safe container.

Description of Activity

Youth explore the influence of imagination—and lack of imagination—with a real-world issue.

Discuss the state of the environment with participants. Ask them what they already know about global warming.

Say that in this activity, in the spirit of "make tea, not war," youth will play roles at a tea party. They will talk

with each youth (also in their roles) as they answer the questions in Handout 1, Questionnaire. Distribute roles. Encourage youth to make tea.

Start the tea party by reading the introduction in Leader Resource 1. Ask everyone to introduce themselves, in the roles they have been given. After everyone has been introduced, give the group 15 minutes to mingle and work on their questionnaire.

Following the tea party, invite youth to gather in a circle and share their answers. Were there reoccurring themes? Discuss the creative collaborative actions youth wrote. Are they realistic? Would they work?

ACTIVITY 3: IF I WERE A SUPERHERO (15 MINUTES)

Materials for Activity

- Costume items and props: pieces of fabric, ties, hats, pipe cleaners, rope and string
- Paper, pens or pencils

Description of Activity

Youth dream big about changing the world.

Announce that it is time to change the world. Explain that participants will choose what kind of superhero they would be and what they would change about the world. Say that they must create a costume, a name for their Superhero, and a Superhero Statement that includes what they stand for and how they will work to create justice in the world.

Distribute paper and pencils, and point out the costume items and props. Once all participants have a costume and a statement, invite them to share with the group.

End by discussing what it felt like to share what one stands for out loud. Do they ever feel that they are too young to work for justice? Did it feel different to announce it as a superhero? Does the act of voicing it make it more real, more concrete, regardless of one's age?

Ask youth to think about their superhero talent and how their superhero would work for justice. Ask them to think of one action their superhero would do and think of a way they could do it on a smaller scale as themselves. For example, if their superhero could sprout enough food from their fingertips to feed the entire world, they could devote two hours a week to work in a community garden that donates food to a shelter.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Distribute Taking It Home. Invite youth to stand in a circle and say one word that speaks to a dream they hope to fulfill. Thank first-time participants for their contributions to the group. End the workshop with these words:

May we leave here ready to make our dreams come true while we also support the dreams of others.

FAITH IN ACTION: READ ALL ABOUT IT

Description of Activity

Imagine a world of Environmental Justice Superheroes! Publish a comic book (one edition or more) about the work that your congregation is doing to qualify as a Green Sanctuary. Or nominate members of the community outside of your congregation who are Environmental Justice Superheroes. Invite them to your congregation to receive a special award created by the youth.

LEADER REFLECTION AND PLANNING

As you lead this workshop did you experience a sense of the importance of dreams and imagination to social justice work? Youth are often full of energy and ideas. Were the youth in your group willing to dream and dream big? Sometimes in social justice struggles we forget to allow the light and hope in. Did working with youth explicitly on this topic help you as a religious educator? How would you like to develop this workshop if you were to facilitate it again? Role models are important to youth development. How would you describe yourself as a role model? What did you as co-leaders learn from the youth?

TAKING IT HOME

Imagination is the beginning of creation. You imagine what you desire, you will what you imagine and at last you create what you will. — George Bernard Shaw

In Today's Workshop...

We explored the importance of imagination when creating justice in the world. We learned about climate change and the issues of environmental justice associated with people around the world, as well as

some imaginative responses to those issues. We also imagined ourselves as justice superheroes.

Imagination

- Share your superhero with your family. Invite family and friends to a Superhero Party. Costumes required! Who would they be? What actions would they take to create justice? Do you have pets? Invent Superhero costumes for them, as well. Animals can be caretakers for those in need. What would your pet do for justice in the world?
- Watch the movie, *Millions* (2005). This film concerns two young brothers who discover stolen money. The youngest, an imaginative dreamer, wants to give it to the poor. The oldest thinks they should keep it in the family. What does this movie have to say about imagination? About the struggle to balance personal interest and working toward the good of society?
- Using art is an imaginative way to promote justice. Some songs about righting the wrongs in the world become very popular, such as Helen Reddy's "I Am Woman" and the Black Eyed Peas "Where Is the Love?". John Lennon's "Imagine" remains very popular. Read the lyrics at [Lyrics 007](http://www.lyrics007.com/JohnLennon/Lyrics/ImagineLyrics.html) (at www.lyrics007.com/JohnLennon/Lyrics/ImagineLyrics.html). Research YouTube and other websites and discover all the creative ways this song has been used to promote peace and justice. Watch Michael Jackson's video for "Man in the Mirror" or "Black or White." What other popular songs can you think of that promote justice?
- What other ways can you approach justice issues in imaginative ways? What about asking your friends to join you in creating a justice coloring book for younger children? Find suggestions for how to do this at [eHow](http://www.ehow.com/how_2042422_create-own-coloring-pages.html) (at www.ehow.com/how_2042422_create-own-coloring-pages.html). Research software that would make it easier.

Ecology

- [Kids Do Ecology](http://kids.nceas.ucsb.edu/) (at kids.nceas.ucsb.edu/) has good, basic information on ecology.
- [PlanetPals](http://www.planetpals.com/fastfacts.html) (at www.planetpals.com/fastfacts.html) has more ecology facts and suggestions of actions you can take to help take care of the planet.

Environmental Justice

- Find out how your community fares by going to [Scorecard: The Pollution Information Site](http://www.scorecard.org) (at www.scorecard.org). You can plug in your zip code and get statistics on your community.
- Join the [Myspace](http://www.myspace.com/youthforej) (at www.myspace.com/youthforej) community of Youth for Environmental Justice.

Justicemakers Guide

- Remember to use the guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you enable yourself to be ready to help in the future? Do you need the help of others?

ALTERNATE ACTIVITY 1: CONTINUATION STORY (15 MINUTES)

Materials for Activity

- Newsprint, markers, and tape

Preparation for Activity

- Print the beginning of the story on newsprint and post.

Description of Activity

Youth explore how sharing our imaginations enriches the imaginations of others.

Gather participants in a circle and have them take turns reading the beginning of a story and completing the story any way they wish:

"Once upon a time there was a tired fish swimming in circles in the sea. This fish was exhausted from swimming, swimming, swimming all day long. Somehow the fish could not figure out any way to break the cycle of endless circling until one day... .."

Encourage students to be outlandish, silly, creative and to have fun with the ending. After participants have added their own endings engage in a discussion about the process. Ask them to describe what it was like to use their imaginations to create the ending. Were youth inspired by the endings that others contributed? Ask participants to describe their reaction to the various endings to the story. Are there other possible endings they can imagine as a group?

ALTERNATE ACTIVITY 2: IT COULD BE (15 MINUTES)

Materials for Activity

- One paper plate and craft stick for each youth
- Craft items, including old magazines, felt, glitter, paint, paint brushes, scissors and glue sticks

Description of Activity

Youth use their imaginations to design a mask that allows people to see the world as it could be, not as it is. Ask youth to think of an issue that they believe is one of the most important issues in the world today. Invite them to create a mask. When someone wears the mask, they act in a specific way that would make the world a better place. Does the wearer listen more? Do they shout less? Does the wearer pick up litter whenever they see it? Do they compliment others more?

When everyone has a mask, invite them to demonstrate their creations to the group by showing how someone acts without the mask and then with the mask. Once everyone has shared, ask what it feels like to imagine the world as it could be. Is that important to do as you work for justice? Why or why not?

HEEDING THE CALL: WORKSHOP 9: STORY: THE CHAIR MEN

By Robert Fulghum. Permission pending.

We say the young have much to learn, but I find they know and do things unfamiliar to me, so I am pleased to learn from them when I can. Example: Two young college men asked me for a ride, because they were late to work. Their summer construction job was near my office, so I was glad to oblige. On the way I asked, "Besides working hard and playing hard, what's happening in your lives?"

They exchanged glances. Then one said, "We're eating a chair."

What?

Yes. It seems that their college philosophy teacher gave them an extra-credit assignment: Do something unique and memorable—not dangerous or foolish, but something imaginative, inventive, and instructive. Write it up, and explain what was learned and how it might apply to their philosophy of life.

So. They are eating a chair.

They bought a plain wooden kitchen chair at an unfinished furniture store. Using a wood rasp, they have been shaving away at the chair, mixing the dust into their granola for breakfast, and sprinkling the dust on their salads at dinner. So far they have consumed most of a leg, two rungs, and a back piece. And while they don't want to overdo it, the pace is picking up. Still, the project may not be finished before summer's end, so they may enlist friends, who, it seems, are enthusiastically willing to help eat a chair.

And yes, they consulted a physician to make sure the wood dust was not harmful. And no, it doesn't taste bad—especially if they mix in a little cinnamon at breakfast and a little lemon pepper at dinner. And yes, they have learned a few things along the way.

"Like what?" I asked.

Like how amazing long-term goals can be achieved in incremental stages. Like how something seemingly idiotic affects your thinking about other things you do. For example, they routinely run about fifteen miles a week to stay in shape—around and around a lake. They wondered where fifteen miles a week would take them if they ran in a straight line. So they got a road map and have been marking off the mileage, headed south. They could be in Portland, Oregon, in a couple of weeks. But that's boring, so they have a European map now and are starting out in Vienna headed for Athens. Using guidebooks, they're figuring out what there is to see and

do along the way. They're touring the world in their minds.

And, of course, they're very pleased with themselves. They're sure they'll astound the professor when he asks for their report. "We ate a chair."

"It will blow the dude away," said one.

For all the goofiness of the project, these young men are learning patience and perseverance. Some things cannot be had except on a little-at-a-time, keep-the-long-goal-in-mind, stay-focused basis.

Love and friendship are like that. Marriage and parenthood, too. And peace and justice and social change. As wonderfully silly as it seems, eating a chair may lead my young college friends to wisdom and nobler aspirations.

In their foolishness lies the seed of What-Might-Be, little by little.

HEEDING THE CALL: WORKSHOP 9: HANDOUT 1: QUESTIONNAIRE

By Bill Bigelow. [Rethinking Schools](#). Used by permission.

Find someone who believes that they are hurt by environmental injustice. Who is the person? How has, or might, this individual be hurt?

Find someone who believes that he/she might benefit from environmental injustice. Who is the person? How might the person benefit?

Find someone who is affected by environmental injustice in a way that is similar to how you're affected. Who is the person? How are your situations similar?

Find someone who will have to change her/his life because of environmental injustice. Who is the person? Why does this person have to make a life change? What might this individual do?

Find someone who lives on another continent than you do. How is this person affected by climate change? How is it different or similar to how you're affected?

Find someone who has an imaginative idea about what should be done to deal with environmental injustice. Who is the person? What is the person's idea?

If possible, find someone with whom you could take two joint actions in creating justice. Who is the person? What two actions might you take in common with one action seeming relatively easy while the other action requires both of you to use your imaginations? For that second action, think of something that most people would say, "No way. It would never work." For example, before women could legally vote, Susan B. Anthony, who was Unitarian, showed up to a polling station and actually voted. She surprised many men and women alike because most people never imagined a woman taking the step of actually voting. She used her imagination and got people thinking differently about what was possible. (Susan was fined 100 dollars for this illegal act and refused to pay.)

HEEDING THE CALL: WORKSHOP 9:

HANDOUT 2: ALLY ACTION 5

I want to be an ally to _____.

Phase 6: Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 9: LEADER RESOURCE 1: ENVIRONMENTAL JUSTICE TEA PARTY INTRODUCTION AND ROLES

By Bill Bigelow. ["The Big One: Teaching About Climate Change."](#) *Rethinking Schools* magazine, summer 2009. Used by permission.

Cut the roles into separate strips of paper. Read the introduction to the group before beginning the role play.

