



By Sounds of Nature

7th Principle
Children's RE Curriculum
*With a Multigenerational
Earth Day Worship Service*

By Stefani Scott



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Our mission is to facilitate and support the work of Unitarian Universalists, by affirming and promoting the seven principles of the Unitarian Universalist Association, including the seventh: “to affirm and promote respect for the interdependent web of all existence of which we are all a part.” We do this by focusing on the theological, spiritual, and ethical aspects of human values and activities that affect the health and sustainability of living Earth. Our vision is that Unitarian Universalists recognize and embrace the moral imperative to live in covenant with the web of life through personal, congregational, and denominational practices.

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NOTE: Some URLs in the original edition are not accessible in 2013. These links are shown as shaded or strike-out text.

We Are All Connected by Sounds of Nature

7th Principle Children's Religious Education Curriculum
with a Multigenerational Earth Day Worship Service

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Introduction

All around us Nature makes music, and it is the most wondrous symphony - the crackle and boom of thunder that the lightning makes as it flashes through the sky, the wind rustling through the tree leaves, rain drumming down on the sidewalk keeping rhythm with our steps, streams trickling over rocks as we sit and contemplate the miracle of it all. The songs of birds, the twanging banjo-croaks of green wood frogs, the harsh “ch-ch-ch” of crickets and the haunting call of the great whales connect us all to this Good Earth.

Our children are musical from birth. Little babies hum as much as they cry. Can't you remember the very first time a child dear to you tried to sing a lullaby with you? I do, and I will always remember the day my oldest son who couldn't even talk, yet, looked up at the sky while playing on swings and sang out just like the sea gulls over head. I will always remember my youngest son creating his first piece of music by drumming on the kitchen pots. And I will always remember the music of their laughter blowing dandelions in the wind.



Music affects our emotions; allows our feeling to be expressed.

Making music is as basic as walking or talking.

Educational experts agree that learning music develops a child's sense of patterning and memory skills.

Music is one way for young people to connect with each other, but it is also a bridge for connecting with other generations.

Through music, we can introduce children to the richness and diversity of the human family and to the myriad rhythms of Nature and to all the Good Earth's life, great and small.

Recycled bins are brimming with potential treasures and one way to show our children that each of them can make a difference in the world is to show them how to conserve natural resources by reusing materials. While making musical instruments from throwaway items and natural materials, children can live the 7th Principle as they learn about different cultures, plants, and animals from around the world.

Our children are potential treasures; too, they are the hope for our future. May the lessons that follow nurture their creativity and their spirituality.

Stefani Scott

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"If I had influence with the good fairy who is supposed to preside over the christening of all children,
I should ask that her gift to each child in the world
be a sense of wonder so indestructible
that it last throughout a life, as an unfailing antidote against
the boredom and disenchantments of later years,
the sterile preoccupation with things that are artificial,
the alienation from the sources of our strength."

Rachel Carson

Lesson Tactics and Other Important Information

Goals of the “Sounds of Nature” RE lessons:

- To help children feel welcome and to come to RE willingly, knowing that they are about to have fun and learn something new
- To help children see that they have creative gifts they can share
- To nurture the spiritual selves of children through their 5 senses
- To encourage children to practice the UUA Principles with emphasis on understanding that they can make a difference by respecting all life (the 7th Principle).
- To show them that they can make a difference by recycling and by encouraging others to do the same.

The Seventh Principle

*We, the member
congregations of the
Unitarian Universalist
Association,
Covenant to affirm and
promote....
Respect for the
Interdependent web of
all existence of which
we are a part.*

RE Directors and Teachers:

1. Please read the Materials Needed, Teacher Information and Lesson Directions sections for each lesson.

You are encouraged to change or extend any part of the lesson depending on time restraints and/or age of the children involved.

Live animals will extend any lesson by one Sunday. Children just love animals - yes, even snakes and spiders. There will be an individual in your congregation who will be willing to lend you a spider, gecko or a snake for a lesson.

The lessons were developed for elementary age children (grades K-6th), but youth love the stories and enjoy play-acting, so I would encourage you to get them involved, perhaps leading part of the music in the lessons. This could be done as part of their Coming of Age Commitment or for community service. The youth or elders in your congregation can also be aides in helping children with special needs, i.e. those who are visually or hearing impaired. In Lesson 1, there is an alternative Circle Opening words for youth that can be modified for other lessons. There are also suggestions in some of the lessons on how to modify them for youth.