Environmental Justice Tea Party Introduction

Have any of you been inside a greenhouse (or glasshouse)? Greenhouses are helpful for growing plants and food because they trap heat inside which helps plants and food grow since they're not vulnerable to cold temperatures outside. Our planet is like a greenhouse—a fragile and beautiful greenhouse. Can you imagine what would happen if people used their gas-powered lawn mowers or chainsaws inside the greenhouse? The air would eventually become so polluted that it would be impossible for the plants and food to survive. Climate change (or global warming) is the term given to a similar process that's happening right now in the greenhouse known as Earth. Burning fuels like coal, gas and oil is heating up our greenhouse yet it's not just that we're trapping these gases in our atmosphere. We're also preventing our planet from breathing. Forests are the equivalent of "lungs" for our greenhouse in that they help our planet filter toxins and breathe. But forests are being cut down to clear land for profitable crops like soybeans and cattle. This tea party will introduce us to people around the world who are being affected by climate change. Their imaginative responses (or lack thereof)—and our imaginative responses as Justicemakers—will play an important role in creating justice as climate change unfolds in our greenhouse known as Earth.

Environmental Justice Tea Party Roles

1. L. Gibson

Kayford Mountain, West Virginia

They say that to move away from oil we need to rely more on "clean coal," mined here in the USA. Clean coal is a lie. They blast mountains apart to get at the coal and dump everything they don't want in the valleys and streams, poisoning everything around. They want you to focus on the fact that burning coal today produces less sulfur dioxide than it used to. That's the stuff that causes smog and acid rain. But burning coal still releases about twice as much carbon dioxide as oil—for the same

amount of energy. And carbon dioxide is a greenhouse gas, the gases that cause global warming. I've been fighting mountaintop removal of coal for over 22 years. I'm not gonna sit around and watch my home and the planet be destroyed.

2. Koleo Talake

Prime Minister, Tuvalu

Most people have never heard of my little island that is 400 miles from Fiji in the South Pacific. My people live on fish and fruit; everyone knows their neighbors and people don't even lock their doors. Rising sea levels, caused by global warming threaten the very existence of my land and people. The former Prime Minister of Australia said that if Tuvalu disappears, then people there should be relocated elsewhere. What incredible selfishness. How can anyone say that people in Tuvalu should suffer so that people in the so-called developed world can continue to fill our atmosphere with carbon dioxide by driving their SUVs and buying stuff made half-way around the world? Many people believe that if current trends continue, there will be no more Tuvalu in less than twenty years. That is why I have been speaking out.

3. Ana Silvia Jimenez

Villahermosa, Tabasco, Mexico

In November of 2007, after a week of rains, terrible flooding hit the state of Tabasco, Mexico, where I live. My neighbors and I helped to put bags of sand to stop the water near to the river, but it didn't work, everything was covered with water. In the countryside, the water destroyed all the crops—the corn, sugar, cocoa and bananas. Cattle all throughout the state drowned. What will the farmers do to survive?

They say that over 80 percent of the state was flooded. A half a million people lost their homes. It's a tragedy. Most of my friends and family lost everything. They spent 20 years working, and they lost everything in 20 minutes.

When the flood hit, we had no water to drink; many people got sick.

Why did this happen? The government has allowed the rich to destroy my state. The state's land has sunk because of a century of constant extraction of oil and gas. Logging companies have deforested the state, which has led to erosion, and silt has filled rivers reducing their capacity to hold water and making floods worse.

And some people say that the climate is changing and leading to worse storms. I don't know, but I do know that the people here who suffer the most are the poor.

4. Roman Abramovich

Sibneft Oil Co., Russia

It's simple: As temperatures rise every year, ice will melt and huge new areas will be open for oil and gas exploration in the Arctic. Researchers tell us that one quarter of the earth's untapped fossil fuels, including 375 billion barrels of oil, lie beneath the Arctic. Already our competitors in Norway, Statoil, are working on project Snow White, which will generate an estimated 70 billion dollars in liquefied natural gas over the next 30 years. I'm not going to sit back and let the Norwegians or anyone else beat me out of this new business opportunity. I'm sure that global warming is a bad thing for a lot of people, but I'll leave this to the politicians and scientists. I'm a good businessman—a good *oil* businessman—so it's time to get to work.

5. Stephanie Tumore, Greenpeace climate campaigner

To me, it seems that climate change is the most dangerous problem facing humanity. I've been working to save the Arctic. People think of the Arctic as just one big empty block of ice and snow. But it's an amazing, unbelievable place. There are polar bears, musk oxen, and caribou; and in the summer, snowy owls, ducks, and swans migrate there to nest. But already Alaska's North Slope is taken over by 28 oil production plants, almost 5,000 wells, and 1,800 miles of pipes. We've taken direct action and have confronted the oil drillers in places like the Beaufort Sea where we towed a fiberglass dome with two Greenpeace activists inside into a BP Northstar oil-drilling construction area. Two other activists unfurled a banner: "Stop BP's Northstar, Save the Climate." Direct action. That's what it will take to stop these oil-drilling criminals.

6. Douglas Steenland

President and Chief Executive Officer

Northwest Airlines Corporation

I've been reading that air travel is bad for global warming. They say our jets produce a huge amount of carbon dioxide and other greenhouse gases that increase global warming. An article I read recently said that, "Flying is one of the most destructive things we can do." This researcher concluded that "the only ethical option ... is greatly to reduce the number of flights we take." But ethics cuts two ways: Don't I have an ethical responsibility to my employees and stockholders? And that means expanding air travel, advertising low fares, and trying to get people to take vacations to far-away

places like Japan and China, to keep Northwest profitable. Sure, we will try to pollute less, but we'll leave global warming to the politicians and scientists to figure out. I'm just a businessman.

7. Steve Tritch

President and Chief Executive Officer

Westinghouse Electric

Before I became CEO of Westinghouse I was senior vice president for Nuclear Fuel, providing nuclear fuel products and services to nuclear power plants throughout the world. Before that, I led the merging of the former ABB nuclear businesses into Westinghouse Electric, and was senior vice president of Nuclear Services. And before that, in 1991 I became manager of the Nuclear Safety Department and in 1992 was appointed general manager of Westinghouse's Engineering Technology. Today, I belong to the American Nuclear Society and serve on the Nuclear Energy Institute's Board of Directors. I guess you could call me Mr. Nuke.

You might say that I'm a man on the hot seat these days. Not only are we running out of easy-to-find oil, but oil is blamed for global warming. Coal is an abundant source of power, but it produces even larger amounts of greenhouse gases than oil. Because I'm head-man at Westinghouse Electric, people are looking to my company for solutions. The solution is obvious: nuclear power. As I tell my employees, "What's good for the planet is good for Westinghouse."

Global warming could destroy much of life on earth. But nuclear power produces no greenhouse gases. They say nuclear power has dangers. Well, last year 5,200 Chinese coal miners died in accidents—and that's a lot more than have ever been hurt in a nuclear power accident. I see hope for the planet and Westinghouse is here to play our part.

8. Wangari Maathai, Green Belt Movement

Kenya

Already, some places in Africa are seeing temperatures rising twice as fast as world averages. Unpredictable rains and floods, prolonged drought, crop failures, and fertile lands turned into deserts have already begun to change the face of Africa. What makes this so outrageous is that our output of greenhouse gases is tiny when compared to the industrialized world's output. For my part, I've been working in the Green Belt Movement for the last 30 years, since I was a young woman. We have mobilized millions of individual citizens in every country to plant trees, prevent soil loss, harvest rain water and practice less destructive forms of

agriculture. We must protect the trees from the logging that is turning our continent into a desert. Our goal is to plant a billion trees.

9. M. Enomenga

Huaorani Indian, Eastern Ecuador

For years, the oil companies have invaded my people's lands and the lands of neighboring peoples—the Shuar, the Cofan, the Sequoya—in the rainforests of eastern Ecuador. With oil comes destruction. And now we learn that not only is oil development destroying our rainforest, it is destroying the world, through carbon dioxide pollution that leads to global warming. We say, "Leave the oil in the ground." Why do rich countries come here? People from the richest and most populated countries come to the poorest to take its resources, to take and negotiate, to live their life better and leave us even poorer. So we as Huaorani, we ask those city people: Why do you want oil? We don't want oil.

10. Nancy Tamura

Hood River Valley, Oregon

Every generation of our family has farmed this land. A study by Oregon State University found that 75 percent of the water during the summer months in the Upper Middle Fork of the Hood River comes from melting glaciers on Mt. Hood. And because of global warming, the glaciers are disappearing. That's *our* river. Well, we don't own it, but it's the river that irrigates our pears and cherries. Our family has grown fruit on this land since before we were born, and now they tell us that our irrigation water may be disappearing? The problem is that the scientists say that the glaciers have been shrinking because of global warming. I'd always thought that global warming might affect the Arctic and the polar bears, but not the Upper Middle Fork of the Hood River.

11. Robert Lovelace

Ardoch Algonquin Indian leader, Ontario, Canada

In mid-February 2008, I was sentenced to six months in jail and ordered to pay a 15,000 dollar fine. What was my "crime"? Trespassing on my own land—trying to block a uranium company from mining and polluting Algonquin Indian land. It began when we noticed people cutting down trees on land that we had never ceded to the Canadian government. Algonquin Indians and our non-Indian supporters organized a 101 day blockade. Because of global warming, the nuclear power industry is claiming that they are the "clean" alternative. But nuclear power requires uranium and there's nothing good about uranium mining. Mining companies clearcut the land and destroy the earth to get at the uranium. And nuclear power itself is not clean. Nuclear waste stays

radioactive for thousands of years and no one has found a safe way to store nuclear poisons that long.

FIND OUT MORE

Hough, George Jr, and Eugene Raudsepp. *Creative Growth Games*. New York: Perigee Trade, 1980.

Climate Change

- [Rethinking Schools Resources for Climate Change](http://www.rethinkingschools.org/climate) (at www.rethinkingschools.org/climate)
- [Climate Change Education](http://climatechangeeducation.org/) (at climatechangeeducation.org/)
- [National Environmental Education Week Climate Change Resources](http://www.eeweek.org/resources/climate_change) (at www.eeweek.org/resources/climate_change)

Music for Inspiration

- "Imagine" by John Lennon
- "One Sweet World" by Dave Matthews Band
- "If I Could Change the World" by Eric Clapton

Movies for Inspiration

- Dead Poets Society (1990, directed by Peter Weir)
- Mad Hot Ballroom (2005, directed by Marilyn Agrelo)
- Field of Dreams (1989, directed by Phil Alden Robinson)
- October Sky (1999, directed by Joe Johnston)

WORKSHOP 10: THE CALL FOR JOY

WORKSHOP OVERVIEW

INTRODUCTION

The sharing of joy, whether physical, emotional, psychic, or intellectual, forms a bridge between the sharers which can be the basis for understanding much of what is not shared between them, and lessens the threat of their difference. — Audre Lorde

In this workshop youth explore the importance of joy, laughter and play in healing and nurturing our world. Joy might seem like an odd quality to link to social justice work. However, if we realize how important it is to have joy in our lives we see that giving joy to others can be a motivating factor in justice work. Participants are introduced to Sarah Foster, a lifelong Unitarian Universalist who is also a professional clown. She has traveled to meet and greet the children of Haiti, Swaziland, and South Africa as an ambassador of joy, laughter and play. Through this workshop, youth will not only understand the necessity of joy and laughter, but increase their capacity to share joy with others.

GOALS

This workshop will:

- Identify joy as a quality needed to bring about a more just world
- Explore the medical benefits of laughter
- Create a mural of joyful experiences.

LEARNING OBJECTIVES

Participants will:

- See joy as an important quality in justice making and imagine ways to feel more joyful and spread joy to others

- Identify and appreciate what brings them personal joy
- Identify humor as a tool for diffusing conflict and healing from trauma
- Understand the importance of joy and laughter for children and youth around the world
- Have fun!

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Story — Clowning for Joy in Haiti	15
Activity 2: The Roles of Laughter	15
Activity 3: Joy to the World Mural	20
Faith in Action: Spreading Joy	
Faith in Action: Allies, Phase 6	
Closing	5
Alternate Activity 1: Joy to the World Greetings	30

SPIRITUAL PREPARATION

Take a few moments to relive joyful moments in your life. What events have brought you joy? Has your social justice work ever brought you joy? Were you able to share the joy? Joy seems to grow exponentially when shared. Consider how joy is expressed and shared by youth in your community. What does youthful exuberance look like in your congregation? Is youthful joy welcomed and celebrated? Maybe one or more of these questions will inspire you as you encounter the intersection of joy and justice.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. Invite everyone to reflect on the word "joy." If there are new people present, ask youth to go around the circle and say their names and something that brings them joy. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

The Hindu poet Rabindranath Tagore said, "And Joy is Everywhere." We light this candle to help us see the joy that exists in the world and ways we can work to spread more joy.

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is "joy." Ask for volunteers to share what they think joy has to do with justice.

ACTIVITY 1: STORY — CLOWNING FOR JOY IN HAITI (15 MINUTES)

Materials for Activity

- Copy of the story "[Clowning for Joy in Haiti](#)" (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear and discuss a story about the importance of joy, fun and humor in creating justice.

Tell or read the story. Start a discussion with these questions:

- Are there traits we have discussed in previous workshops that you think Sarah possesses?
- Though the clowns focus primarily on performing for children, adults share the joy, too. Sarah says that some women danced, yet they laughed when she danced. Why do you think they laughed? Are there different kinds of laughter?
- Sarah wrote, "although we do not feel in immediate danger, making people laugh keeps potential violence at bay." Why do you think this might be so?
- The story ends with these lines, "Maybe a lot of people in Haiti are bouke a lot of the time. But right now we are on our way up a hill to a show, and despite all odds we are not bouke at all." What are the implications for social justice work of spreading joy, fun and laughter?
- Is Sarah experiencing joy? Help youth articulate the joy that comes from serving the needs of others, if they do not do so independently.
- Do you think joy and laughter are universal human rights? Why or why not?
- Do you consider laughter to be a universal language? Why or why not?

ACTIVITY 2: THE ROLES OF LAUGHTER (15 MINUTES)

Materials for Activity

- One copy of Leader Resource 1, [Laughter Vignettes](#) (included in this document)
- Newsprint, markers and tape
- Handout 1, [Maslow's Hierarchy of Needs](#), (included in this document) from Workshop 2
- Optional: Costumes and props

Description of Activity

Youth explore the roles of laughter and joy in emotional and physical well-being.

Divide participants into three small groups and give each group one of the activities from Leader Resource 1, Laughter Vignettes. Tell them they will have five minutes to prepare, explaining that their vignette should last no more than two to three minutes.

Some possible questions for debriefing the activity include:

- Which study or story was the most interesting to you? Why?
- Which one applies to creating better health? How does better health connect to creating justice? (If youth do not contribute this idea, add it to the discussion: sometimes, while working to help heal a hurting world, we all get "bouke" or tired. It is important to have tools to help you during the trying times, and humor is one of those tools. Not only can humor break the ice between people at odds, but, these and other studies show, it can help you live a longer, healthier life. If this is true, a life with little joy or humor can also contribute to poor health and possibly shorten life.)
- Why do you think Thomas Jefferson, in writing the Declaration of Independence, said people had a right to "life, liberty, and the pursuit of happiness?"
- Come back to Maslow's chart. It does not include humor as a human need. Should humor or joy or happiness be included on the chart as a human need? If so, add it to your chart.

ACTIVITY 3: JOY TO THE WORLD MURAL (20 MINUTES)

Materials for Activity

- Mural paper
- Paint brushes and paint
- Newspaper
- Handout 1, [Words of Joy, for all participants](#) (included in this document)

Preparation for Activity

- Find space to roll out a large sheet of paper. Make sure the surface under and around the paper is protected with newspaper.

Description of Activity

Youth are encouraged to think about the universal language of joy and laughter.

Invite youth to take a moment to think about what they shared during the chalice lighting as something that brings them joy. Encourage them to consider how youth and children around the world also find joy in similar experiences such as spending time with friends or family, or playing sports or musical instruments.

Have participants form small groups. Give each participant a copy of Handout 1, Words of Joy. Remind them of the graffiti that Sarah mentioned in her journal entry. Explain that art can be a universal way of sharing emotions, including joy. Invite them to create a Joy to the World Mural that includes the English word "Joy" as well as the translations listed on the handout spread throughout their mural. Invite them to use drawings to depict activities that bring them joy and that they imagine bring joy to children and youth around the world. After every group is finished, invite participants to talk about their contributions to the mural and then reflections on the finished product.

Including All Participants

Make sure the paper is accessible to everyone.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Distribute Taking It Home. Invite youth to stand in a circle and do the hokey-pokey! Thank first-time guests for their contributions to the group. End the workshop with these words:

May we leave here laughing and
hopeful, delighted and silly, ready to
share our joy!

FAITH IN ACTION: SPREADING JOY

Preparation for Activity

- Find a theater/group that works well with youth. Or, enlist actors within your congregation who would like to assist youth with this activity.

Description of Activity

Participants bring fun and joy to others.

Laughter is 30 times more likely to happen in a group situation than when alone. So find a group, create some laughs and spread the joy! Partner with a local theater

troupe (perhaps you have a local chapter of Clowns Without Borders) and create a Joy For All Night for children in your area. Possible locations for such a night could include a school in your area that serves troubled youth, a childcare center that serves low-income families, or a children's hospital.

Performers could act out a couple of funny skits: remember to use humor that laughs with others, not at them. You could host game stations and craft stations, where children could make gifts to spread a little joy to those they love. If you hold this event during a holiday season (Valentine's Day or the winter holidays), you could create a card station. See Alternate Activity 1, Joy to the World Greetings for card station ideas.

LEADER REFLECTION AND PLANNING

Humor and joy are not always easy to bring into educational settings. Humor can be challenging but also liberating. How did humor and celebration work in this workshop for you as a facilitator? Are there ways you would approach humor differently in a social justice context in the future? Sometimes marginalized people are depicted as always downtrodden. Did this workshop make it clear that all people experience joy? Each of us is a wonder. Were you able to connect to the divine spark in each participant during this workshop? What did you learn from the youth?

TAKING IT HOME

The sharing of joy, whether physical, emotional, psychic, or intellectual, forms a bridge between the sharers which can be the basis for understanding much of what is not shared between them, and lessens the threat of their difference. — Audre Lorde

In Today's Workshop...

We explored the importance of joy and laughter and play in healing and nurturing our world. After all, how can there be justice if the children are not laughing? We learned about Sarah Foster, a lifelong Unitarian Universalist and a professional clown who has performed for children in Haiti, Swaziland, and South Africa. We worked together to create a joyful mural and talked about the health benefits of laughter. We discussed whether we considered the right to joy, happiness, and laughter a human right and basic need.

Joy

- Had you ever thought of the importance of joy in creating justice? Share with your family the images that you remember from Sarah's journal.
- Do you know Beethoven's Ode to Joy? It is a famous piece of music. Want to see this majestic classical selection performed by the Muppets? Check it out on [YouTube's Ode to Joy](https://www.youtube.com/watch?v=xpcUxwpOQ_A) (at www.youtube.com/watch?v=xpcUxwpOQ_A).

Laughter

- Start a family tradition of sharing one funny story or joke over dinner every night. What about starting a weekly game night potluck with family and friends? Every week different people bring different games to play. To move it to another sphere, sponsor a game night or a funny movie night at the congregation. Remember the importance of being an ambassador for joy, laughter and play. We can all be that kind of ambassador.
- January 24 is [Global Belly Laugh Day](http://www.bellylaughday.com/) (at www.bellylaughday.com/). Check out this website for activities to get you laughing.
- Several years ago, scientists in Great Britain conducted experiments in what we find funny. They came up with interesting results, including the fact that the funniest jokes are 103 words long. Read the full story on the [website of CNN](http://archives.cnn.com/2002/TECH/science/10/03/joke.funniest/index.html) (at archives.cnn.com/2002/TECH/science/10/03/joke.funniest/index.html).

Justicemakers Guide

- Remember to use the guide to note experiences you have this week with justice or injustice. What did you see? Were you able to help? If not this time, will you be able to help in the future? How will you enable yourself to be ready to help in the future? Do you need the help of others?

ALTERNATE ACTIVITY 1: JOY TO THE WORLD GREETINGS (30 MINUTES)

Materials for Activity

- Handout 1, [Words of Joy, for all participants](#) (included in this document)
- Two sheets of white cardstock for each participant

- Scissors (including left-handed scissors)
- Markers and colored pencils
- Magazines

Description of Activity

Youth create joyful greeting cards.

Invite youth to take a moment to think about what they shared during the chalice lighting as something that brings them joy. Encourage them to consider how youth and children around the world also find joy in similar experiences such as spending time with friends or family, or playing sports or musical instruments. Invite them to create two "Joy to the World" collage greeting cards using words and images that reflect the meaning or the effects of joy and laughter in the world. Explain that these cards will be given to the congregation's Social Justice Committee to be used as thank you cards or greeting cards.

HEEDING THE CALL: WORKSHOP 10: STORY: CLOWNING FOR JOY IN HAITI

By Sarah Foster. Used by permission.

Sarah Foster is a lifelong Unitarian Universalist who wanted to make the world a better place while doing something that she loved. What she loved was performing and making others laugh, so she became a clown. As a professional clown with Clowns Without Borders, Sarah has traveled to Haiti, Swaziland and South Africa. Clowns Without Borders sends professional clowns to areas of the world with children who have experienced more conflict and injustice than any child should have to endure. "Laughter is a critical way to heal trauma," Sarah said. "Kids need to laugh and play. And all kids deserve joy. All kids. Everywhere."

Friday, August 21, 2009: Sarah's Journal

To get to our first show of the day, we are to parade for half an hour up an enormous hill. When we climb out of the car and into the heat of the sun at the bottom of the hill, a group of kids starts to form around us. I look at them, look away, and quickly look back again with wide eyes. They smile. I do it again and they laugh. I walk with a funny walk around to the back of the car and the women across the street laugh. They watch me put together my trombone, piece by piece. Tim hangs his battered bucket drum around his neck. Suzanne has the bubble-making bear. The rest of our gear goes up ahead of us in the car. We are off!

Today, we are going into Martissant, one of the most dangerous areas of Port-au-Prince, Haiti, rated by the UN as a "red zone" because of the lack of control their peace-keeping troops have here. As Tim noted, over 100,000 people live in houses made of cement blocks, tarps and rusty tin stacked up the hill as high as we can see.

In town there are two water pumps — two. Two pumps for over 100,000 people. When we got into the region we saw children playing all around the streets. In their hands were no toys, but water jugs. Each child had a water jug proportionate to his or her size and it was clear that people here rely on these children to do work and carry water for themselves and their families. A trek to the public wells is no simple task. We hardly encountered any level ground in all of Martissant—the community is nothing but steep hills dropping to sea level.

The high levels of poverty and violence here make it feel more important than ever that we do a fantastic show

today: mainly because the kids here deserve a bang-up, hands-down hilarious show. Also because, although we do not feel in immediate danger, making people laugh keeps potential violence at bay.

Kids pile around us as we parade up the hill. They pop out of doorways and join the crowd. Some women dance to the music as we go by. When I dance they laugh. It seems important to look people in the eye and greet them as we go by, so that they feel a personal connection beyond just seeing a ragtag troop of weird sweaty white people parading past. I alternate between playing the trombone, greeting people, dancing, singing, and catching my breath. We are climbing the hot hill in a tide of kids now. They attach themselves, holding onto my elbows and the sides and back of my skirt. I feel like I am half pulling a pile of kids up a giant hill, half being supported up the hill by them.

"Ou bouke? (oo boo-kay)" says the girl who has attached herself to my right elbow. I just learned this creole word yesterday. One of the most common graffiti phrases on the walls of Port-au-Prince is "NOU BOUKE (new boo-kay)." It means "we are exhausted," or "we are fed up." When the words are spray-painted on walls it means that Haitian people are fed up with the way things are, with their ineffective government, with the lack of food and water. When this girl says "ou bouke? (oo boo-kay)" she is asking me if I am tired from the climb. "Mwen bouke! (mwe-ge (like the end of gara-ge) boo-kay)" I say, wiping the sweat from my face and pretending to lean on a little boy's head for support. Then I take a deep breath and look around. "No, m'pa bouke (mmpah boo-kay)" (I am not tired), I say. "Nou bouke? (new boo-kay)" (are you all tired?) "No!" they say. "Nou pa bouke! (new pa boo-kay)" (we are not tired!) I say. "Nou pa bouke! (new pa boo-kay)" they reply. We keep climbing. I start a new trombone riff to the beat of Tim's bucket drum.

More and more kids join in as we climb our way up. "Bon jou," I greet them. "Bon jou!" they reply to the beat of Tim's drum. Again, in rhythm, "bon jou!" I say, and "bon jou" they reply.

"Bon swa!" I say, which is the greeting for the afternoon and evening, and the wrong one to say for the morning.

"Bon swa!"

"No, bon jou!" I shout.

"Bon swa!" they say.

"Bon swa?"

"Bon jou!"

"Cuckoo!"

"Cuckoo!"

"Whoohoo!"

"Whoohoo!"

We continue this absurd call and response chant for a while, then more music and more dancing, all the while climbing. One of brightest rays of hope that I see in this country where so much is wrong is the way that people

are so ready to laugh and to play. So, so often the joy is there, right under the surface. The smallest hint of a game becomes a massive game. Three clowns and a bucket and bubbles and a trombone becomes a parade. Women dance in the street.

Maybe a lot of people in Haiti are bouke a lot of the time. But right now we are on our way up a hill to a show, and despite all odds we are not bouke at all.

HEEDING THE CALL: WORKSHOP 10:

HANDOUT 1: WORDS OF JOY

For pronunciation of these words, refer to the [Forvo website](http://www.forvo.com/) (at www.forvo.com/).

How do you say "joy" in...

Spanish — "alegría" (spoken by youth and children in Spain, Central America and South America)

German — "Freude" (spoken by youth and children in Germany, Poland and Austria)

Portuguese — "alegria" (spoken by youth and children in Portugal, Brazil, China and Africa)

Italian — "gioia" (spoken by youth and children in Italy, Croatia and Switzerland)

French — "joie" (spoken by youth and children in France, Africa, Haiti and Canada)

HEEDING THE CALL: WORKSHOP 10: HANDOUT 2: ALLY ACTION 6

I want to be an ally to _____.

Phase 7 Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 10: LEADER RESOURCE 1: LAUGHTER VIGNETTES

Based on excerpts from "Medicine of Mirth" by Mary Desmond Pinkowish and "A Funny Thing Happened on the Way to the Office" by Nancy Mann Jackson in [Ode Magazine](#), August, 2009.

Cut the sheet into three separate slips for three small groups.

Group 1

Decide on roles and act out the story for the entire group.

A police officer responded to a domestic disturbance call. As the officer walked to the front door of the house, she heard the sound of an argument inside between an adult male and an adult female. Suddenly a television crashed through the window, landing in the yard. She knocked on the door. "Who is it?" yelled an angry voice. "TV repair," the officer replied.

Once you are finished acting out the situation, explain that in real life this police officer had just completed a course in humor training, and the husband and wife ended up laughing after hearing "TV repair." Take a vote: how many people think laughter helped diffuse this situation. Why or why not?

Group 2

Draw the experiment explained below for the entire group without using letters or words. See how much of it they can understand.

Blood was drawn from volunteers (who had previously been diagnosed with cancer) both before they watched a funny video and again afterward. Researchers were interested in the activity of two cells in this study: the natural killer (NK) cells which work to kill cancer cells and the actual cancer cells. While watching the funny video, some of the volunteers simply looked amused while others laughed aloud. At the end of the video, both the "laughers" and those who were "amused" experienced decreases in psychological stress, but the results of the blood draws showed that NK cells from the laughers were more active against the cancer cells than those who simply looked amused at the video.

Once you are finished drawing the story, read it aloud to the group. Explain that this research was performed by Mary Payne Bennett, director of the Western Kentucky University School of Nursing. "Laughter is a good thing,"

she said, "with no major harmful side effects. This is a longstanding component of major belief systems around the world, but now we're documenting it."

Group 3

Decide on roles and act out the two situations for the entire group seeing how much of it they can understand.

1. You thought you recognized a friend in a crowded room. You attracted the person's attention and hurried over, but when you got there you discovered you had made a mistake and the person was a total stranger.

2. You arrived at a party and found that someone else was wearing a piece of clothing identical to yours.

To the leaders: Once the groups have acted out the situations, ask the whole group how they would have responded in the situations presented by Group 3: 1. I wouldn't have found it particularly amusing. 2. I would have been amused but wouldn't have shown it. 3. I would have smiled. 4. I would have laughed. 5. I would have laughed heartily. Explain that Michael Miller, director of the Center for Preventative Cardiology at the University of Maryland Medical Center in Baltimore, led a study in which these situations were two of numerous situations listed on a survey that was given to people without heart disease as well as people who had suffered heart attacks or had other cardiac problems. The results were that people with no history of heart disease were 40 percent more likely than those with some history of cardiac problems to report laughing in situations like the two listed above. In other words, those who used laughter to deal with day-to-day frustrations were healthier than those who displayed anger or hostility in those situations.

FIND OUT MORE

Joy

Have you ever considered joy as a spiritual practice?

[Spirituality and Practice](http://www.spiritualityandpractice.com/practices/practices.php?id=15) (at www.spiritualityandpractice.com/practices/practices.php?id=15) does and the website tells you why.

[Clowns Without Borders](http://clownswithoutborders.org/) (at clownswithoutborders.org/), the organization Sarah Foster works with, sends laughter all over the world. Check out their website and find out about upcoming events.

The [Scholastic website of Parents magazine](http://www2.scholastic.com/browse/article.jsp?id=3746017) (at www2.scholastic.com/browse/article.jsp?id=3746017) offers some ideas for using humor in parenting. Many of

the idea also apply for using humor as a leader of this program.

[AFI \(the American Film Institute\)](http://www.afi.com/100Years/laughs.aspx) (at www.afi.com/100Years/laughs.aspx) has compiled a list of the 100 Funniest American Movies of All Time. How many have you seen?

[The Arlington Laughter Club](http://www.joyofkidding.com/laughterclub/HealthWrArticles.html) (at www.joyofkidding.com/laughterclub/HealthWrArticles.html) has collected dozens of articles about the health benefits of laughter.

Music for Inspiration

"Joy to the World" by Three Dog Night

Songs of Joy and Peace CD by Yo-Yo Ma

WORKSHOP 11: THE CALL FOR FORGIVENESS

WORKSHOP OVERVIEW

INTRODUCTION

When will our consciences grow so tender that we will act to prevent human misery rather than avenge it? — Eleanor Roosevelt

In this workshop, youth examine forgiveness, in both large and small scale. Forgiveness plays out in different ways in relation to social justice. This workshop acknowledges the topic of oppressors seeking forgiveness for oppression, but focuses more on an individual's responsibility to seek forgiveness. If every person accepted this responsibility, perhaps institutionalized oppression would have difficulty taking root in our society.

GOALS

This workshop will:

- Identify forgiveness as a quality needed to bring about a more just world
- Demonstrate that forgiveness is connected to the inherent worth and dignity of every person (first Principle)
- Explore forgiveness as a challenging and rewarding activity
- Examine forgiveness on different levels, both large and small.

LEARNING OBJECTIVES

- See forgiveness as an important quality in justice making and imagine ways to be more courageous
- Learn about different acts of forgiveness
- Consider how forgiveness has affected their lives
- Understand forgiveness as what we give to others as well as ourselves

- Explore forgiveness as a process.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Forgiveness in History	15
Activity 2: Story — A Circle of Forgiveness	15
Activity 3: Mirror and Window	10
Activity 4: Steps to Forgiveness	10
Faith in Action: Promoting Dignity Behind Bars	
Faith in Action: Allies, Phase 7	
Closing	5
Alternate Activity 1: Forgiveness Recipe	15
Alternate Activity 2: Justice Art	30

SPIRITUAL PREPARATION

Forgiveness rituals are prominent in many faith traditions. How have you engaged in forgiveness within a Unitarian Universalist context? Think back to recent sermons you may have heard in your congregation. Do you hear words of forgiveness in these sermons? Embodied forgiveness can be transformative. If you were to design a forgiveness ritual what would you include? Writing some of these ideas down may be helpful for you as a religious educator. Do you have any favorite readings on forgiveness? Are there times when it is important not to forgive someone? Think of an example of a time when forgiveness had an impact on your life. What happened? Asking these questions offers you a chance to reflect on your own approach to forgiveness.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. Invite everyone to reflect on the word "forgiveness." If there are new people present, ask youth to go around the circle and say their names. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

We are here to bring forgiveness to ourselves and to the world. — William Martin

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is forgiveness. Ask for volunteers to share what they think forgiveness has to do with justice.

ACTIVITY 1: FORGIVENESS IN HISTORY (15 MINUTES)

Materials for Activity

- Dictionary
- Leader Resource 1, [Truth and Reconciliation Match Ups](#) (included in this document)
- Leader Resource 2, [Histories](#) (included in this document)
- Basket or box

Preparation for Activity

- Cut apart the names in Leader Resource 1, Truth and Reconciliation Match Ups. Put the slips of paper into a basket or box.

- Cut apart the historical data in Leader Resource 2, Histories. Be prepared to distribute the individual case histories to volunteers for reading.

Description of Activity

Youth look at forgiveness on a large scale: nations or organizations seeking forgiveness for oppression of a group of people.

Ask for a volunteer to look up the word "forgive" in the dictionary and read the definition to the group.

Say, in your own words:

We generally offer an apology to someone when we are seeking forgiveness or a pardon. This can be done by individuals. However, sometimes groups, even nations, issue apologies for wrongs committed against an entire group of people. Sometimes the apology is a long time coming. Sometimes, it includes reparations, which are payments for an injury or a wrong.

Show the group the basket with the names from Leader Resource 1, Truth and Reconciliation Match Ups. Tell them that they are going to play a matching game. Everyone should take a slip of paper that has the name of one party of an apology. They need to find their counterpart. They will do this by asking other youth "yes and no questions" until they believe they have found their match.

Assist youth as needed. After everyone has correctly found a match, ask for volunteers to read the case histories from Leader Resource 2, Histories.

Lead a group discussion with questions such as:

- Do you think every member of the oppressed group accepts the apologies? Why or why not?
- How would you feel if a nation or organization issued an apology, but no reparations or other efforts to try to repair the damage?
- How would you feel if the nation or organization offered reparation, but did not accept wrongdoing or offer an apology?
- Why do you think the responsible parties are hesitant to accept responsibility or offer reparations?

- Can you think of other cases where a government has addressed its previous wrongdoing?

Including All Participants

Be aware that youth who identify as a member of an oppressed group covered in the histories might be in the room. If you think this youth might find the activity difficult, delete that case history. However, do not assume that will be the case. Use your judgment, based on the experiences you have shared with the youth so far. You might also ask the youth beforehand.

ACTIVITY 2: STORY — A CIRCLE OF FORGIVENESS (15 MINUTES)

Materials for Activity

- Copy of the story "[A Circle of Forgiveness](#) (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear a story that introduces the Unitarian Universalist idea that forgiveness is connected to the inherent worth and dignity of every person. Gather participants in a circle and tell or read the story. Discussion questions following the story include:

- If you were a member of the congregation in this story, would you have wanted to meet Jeremy? Why or why not?
- Our first Principle asks us to promote and affirm the inherent worth and dignity of every person. Does this include people who are in prison? What if Jeremy refused to participate in the Restorative Justice Circle? Would the first Principle have applied to him then?
- Does promoting and affirming the inherent worth and dignity mean that people should have "second chances"? Are there some wrongs that are so awful that people who committed them do not deserve forgiveness or a second chance?

- What are your thoughts on restorative justice circles and the issue of forgiveness?

ACTIVITY 3: MIRROR AND WINDOW (10 MINUTES)

Materials for Activity

- Leader Resource 3, [Mirror and Window Meditation](#) (included in this document)

Preparation for Activity

- Read Leader Resource 3, Mirror and Window Meditation, until you are comfortable presenting it.

Description of Activity

Youth explore the idea of forgiveness on a personal level.

Ask each participant to sit quietly, with some space around them for a time of inner reflection. Read Leader Resource 3, Mirror and Window Meditation.

Following the meditation, ask participants to take a few minutes to reflect on how they are feeling. Invite volunteers to share their thoughts or feelings about the meditation. Ask them these questions for further reflection:

- How is forgiveness embodied?
- Is saying "I am sorry" enough?

ACTIVITY 4: STEPS TO FORGIVENESS (10 MINUTES)

Description of Activity

Participants discuss possible steps to take toward forgiveness.

State that forgiveness does not mean you condone actions. It does not have to mean you want to be in relationship with the trespasser again. True forgiveness can help both parties move forward with their lives. It can also help us understand how to be in better relationship with each other.

Acknowledge again that sometimes it is difficult or impossible to forgive. However, in those times when we desire forgiveness—both to be forgiven and to give forgiveness—what are some steps we can take to reach forgiveness?

This activity is not a brainstorm. As youth share, note their ideas on newsprint and explore them fully. Ask, "Can you think of a time that you or someone else took

this step toward forgiveness? Was it successful?" Encourage youth to share actual experiences of forgiving or seeking forgiveness, reminding them not to use actual names of other people who other participants might know. Be prepared to share your stories.

Try to create actual steps participants can commit to taking to seek or give forgiveness. These steps should include: identify the offense; ask "Who have I hurt?" (realizing that one answer might be "you"); empathizing; apologizing, possibly more than once; making restitutions or committing to repair the situation in another way; and, finally, letting go of resentment or hurt feelings.

Other steps could be discussed. These might include: a change in future behavior; examining what part you played in the wrong doing; and public apologies.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Distribute Taking It Home. Invite youth to stand in a circle and share a few moments of silence. Thank first-time guests for their contributions to the group. End the workshop with these words:

May we leave here ready to forgive
ourselves and each other so that we
might move forward together.

FAITH IN ACTION: PROMOTING DIGNITY BEHIND BARS

Description of Activity

[The Church of the Larger Fellowship](http://clf.uua.org/) (at clf.uua.org/) is an online community of Unitarian Universalists that offers many important programs, including one in [prison ministry](http://clf.uua.org/penpals.html) (at clf.uua.org/penpals.html) in which individuals and families can exchange confidential (only first names are used) letters with people currently in prison in the United States. Some of the feedback from prisoners involved in the program includes: "I can't believe I found a church that will let me believe what I already believe, and still help me explore and deepen my personal spirituality." "Oh, how I wish I'd found y'all sooner! When I think about how my life might be so different today... "

The statistics of the current United States prison population are staggering. More than 2 million people are in prison, which is more than any country has ever had in prison at one time in the history of recorded civilization. The fact that most inmates are people of

color and/or people living in poverty only legitimizes the claim that our "justice system" is tragically flawed by the injustices of racism and classism. Discuss with your parents the possibilities of participating in the prison ministry program as a family.

Another possibility is partnering with Books to Prisoners, an organization that collects books and fulfills orders from letters they receive from inmates. Many people incarcerated in our prison system are working to obtain their GED or improve their English skills. Others simply enjoy literature and appreciate good books. Consider donating books to this organization or volunteering to fulfill orders if you live near a local branch.

LEADER REFLECTION AND PLANNING

Reflect on the workshop by completing this sentence with your co-leader: "Today I was able to..." Briefly discuss how you completed the sentence. Did this workshop help you re-examine your own thoughts on forgiveness? How would you develop this workshop in the future? Did you think that the discussion was approached in a non-judgmental way? What did you learn from the youth? Discuss the next workshop and any preparation required.

TAKING IT HOME

When will our consciences grow so
tender that we will act to prevent human
misery rather than avenge it? —
Eleanor Roosevelt

In Today's Workshop...

We examined forgiveness in different situations: from the viewpoint of an individual in the criminal justice system, to nations seeking forgiveness for past wrongs, to forgiving ourselves. We talked about steps to take to seek forgiveness and to grant it.

Forgiveness

- Explore what other faith traditions teach about forgiveness. What is there to learn from the teachings of Buddha? What do the Quran and the Torah say about forgiveness? [Islam Online](http://www.islamonline.net/servlet/Satellite?c=Article_C&cid=1169972906450&pagename=Zone-English-Youth%2FYTELayout) (at www.islamonline.net/servlet/Satellite?c=Article_C&cid=1169972906450&pagename=Zone-English-Youth%2FYTELayout) has an article about forgiveness. What others can you find?
- Remember that in Unitarian Universalism our own experiences and those of our family and friends can be held in as high regard as religious texts. Talk with those closest to you

about forgiveness and how you see it as connected to the first Principle. Share stories about the times you found it hard to forgive.

- If there is someone in your life you need to forgive, think about what would need to happen for you to do so. If the person wants reconciliation, can you talk with them about the steps that need to be taken? Conversely, is there someone you need to apologize to? It is never too late. If either or both of these tasks seem insurmountable, ask a friend or family member to help. Think creatively. If you are not ready to face them, perhaps a card will open the door. How about creating a mix tape of songs about forgiveness? Try "Forgive Me" by Leona Lewis, "Prodigal Son" by the Rolling Stones, or "Human" by Brandy.

Get the video, *The Power of Forgiveness*, from your library, Netflix, or video rental store. The movie has several stories of people in great conflict who have chosen to forgive. The [website for the film](http://www.thepowerofforgiveness.com/) (at www.thepowerofforgiveness.com/) has a study guide, additional resources, and a quiz to see how forgiving you are.

- The book, *Farewell to Manzanar*, by Jeanne Wakatsuki, Houston, James D. Houston and James A. Houston (Boston: Houghton Mifflin, 2002) will help you understand conditions suffered by the Japanese in the War Relocation Camps. *Diary of A Young Girl*, by Anne Frank (New York: Bantam, 1993) and other books give historical details to the suffering of Jews during the Holocaust. If you live near Washington, D.C. or are planning a trip, visit the [Holocaust Museum](http://www.ushmm.org/) (at www.ushmm.org/).

Criminal Justice

Efforts are being made to reform the criminal justice system. One such endeavor is the [Innocence Project](http://www.innocenceproject.org/) (at www.innocenceproject.org/), which is an organization dedicated to using DNA evidence to help the wrongfully accused free themselves from prison. Two hundred and forty nine people have been cleared of false charges since its beginnings in 1992.

Church of the Larger Fellowship (CLF)

See what [CLF](http://clf.uaa.org/) (at clf.uaa.org/) has to offer, like KidTalk and jewelry. There might be CLF members in your congregation. Ask around.

ALTERNATE ACTIVITY 1: FORGIVENESS RECIPE (15 MINUTES)

Materials for Activity

- Cookbooks (one for every small group)
- Pens and paper

Description of Activity

Youth explore what makes up forgiveness.

Create small groups. Give each group a cookbook, paper, and pens. Tell them they will work together to create a Forgiveness Recipe. Ask them to look at the cookbook for a few minutes to familiarize themselves with what is included in a recipe. Explain that they will now use the basic elements of a recipe to create their own Forgiveness Recipe and that they will share their recipes with the larger group after about ten minutes. You can ask everyone to create a recipe to seek forgiveness or to give forgiveness or ask half of the groups to do one and the other half, the other.

When they share their recipes, ask them to notice anything that all of the recipes share. Ask them to pay attention to anything unique about a recipe. Invite participants to explain why they chose what they included in their recipes. Ask if it is helpful to explore forgiveness as a step-by-step process that is similar to using a recipe? Is this an approach they can use in everyday life? Just for fun, ask if forgiveness were a food, what kind of food would it be?

ALTERNATE ACTIVITY 2: JUSTICE ART (30 MINUTES)

Materials for Activity

- Music player
- A CD of calming instrumental music
- One sheet of tracing paper per participant
- Pencils
- Handout 2, [Justice Art](#) (included in this document)
- Hard surfaces, such as clipboards, for drawing on tracing paper

Preparation for Activity

- Prepare Handout 2, Justice Art, as a two-sided document.

Description of Activity

Youth explore the connection between forgiveness and the inherent worth and dignity of every person (first Principle).

Invite youth to find a comfortable space in the room and give everyone one sheet of tracing paper, one pencil, one clipboard or cardboard, and one copy of Handout 2, Justice Art. Ask them not to read the handout until the music begins playing. Explain that one side of handout offers details about the life of the artist. After reading about the artist, participants trace one part of the piece of art—any part of their choosing—with the pencil and tracing paper and then create a new piece of art by adding their own sketches around what they just traced.

Invite participants to appreciate the art for a few moments before the music begins. After a few moments, play the music and invite them to read about the artist before tracing the art. After every youth has started tracing, remind them that their artist drew these same lines without actually being able to take a walk through their neighborhood for inspiration. Invite them to allow a moment of gratitude as they trace for walks through their neighborhood to see butterflies and flowers.

After every youth has begun sketching a new piece of art, invite them to think about what their artist statement would be for what they are drawing and invite them to write an artist statement somewhere on their tracing paper once they are finished drawing. How does what they discovered about the artist of the original artwork influence their sketch? Influence their idea of what art is and what it can do? Gather youth in a circle for a discussion:

- How does the artwork of Charles Lawson influence your ideas about forgiveness?
- About the connection between forgiveness and the inherent worth and dignity of every person?

Invite youth to share their artist statements if they choose.

HEEDING THE CALL: WORKSHOP

11:

STORY: A CIRCLE OF FORGIVENESS

By Rev. Dr. Emily Brault. Used by permission.

Rev. Dr. Emily Brault is a Unitarian Universalist minister who works as a Chaplain with the Oregon State Correctional Department. Prior to her current position working with incarcerated women, she worked at a juvenile correctional facility. This is one story of forgiveness that has inspired her along the way.

While I was working at a juvenile correctional facility, I met a 15-year-old boy. We'll call him Jeremy. Jeremy was in prison for breaking into a church and stealing money. It was a random church. He didn't know anybody there, had never gone there, but it was an easy mark and he "needed" the money. Who knows what for.

Toward the end of his sentence, Jeremy had the chance to participate in a Restorative Justice Circle. It turned out that some of the people at the church wanted to meet him. They wanted to hear his side of the story—why did you do it? Why us? And they wanted to tell their side of the story, too—how did Jeremy affect the church? How did he affect the people in the church?

I was one of the people who helped Jeremy get ready for his circle. At first, Jeremy didn't understand why the people would be mad at him. He said "it's not like I stole from somebody, in particular. The church can always get more money. It's not like it's somebody's money." I tried to explain it to him like this: Imagine that you have two piles of money. One pile is for yourself, for things that you want—maybe a bike or a stereo. And the other pile is for your grandpa. Maybe you are saving money for your grandpa because he needs surgery or he needs glasses, and you've been saving money for him for a long time. So now imagine these two piles of money, and I'm going to take one of them from you. Should I take your money, or should I take the money that you have been saving for your grandpa? Jeremy decided I should take his money. When I asked him why, he said,

"Because I can always get those things later, but my grandpa needs my help." "Well, Jeremy," I said, "when you stole from the church, you stole money that people gave so they could help other people. So you didn't just steal from one person. You stole from a pile of money that was meant to help many people, maybe people like your grandpa."

Jeremy was very nervous about meeting the people that he had stolen from, but he wanted the chance to apologize to them. He was very scared about what they would say, though. Would they hate him? Would they yell at him? He had no idea how they would react. But he wanted to apologize, and he had the courage it took to listen to whatever the people of the church needed to say to him.

I met with Jeremy the day after the Circle. He was so happy and energetic. "When I got there," he said. "I was really nervous. All these people were there. The pastor was there, and like five different people from the church. And we all just went around the table and talked. They told me how I had hurt them and how they were still struggling with feeling safe in their church. Some of the people cried. I felt so bad. I cried, too. I told them everything. What I was thinking, why I did it. And I apologized. I apologized for being selfish, and for thinking only of me, and for never thinking about how I might affect other people. I wish I could take it back. I wish I could live that night over and make different choices. But I can't. All I can do is say, 'I'm sorry.' And after it was over, some of the people gave me hugs. I don't think I've ever cried so much, Chaplain! I can't believe they gave me a hug. And they forgave me."

Jeremy was a different person after that. Something changed in him—something big and important. He talked about his experience in that Circle for months. He talked to other guys in the prison. He talked about choices and responsibility, he talked about how our actions affect others even when we don't know it, and he talked about how grateful he felt that he had a chance to say he was sorry and start again.

I lost touch with Jeremy after he got out, but he will always impress me. I hope that church was as transformed by the Circle as he was. May we all have the courage to face our hurts with gentleness and hope.

HEEDING THE CALL: WORKSHOP 11:

HANDOUT 1: ALLY ACTION 7

I want to be an ally to _____.

Phase 8: Date

What action do you want to take?

What resources or materials do you need and how will you get them?

What hazards or risks are involved?

What obstacles might you encounter and how will you overcome them?

What supports do you have or could you obtain?

HEEDING THE CALL: WORKSHOP 11:

HANDOUT 2: JUSTICE ART

By Charles H. Lawson. Used by permission.

Print the artwork on one side of a sheet of paper and the text on the other side.

Charles H. Lawson is a self-taught artist serving a life sentence at Graterford Prison.

Charles Lawson's art has been exhibited at the Philadelphia Art Museum, Temple University, the Methodist Annual Convention, Inmate Art Shows and other venues. He is the co-creator of the Crime Prevention Program, Road Map for Life (C) His art and statements stimulate dialogue with at risk youth about the critical issues they face in their lives.

Artist Statement

I have two major goals in exhibiting my artwork. My first goal is to inspire the young to look at their own talents and turn away from violence and the threats of peer pressure that can lead to places like the halls of the criminal justice system and eventually to prison. Growing up in Philadelphia I knew the poverty and violence that young people live with every day. Peer pressure was a constant reality and survival was dependent on how you were perceived. If I can inspire just one or two persons, then I can count myself among those who have tried and succeeded. So I say to you, whatever your talent or ability, I was 35 years old and in prison before I recognized my talent to paint. DON'T YOU WAIT!

My second goal is a HOPE. As you look at my work, it is like I am standing before you and this hopeful goal encompasses the whole of my being. It is my hope that in viewing my artwork you will recognize that even in prison there are individuals who have worth and have something to contribute to their communities. I believe that redemption is possible, even for long-term offenders. If you can see the value in my artwork, then I truly HOPE you come away with a determination to see that changes are made so that such worth is no longer wasted, but put to constructive use.

Artists can raise consciousness, whether it be in showing the beauty and integrity we need to preserve in our day-to-day lives—or in showing the pain and injustice we need to address and correct. If my art has given you pause.....and in that pause, you feel and see something outside of yourself that can help Trans-Form your understanding, and Trans-Form your actions, then I have made a contribution to your life.



HEEDING THE CALL: WORKSHOP 11: LEADER RESOURCE 1: TRUTH AND RECONCILIATION MATCH UPS

Germany

United States

United States

Japanese Americans

Jewish People Affected by the Holocaust

South Africa

Unitarian Universalists

Ute tribe

Black South Africans

African Americans

HEEDING THE CALL: WORKSHOP

11:

LEADER RESOURCE 2: HISTORIES

South Africa and Black South Africans

Apartheid was the law in South Africa from 1948 to 1994. Apartheid laws enforced segregation by race and kept the white majority in power, while denying black South Africans basic human rights and freedoms. After years of pressure from other countries, South Africa dismantled apartheid. An official apology from the government was never issued, though individual officials and citizens publicly apologized. The South African Truth and Reconciliation Commission was established to grant amnesty to those who had committed political crimes on both sides under apartheid; to record the story of (predominantly black) victims whose voices had until then been silenced; and to make recommendations on reparations, both symbolic and monetary, for those identified as victims. It was met with uneven success.

Germany and Jews affected by the Holocaust

Six million Jews were murdered in the Holocaust, a state-sponsored, systematic genocide executed by Nazi Germany. After the war ended in 1945, the Jewish people established their own state, Israel, in the Middle East. In 1952, after negotiations between Israel, the World Jewish Congress and the Federal Republic of Germany (West Germany until 1990) The government of West Germany signed an agreement to provide 715 million dollars in goods and services to the State of Israel as compensation for taking in survivors; 110 million dollars to the Claims Conference for programs to finance the relief, rehabilitation, and resettlement of Jewish Holocaust survivors; and direct reparations to selected individuals over a 12-year period. Additionally, the government of Germany coordinated an effort to reach a settlement with German companies that had used slave labor during the war and established a National Holocaust Memorial Museum in Berlin.

At that time, German Chancellor Konrad Adenauer made a public speech that acknowledged the suffering of the Jewish people, stopping short of actually assuming responsibility or apologizing, saying "...unspeakable crimes have been committed in the name of the German people, calling for moral and material indemnity, both with regard to the individual harm done to the Jews and with regard to the Jewish property for which no legitimate individual claimants still exist."

In the ensuing years, various members of the German government have

offered apologies for Germany's role in the Holocaust, including President Johannes Rau, who said, in an address to the Israeli Knesset (parliament) in 2000, "I am asking for forgiveness for what Germans have done, for myself and my generation, for the sake of our children and grandchildren, whose future I would like to see alongside the children of Israel." Not everyone affected by the Holocaust—either directly or through their ancestors—accepts the apologies or approves of reparations.

Unitarian Universalists and the Ute tribe

In response to a report by UUA President Bill Sinkford, delegates at General Assembly in 2007 made a resolution to "encourage their congregations and the Unitarian Universalist Association (UUA) to research their own and the Association's history: to uncover our links and complicity with the genocide of native peoples; with slavery and the slave-based economy; and with all types of racial, ethnic, and cultural oppression, past and present, toward the goal of accountability through acknowledgment, apology, repair, and reconciliation." The resolution requests congregations and the UUA report back in subsequent General Assemblies.

In the process, a little known part of our history was uncovered by Reverend David Pettee and Ted Fetter. In 1870, President Ulysses S. Grant invited Protestant denominations to take over the management of Indian reservations and agencies. "The American Unitarian Association (AUA) accepted charge of the district covering the Colorado reservation occupied by various tribes of the Ute. The hope was that not only would the religious managers be less corrupt than some government officials, but also that they would 'civilize' the Native American people."

Petee, Fetter and others discovered mismanagement and misunderstanding. The situation eventually erupted into violence and the forced removal of the Ute from their native land.

In response to these findings, President Sinkford issued an apology at General Assembly 2009, saying, "We participated, however ineptly, in a process that stole your land and forced a foreign way of life on you. We ask for your forgiveness, and we promise to stand with you as you chart your way forward."

United States and Japanese Americans

In 1942, after the Japanese attack on Pearl Harbor and the United States' entry into World War II, the United States government ordered the relocation of 120,000 Japanese and Japanese-Americans to War Relocation

Camps. Sixty-two percent of the interred were American citizens. The internment led to property and job loss, deaths due to poor medical facilities in the camps, and immeasurable psychological damage.

In 1988, Congress issued the Civil Liberties Act, which said, "The Congress recognizes that, as described in the Commission on Wartime Relocation and Internment of Civilians, a grave injustice was done to both citizens and permanent residents of Japanese ancestry by the evacuation, relocation, and internment of civilians during World War II.

As the Commission documents, these actions were carried out without adequate security reasons and without any acts of espionage or sabotage documented by the Commission, and were motivated largely by racial prejudice, wartime hysteria, and a failure of political leadership.

The excluded individuals of Japanese ancestry suffered enormous damages, both material and intangible, and there were incalculable losses in education and job training, all of which resulted in significant human suffering for which appropriate compensation has not been made.

For these fundamental violations of the basic civil liberties and constitutional rights of these individuals of Japanese ancestry, the Congress apologizes on behalf of the Nation." Congress also authorized monetary [redress](http://www.answers.com/topic/redress) (at www.answers.com/topic/redress) in the amount of about 20,000 dollars per surviving [internee](http://www.answers.com/topic/internee) (at www.answers.com/topic/internee). After determining terms of payment and definition of eligibility in 1988, over 82,000 Japanese Americans received payments.

United States and African Americans

The first Africans arrived in the United States. as indentured servants in 1619. The institution of enslaving Africans by states started in 1640. By 1800, over 700,000 Africans had been brought to the country as slaves. Though some states had laws that allowed enslaved Africans to earn their freedom, these laws were the exception and not the rule. Hence slavery was passed down through generations until it was repealed in 1865 by the 13th Amendment. After its repeal, discrimination and violence against African Americans took new turns with Jim Crow laws and legal segregation in the public and private arenas.

From 2006-2007, six states (Virginia, Alabama, Florida, Maryland, New Jersey and North Carolina) apologized for slavery, prompting the United States House of Representatives (in 2008) and the Senate (in 2009) to apologize. The Senate resolution acknowledges the fundamental injustice, cruelty, brutality, and inhumanity

of slavery and Jim Crow laws; apologizes to African-Americans on behalf of the people of the United States for the wrongs committed against them and their ancestors who suffered under slavery and Jim Crow laws; expresses Congress's recommitment to the principle that all people are created equal and endowed with inalienable rights to life, liberty, and the pursuit of happiness, and calls on all people of the United States to work toward eliminating racial prejudices, injustices, and discrimination from society. To prevent the possibility of African Americans' suing the United States government for reparations, the resolution includes the disclaimer: "Nothing in this resolution authorizes or supports any claim against the United States or serves as a settlement of any claim against the United States."

HEEDING THE CALL: WORKSHOP

11:

LEADER RESOURCE 3: MIRROR AND WINDOW MEDITATION

Read aloud in a calm and reassuring voice.

Take a few breaths in and out at an easy pace in order to calm your body and mind. Let your mind wander until you get to a path. This path is peaceful and calm. Allow yourself to walk down the path for a while in your imagination.

Go slowly and pay attention to anything you may see along the path. Just notice any images or sensations and let them go as you wander slowly forward.

You come to a clearing now and find a comfortable place to rest. In your hand, imagine a wonderful tool that is both a mirror and a window, depending on which way you turn it. Look at each side of this tool. You can see your own face in the mirror side and the face of others will appear through the window.

Each time you turn the tool say softly to yourself. "I forgive you." "I forgive me."

Repeat this several times. "I forgive you." "I forgive me."

Gently put the tool down and slowly leave the clearing to return to your path. Walk gently along the path. Slowly notice your breathing and pay attention as you breathe in and out.

Quietly return to this room.

FIND OUT MORE

Justice

"[Racism, Reparations and Accountability Payback?](http://www.religion-online.org/showarticle.asp?title=1954)" (at www.religion-online.org/showarticle.asp?title=1954) is an article from *The Christian Century*, written by Victoria J. Barnett, a white female social activist.

Read more about the [UU Truth, Repair and Reconciliation](http://www.uua.org/events/generalassembly/2009/ga2009/144286.shtml) (at www.uua.org/events/generalassembly/2009/ga2009/144286.shtml) efforts toward the Ute tribe. Additional [resources](http://www.uua.org/leaders/idbm/multiculturalism/araomc/104381.shtml) (at www.uua.org/leaders/idbm/multiculturalism/araomc/104381.shtml) for action and reflection are included.

Prison Reform

Find out more about UUs working with prison ministry at [The Church of the Larger Fellowship Prison Ministry Program](http://www.clf.uua.org/penpals.html) (at www.clf.uua.org/penpals.html) website.

Books to Prisoners has a website with more details on their program.

[Art for Justice](http://www.artforjustice.org/index.html) (at www.artforjustice.org/index.html) exhibits and supports the work of the incarcerated to promote dialogue and find effective ways to prevent crime, lower incarceration rates, and improve the criminal justice system and public safety.

Reparations

Bittker, Boris, I. *The Case for Black Reparations* (Boston: Beacon Press, 2003).

Music for Inspiration

At Folsom Prison, an album by Johnny Cash

"The Heart of the Matter" by Don Henley

"Moment of Forgiveness" by the Indigo Girls

Movies for Inspiration

Shawshank Redemption (directed by Frank Darabont, 1994)

Dead Man Walking (directed by Tim Robbins, 1995)

WORKSHOP 12: THE CALL FOR RESPONSIBLE LEADERSHIP

WORKSHOP OVERVIEW

INTRODUCTION

When you take on some leadership responsibility in the world, you must accept the fact that you will change lives. You will change the status quo by representing justice or compassion or love. And changes spread from you will be easier to happen again in others because of you. — Doris "Granny D" Haddock, political activist who, at the age of 88, walked across the country to raise awareness and gain support for campaign finance reform.

This workshop offers lessons from the Gulf Coast on the meaning of responsible leadership. Youth explore the importance of individuals working together to create justice. The workshop also provides an opportunity for reflection on people who have joined in past struggles for justice. In Activity 3, youth commemorate their ongoing efforts in creating justice and facilitators have an opportunity to thank to the youth for their contributions to the program.

GOALS

This workshop will:

- Identify responsible leadership as a quality needed to bring about a more just world
- Demonstrate the importance of individuals working together to create justice
- Reflect on the work of those who have joined in past struggles for justice.

LEARNING OBJECTIVES

Participants will:

- See responsible leadership as an important quality in justice making and imagine ways they can be responsible leaders
- Explore the complexities of juggling numerous responsibilities

- Participate in a ritual that recognizes their continuing contributions in creating justice
- Reflect on their experiences in Heeding the Call.

WORKSHOP-AT-A-GLANCE

Activity	Minutes
Opening	5
Activity 1: Juggling Our Strengths	15
Activity 2: Story — It's Up to Us	15
Activity 3: Presente Litany	20
Faith in Action: The Long Haul	
Faith in Action: Allies, Phase 8	
Closing	5
Alternate Activity 1: UUs in New Orleans	15
Alternate Activity 2: Youth Leadership	15

SPIRITUAL PREPARATION

As you prepare for the end of the program, you may have a wide range of thoughts and feelings. Can you create a simple ritual to mark this passage for yourself as a religious educator? One idea is to sit by a body of water and gently toss flower petals into the water while naming what you are letting go of. You could also collect flowers to represent what you would like to keep. Put them in a vase to enjoy for a few days or press them in a book or your Justicemakers Guide. Think about how you have embodied responsibility and leadership during this time as a learning community. As you offer youth permission to bring their whole selves to social justice work do you give yourself the same permission? As you integrate what you have learned and shared as a facilitator, remember that the sweetest fruit needs time to ripen.

WORKSHOP PLAN

OPENING (5 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Newsprint, markers and tape

Preparation for Activity

- Write the chalice lighting words on newsprint and post.

Description of Activity

Gather youth in a circle. Welcome first-time participants. Invite everyone to reflect on the word "responsibility." If there are new people present, ask youth to go around the circle, say their names and one responsibility they have. Ask if anyone would like to share anything noted in their Justicemakers Guide since the last meeting. Light the chalice, or invite a participant to do so, and recruit a volunteer to read the chalice lighting words:

As we light this chalice, we take a moment to reflect on our first time gathered together, around a similar flame. Our time together has not always been easy or always fun. Yet, it is ours. Let us claim it and claim also the important and useful experiences we have shared.

Ask the group to be silent for a moment as they reflect on the words. End the silence with "So be it," or other appropriate words.

Tell the group that today's theme is responsible leadership. Ask for volunteers to share what they think this theme have to do with justice.

ACTIVITY 1: JUGGLING OUR STRENGTHS (15 MINUTES)

Materials for Activity

- A basket
- One small beanbag stuffed animal for every youth
- Newsprint, markers and tape

Description of Activity

Youth explore the complexities of juggling numerous responsibilities.

Ask for a volunteer scribe. Invite youth to share things they believe are strengths for themselves. These need to be short and concise. For example, instead of saying, "I'm Brian and I'm good at baking cookies," Brian would say "I'm Brian, and I'm a baker." Or a builder. Or a writer. Or a comedian. Or a runner.

Once a list has been created, gather youth and leaders in a circle for a juggling activity. Explain that only underhand tossing of the beanbags is allowed. To keep the game safe, no one is allowed to toss a beanbag until they have called out the intended catcher's name, made eye contact, and made sure that person's hands are empty. Demonstrate an appropriate arc and speed by tossing one beanbag to someone on the other side of the circle.

To begin the group juggle, ask participants to hold up one hand. The leader with the basket of beanbags should have a youth next to them start the toss by calling out someone's name and tossing the beanbag to them. Let the participants know that this first round will involve tossing the beanbag to someone who has not received it (they will put their hand down when they've received the beanbag), and the leader with the basket of beanbags should receive it last. Ask participants to remember to whom they tossed the beanbag and who tossed the beanbag to them because that will be important to know for the next round. When a participant has the beanbag in their hands, they say the name of the person they are about to toss it to before completing the toss and so on until it ends up with the leader who has the basket of beanbags.

Once the beanbag makes it around the group, have them repeat the tossing in reverse order so the youth who started the group juggle receives it last.

For the next round, have the youth toss the beanbag in the original forward order, but this time they say the strength of the person as well as their name. So "Brian the baker" instead of just "Brian." Allow a few moments for youth to get reminders about strengths from those they're tossing to and receiving from.

Explain that there will be beanbags continually added throughout this round so they need to be constantly ready to receive and toss a beanbag. The leader should add a second, third, fourth (and so on) beanbag by handing a beanbag to the starting youth at appropriate intervals. The leader decides if and when more beanbags need to be added. (You might be able to have as many beanbags going as there are youth in the circle.) The beanbags will eventually come back to the leader. There will be a web of beanbags going back and

forth and that complexity creates the lessons in the debrief. After the beanbags have gone around a few times, the leader should begin to drop them in the container instead of handing them to the starting youth. Depending on time and the energy of the group, you may want to do another round either in forward or reverse order.

Following the activity, invite the youth to discuss the activity:

- What was challenging?
- Did the activity mirror how you feel some days—always trying to keep numerous tasks going at once?
- Did anyone drop a beanbag? How did the group respond? Did everyone slow down or stop to help that person get back in the flow of the game? If so, how does that show responsibility for one another? If not, what does that say? Were there other examples of collaboration or leadership?

Including All Participants

If a youth is unable to use their hands for throwing, ask her/him to hold a basket to catch the beanbags. Another youth can stand beside them and toss beanbags caught in the basket for them.

ACTIVITY 2: STORY — IT'S UP TO US (15 MINUTES)

Materials for Activity

- Copy of the story "[It's Up to Us](#) (included in this document) "

Preparation for Activity

- Read the story until you are comfortable presenting it.
- Optional: Make copies of the story for youth to share and read along.

Description of Activity

Youth hear a story that explores the importance of individuals working together to survive.

Follow the story with a discussion.

- What were some of the actions taken in the story that you consider examples of responsible

leadership? Are there examples of irresponsible leadership?

- Are there themes we have discussed in previous workshops that you think were displayed in this story?
- In a disaster situation like the aftermath of Hurricane Katrina, would you consider it "stealing" if your actions involve searching for and retrieving basic items like water and food for you, your family and friends? Why or why not?
- There were many people who were caught in desperate situations following Hurricane Katrina. There were also countless people all over the country and the world who arrived in the region to help. The Canadian Mounties arrived in Louisiana from Vancouver, British Colombia, two days after Katrina hit the Gulf Coast—providing relief to some parishes even before the United States' National Guard arrived. Do you think the Mounties felt responsible leadership was needed? Who did they feel responsible for or to?
- Do you know any other stories about responsible leadership in the wake of Katrina? (If your congregation has contributed money or time, share that with the group.) Inform participants that many Unitarian Universalist congregations have sent money to relief efforts and many sent groups to help clean up and rebuild. Rebuilding efforts are still underway. The New Orleans Rebirth Center is still working with the Unitarian Universalist Association, Unitarian Universalist Service Committee, and volunteers from dozens of Unitarian Universalists congregations to provide responsible leadership for the long haul.
- What would the world look like today if everyone who ever felt hopeless about a situation gave up and did nothing to help create justice?

ACTIVITY 3: PRESENTE LITANY (20 MINUTES)

Materials for Activity

- Chalice, candle, lighter or LED/battery-operated candle
- Music player and audio of calming music
- Leader Resource 1, [Presente Litany Opening](#) (included in this document)

- Leader Resource 2, [Names for Presente Litany](#) (included in this document)
- Nametags with first and last names for participants and leaders
- Justicemakers Guide, if using Option 1

Preparation for Activity

- Print one copy of Leader Resource 2, Names for Presente Litany, and cut the names into individual strips.
- If your chalice has been extinguished for safety reason, choose someone to relight it while you read Leader Resource 1, Presente Litany Opening.

Description of Activity

Youth explore the importance of appreciating the work of those who have joined in past struggles for justice and participate in a ritual that recognizes their own continuing contributions.

Begin playing the CD and gather participants in a circle around the lit chalice. Say that one way that leaders lead is by example. Distribute the names from Leader Resource 2, Names for Presente Litany. If you have more names than participants, leaders can read the extra names. Tell participants that these are the names of people whose stories have been told in the workshops. They are all social justice leaders.

Explain that the group will participate in a Presente Litany. Explain that "presente" means "present" in Spanish, and the Presente Litany has been used in Latin America for centuries as a way to commemorate the lives and contributions of people, especially those who have been killed by acts of political repression. A Presente Litany honors social justice activists by acknowledging that they are with you in spirit as you continue to work for justice. A Presente Litany can also be an opportunity to honor those who are alive and working for justice.

Explain to the group that the ceremony will open with a reading. Then leaders will read the name on their slip of paper and ask youth to go around the circle, starting to the left, and read the names on their slips of paper. After each name is read, the group responds with "Presente."

Read Leader Resource 1, Presente Litany Opening, and read the first name. Proceed until all names have been read. After everyone has shared, say:

During our time together, we have heard stories about people committing to actions—big and small—that have helped make the world a better, more

just place. You have also committed to actions—in the workshops and in the Justicemakers Guide—that oppose oppression and work for justice. We hope you will continue that work. Please take a moment and think of one action you can take to show responsible leadership. It does not have to be big. Perhaps you plan to sit at the lunch table with new people at school or kids who do not speak English. Perhaps you plan to continue your ally work. Perhaps you are going to join a club at your school that does good work. Maybe you plan to become a doctor and help sick people in impoverished countries or a social worker who helps foster children. I will sound a chime to open the time for silent reflection. When I sound the chime the second time, I invite you to share your commitment with the group. After you share, we will all say your name and "presente." If you do not wish to share, that is okay, too. Just raise your hand and we will say your name and "presente."

When all have shared, it is an appropriate time for the facilitators to give a personal thanks to the group for all their contributions. This would also be a good time to wrap up the work participants have done in their Justicemakers Guide by inviting them to write messages to one another on the last page of the guide, much as they would with a yearbook, if you are using hardcopy guides. If you are using electronic guides, invite youth to send messages of appreciation to one another.

CLOSING (5 MINUTES)

Materials for Activity

- Copies of Taking It Home for all participants

Description of Activity

Distribute Taking It Home. Invite youth to stand in a circle. Thank first-time guests for their contributions to the group. End the workshop with these words:

Together we have risked, learned and grown. May we leave here ready to embrace the wonder and complexity of living lives of justice.

FAITH IN ACTION: THE LONG HAUL

Description of Activity

Has your congregation participated in the restoration efforts in the Gulf Coast region? Research Unitarian Universalist congregations who have done so. Place a map of the United States on a bulletin board in your congregation's fellowship hall and mark the congregations with thumbtacks and yarn connecting them to the Gulf Coast. If your congregation has not participated, challenge them to get involved. If they have participated, challenge them to stay involved. The JustWorks program within the Unitarian Universalist Service Committee has ongoing opportunities.

LEADER REFLECTION AND PLANNING

This is an opportunity to reflect not only on this workshop, but also on the program as a whole. How have you grown and changed as a leader and a religious educator by being involved in this learning community? Has your connection to Unitarian Universalism been strengthened?

What did you learn from the youth about leadership and what it means to keep showing up for social justice work for the long haul?

TAKING IT HOME

When you take on some leadership responsibility in the world, you must accept the fact that you will change lives. You will change the status quo by representing justice or compassion or love. And changes spread from you will be easier to happen again in others because of you. — Doris "Granny D" Haddock, political activist who, at the age of 88, walked across the country to raise awareness and gain support for campaign finance reform.

In Today's Workshop...

We explored lessons of being leaders by learning about restoration efforts in the Gulf Coast. We also participated in a commemoration ceremony in which we reflected on those who have joined in past struggles for justice while acknowledging our own continuing contributions.

Juggling

Jason Garfield has filmed a short video available on Google Videos that teaches [how to juggle three balls](#) (at

[video.google.com/videoplay?docid=-6366713757585864298](https://www.youtube.com/watch?v=6366713757585864298)). Amaze your friends!

Get a group juggling activity going with family and friends. What if you juggled cookies and took a nibble each time before you tossed?

Leadership

- Buzzle.com has a list of [leadership games](#) (at www.buzzle.com/articles/leadership-activities.html), including a Leadership Race. Try a game or two with your friends.
- Sign up for leadership training. Look for opportunities in your congregation, district or region. Many Unitarian Universalist camps hold leadership schools in the summer. See if one near you is open to youth.
- A useful book is *Youth Leadership in Action: A Guide to Cooperative Games and Group Activities*, written by youth leaders and edited by Steve Fortier (Dubuque, IA: Kendall Hunt Publishing Company, 1994).

Hurricane Katrina

- Want to know more about Hurricane Katrina? DoSomething.org has ["11 Facts About Hurricane Katrina"](#) (at www.dosomething.org/tipsandtools/11-facts-about-hurricane-katrina). This website has other information and suggestions for social justice actions you can take that encompass several different areas.
- Read more about the work to [rebuild the Gulf Coast being done by the Unitarian Universalist Service Committee \(UUSC\)](#). (at www.uusc.org/content/katrina_fourth_anniversary) The UUSC sponsors JustWorks camps for youth. Check out their schedule and join other UU youth in doing just works around the country!

ALTERNATE ACTIVITY 1: UUS IN NEW ORLEANS (15 MINUTES)

Materials for Activity

- ["Reflections on New Orleans"](#) (at [video.google.com/videoplay?docid=6539834527217841471&hl=en](https://www.youtube.com/watch?v=6539834527217841471&hl=en)) video by the Winchester Unitarian Society

Preparation for Activity

- Watch a 10 minute video produced by the Winchester Unitarian Society on YouTube called "Reflections on New Orleans."

Description of Activity

Youth watch a video that explores the importance of acting when a person believes he/she has a responsibility to do so.

Before beginning the video, encourage youth to think of issues about which they feel passionate. Could they imagine taking on a similar project for their own issue? Watch the video.

Following the video, discussion questions could include:

- What was something that surprised you or touched you in some way?
- Does only helping one or two families rebuild a house make a difference? If so, why? If not, how many people need to be helped before you would consider it "making a difference"?

ALTERNATE ACTIVITY 2: YOUTH LEADERSHIP (15 MINUTES)

Materials for Activity

- One three-foot sheet of paper for every small group
- Handout 1, [A Youth Leader Is...](#) (included in this document)
- Markers
- Masking tape or thumbtacks

Description of Activity

Youth explore what it means to be a youth leader.

Divide participants into small groups and distribute Handout 1, A Youth Leader Is... . Explain that they will create a declaration wall. They need to choose key words or phrases that jump out at them and write those words in imaginative forms on their larger sheets of paper. (Invite them to think of a graffiti wall.) Tell them that when they are finished, they will present their piece of the wall to the group. All the papers will be posted, side-by-side, to form a declaration wall. Following the presentations, ask:

- How do these statements resonant with your leadership experiences?
- What makes a youth leader different from an adult leader?

- What support do you need to be the leader you want to be? How can you go about getting that support?

HEEDING THE CALL: WORKSHOP 12: STORY: IT'S UP TO US

Adapted from "The Real Heroes and Sheroes of New Orleans" by Lorrie Beth Slonsky and Larry Bradshaw. Original story appeared in the [Socialist Worker](#).

The sixth strongest Atlantic hurricane ever recorded, Katrina devastated the Gulf Coast region in August, 2005. In the city of New Orleans alone, the failure of the levee system caused 80 percent of the city to flood. Families were trapped in attics and on roofs in sweltering heat for over one week in some places. The injustices of poverty, racism and political corruption were well documented in the region before Katrina hit. There were also concerns about environmental injustice given that the coastal wetlands and bayous which provided a buffer against surges brought on by hurricanes had been carved up to create shipping canals for the many industries in the region, especially the oil refineries. These canals destroyed the natural protection the people in the region once had. While the news focused on the people stranded on rooftops and the slow response of government agencies, there was another story to the disaster that most cameras did not show: the story of people coming together and working together. Lorrie Beth Slonsky and Larry Bradshaw were two medical workers trapped in New Orleans following Hurricane Katrina. This is what they witnessed:

"What you did not see on television were the real heroes and sheroes of the hurricane relief effort: the working class of New Orleans. The maintenance workers who used a forklift to carry the sick and disabled. The engineers who rigged, nurtured and kept the generators running. The electricians who improvised thick extension cords stretching over blocks to share the little electricity we had in order to free cars stuck on rooftop parking lots. Nurses who took over for mechanical ventilators and spent many hours on end manually forcing air into the lungs of unconscious patients to keep them alive. Doormen who rescued folks stuck in elevators. Refinery workers who broke into boat yards, 'stealing' boats to rescue their neighbors clinging to their roofs in flood

waters. Mechanics who helped hotwire any car that could be found to ferry people out of the city. And the food service workers who scoured the commercial kitchens, improvising communal meals for hundreds of those stranded."

Lorrie Beth and Larry helped organize a group of several hundred stranded survivors. Their first camp was broken up by police at gunpoint. Then they were told that busses were waiting in the neighboring town of Gretna to transport survivors to safety. When they tried to cross the bridge to Gretna, the Gretna police blocked their way at gunpoint and forced them to walk in the sweltering heat back into the ruins of New Orleans. So they found an area beneath an overpass and began building yet another camp.

"Our little encampment began to blossom. Someone 'stole' a water delivery truck and brought it up to us. An Army truck lost a couple of pallets of C-rations on a tight turn and we ferried the food back to our camp in shopping carts.

Now—secure with these two necessities, food and water—cooperation, community and imagination flowered. We organized a clean-up and hung garbage bags from the rebar poles. We made beds from wood pallets and cardboard. We designated a storm drain as the bathroom, and the kids built an elaborate enclosure for privacy out of plastic, broken umbrellas and other scraps. We even organized a food-recycling system where individuals could swap parts of C-rations (applesauce for babies and candies for kids).

This was something we saw repeatedly in the aftermath of Katrina. When individuals had to fight to find food or water, it meant looking out for yourself. You had to do whatever it took to find water for your kids or food for your parents. But when these basic needs were met, people began to look out for each other, working together and constructing a community."

The devastation and injustice of Hurricane Katrina showed us many things. Including what we are capable of when we rely on our strengths and look out for one another.

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HANDOUT 1: A YOUTH LEADER IS...

This list was created by the youth and adult trainers at the Unitarian Universalist Youth Leadership Development Conference Training in 2004.

- One who recognizes personal limitations and asks for help when needed.
- The "entertainer," the "informer," the "quiet commander," the person who pushes the limits, the facilitator who brings it all together.
- One that holds the space for youth to be youth.
- Someone who listens to others, not just with the ears, but more importantly, with the heart.
- Steps outside of their "comfort zone", so that they can grow and evolve as an individual.
- Someone who can pick out the main goals and desires from someone's heartfelt but disorganized ramble or rant.
- Can be like a booster on a rocket—helping to propel the astronauts to space but not actually going to the moon.
- Someone who inspires others.
- One who supports any youth—especially those who have dreams and ideas to share.
- One who cares for everyone—there is no room for being judgmental.
- Someone who takes the initiative to make things happen in the community.
- Someone who demonstrates youth empowerment in anything from moderating the energy of a group to facilitating a business meeting.
- Someone who responds well to the needs of the group, whatever they are.
- Someone who is responsible and reliable, and who can motivate another person to create change.
- One who shares power with the adult and works together toward a common goal.
- A young person who has a combination of strength, intelligence, and passion and is using these talents to encourage other youth to voice their opinions and take action on their beliefs.
- Not just telling everyone what needs to be done, but allowing them to come to that conclusion through their own processes.
- Someone who can be responsible and keep things running smoothly.
- Like any other leader, except they are a youth.
- A person who people trust and respect.
- Someone who knows when to step up and step down.
- Willing to fill leadership roles and speak out against injustices like racism and bigotry.
- Willing to make a ridiculous fool of him or herself.
- Someone who models inclusion and works actively to achieve community.
- Able to see and feel beyond themselves, to be aware of how other youth are reacting, and to see how that effects the entire group dynamic.
- A vital part of the UU movement.
- A youth who leads by example, by consensus, by inspiration, by identifying, developing, and empowering fellow youth.

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LEADER RESOURCE 1: PRESENTE LITANY OPENING

Feelings of uncertainty and hopelessness are understandable in a world with so much injustice. Yet the root causes of injustice did not come into being automatically. They were created by people, and they can be transformed by people, too. That's where you come in.

It is important to create space in your life for compassion and understanding and community because justice does not come into being automatically either. We create justice by being present. By educating ourselves on injustice and becoming allies to those who are working for justice. By being present in situations that expand our abilities to be compassionate and act on that compassion. And to be empathetic and act on that empathy. And we create justice by working together. Because we need one another. We need to listen to one another and learn from one another.

No matter one's age, these will be the days that we'll look back on when we're older and ask, "What did we do? Did we listen and learn? Did we share our ideas? If we were too scared to speak up or act in a particular situation, did we have the courage next time? Did we act on behalf of justice with our local and global communities?"

As Unitarian Universalists, we believe there is much to learn from those who came before us working for justice. And we believe it is our responsibility to learn from those lessons and work together as we create our own contributions to justice in the world. So the question is, "Are you present?"

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LEADER RESOURCE 2: NAMES FOR PRESENTE LITANY

Cut apart each name on individual slips of paper. Distribute before the Presente Litany.

Frances Ellen Watkins Harper

Raziq Brown

Hunter Jackson and the volunteers with No More Deaths

Juliette Hampton Morgan

Father Bruno Hussar and the residents of Neve Shalom

Ranin Boulos

Noam Shuster

Juan Elias

Angelica

Wilfrido

Farliz Calle

Mayerly and the members of the Colombian Children's Movement for Peace

Sara Foster and the members of Clowns Without Borders

Reverend Emily Brault

Jeremy and all those working toward Restorative Justice

Lorrie Beth Slonsky, Larry Bradshaw and everyone who is helping to rebuild the Gulf Coast

FIND OUT MORE

Leadership

There are many books on developing youth leadership. One of them is *Youth Leadership: A Guide to Understanding Leadership Development in Adolescents* by Josephine A. van Linden and Carl I. Fertman (New York: Jossey Bass Publishing, 1998)

Read more about [Doris "Granny D" Haddock](http://www.democracynow.org/2010/3/11/dorris_granny_d_haddock_1910_2010) (at www.democracynow.org/2010/3/11/dorris_granny_d_haddock_1910_2010). She was 88-years old when she began her cross-country walk in Pasadena, California, and 14 months later at the age of 90, she finished it in Washington, D.C. She went on to run for office and became the subject of a documentary. "Granny D" passed away in early 2010.

Gulf Coast/Hurricane Katrina Resources

[EdGate](http://www.edgateteam.net/Lessons/katrina.htm) (at www.edgateteam.net/Lessons/katrina.htm) has classroom resources about Hurricane Katrina.

Zeitoun (McSweeney's: July, 2009) by Dave Eggers

Music for Inspiration

Tale of God's Will (a requiem for katrina) by Terence Blanchard

"Alligator Pie" by the Dave Matthews Band

"Mercy Mercy Me" by Marvin Gaye

"Louisiana 1927" by Randy Newman

Movies for Inspiration

When the Levees Broke: A Requiem in Four Acts (2006, directed by Spike Lee)

Trouble the Water (2008, directed by Tia Lessen and Carl Deal)