The contents also include suggestions on how to extend some of the lessons to one or more Sundays with an added craft, activity or game.

Some of the lessons require books or stories that you may have to get at the public library or purchase. My recommendation is to buy used books from Amazon.com or your local used book dealer. Most of the stories are available from various Internet websites and are

part of the public domain as defined by the United States laws and they are included with each lesson. *All resources and websites used are referenced in each lesson.*

2. Musical Instruments. See ***Directions for Making Musical Instruments*** in of Contents. I tried to use the easiest methods available for the lessons because I am not a skilled craftsman. The first lesson requires examples of each (sitar, rainsticks, drums, maracas, toy trumpet and pan flutes or recorder). I would also recommend: ***Making Music*** by Ann Sayre Wiseman and John Langstaff, **ISBN-13: 9781580175128 ISBN: 1580175120**. Someone in your congregation who is a craftsman or just plain handy might be interested in taking this fabulous Parent's Choice Silver Honor's book and making more musical instruments, or there maybe someone who would just love to conduct a symphony with the children using recycled and found instruments. Templates of the musical instrument make it easier for the children to visually see how to construct the instruments.

If you have access to real musical instruments, it also aids in some of the lessons. I purchased a rainstick, bamboo flute pipes, and a special African drum from Fair Trade groups and a couple toy trumpets and recorders from the local music store. Most likely, there are individuals in your congregation that can lend you some of these musical instruments. I borrowed a zither and tambourines.

3. Please make a copy of the Children's 7 UU Principles poster that was adapted from, the UU Church of the Larger Fellowship to use in the lessons.
<http://elf.uua.org/re/Principles-Poster.pdf>

4. It is highly recommended that you become a member of Rhapsody www.rhapsody.com or other internet music subscription website for downloads of music and lyric. By listening to full-length songs for free, I was able to write these lessons. I am not in any sense of the word a musician nor am I really skilled at the computer, but my husband was able to help me make one CD for these lessons by purchasing music found on Rhapsody for very little money. The CD included sitar music, drum music by Mickey Hart, flute music by James Galway, sounds of the forest and whales as well as songs by Raffi and Judy Collins. There will be a musician friend like my helpers Lee Morris and Pat Killian in your congregation who will be willing to help you with these lessons and maybe suggest more songs or other ways to approach the lessons.

You can order *I Will Be Your Friend* CD and a kit from http://www.tolerance.org/teach/resources/your_friend.jsp for songs like "Somos El Barco" by Lorre Wyatt for free. You will just need your minister's or RE Director's signature. There are many interesting lessons in the kit as well as easy songs for children to learn.

5. Begin each lesson by sitting children in a Worship Circle.
This is really important for two reasons:

- a) Circles make every one feel like they belong and this gives them a feeling of worth (UU Principle 1).
- b) The circle helps center the children in the lesson because it begins in quiet.

In the middle of the children's Worship Circle at UUFSB, we have a box covered with a cloth, which was made and decorated by the children with symbols of all religions. On the table there is a chalice, candle, matches and bell or chime, because many of our lessons start out with the Sounding of the Bell and the Lighting of the Chalice. Many of these lessons will start out with other kinds of "sounds" or music. Usually the "birthday" child lights the chalice with the help of our RE director, Linda Volkersz.

6. Teachers, please be engaged, or even silly. You will have more fun.

When reading a story or doing a lesson, it is important that the lesson become part of "uu" if possible. When reading a story, read it several times out-loud. Rehearse it to get the right emphasis and pacing. If possible, tell or act-out the story. It helps if you can "see" the characters and "movement" of the story in your mind's eye. Youth and older children will feel less uneasy if you as an adult are "silly" in the lessons and show them you aren't afraid to experiment.

7. Use recycled materials by making a Recycled Craft Material Center.

UUFSB uses recycled paper, cloth and other materials from the Materials Resource Center on Long Island in Ronkonkoma, NY for many of its art projects and bulletin Boards: <http://www.materialsresourcecenter.org/>. There may be similar nonprofit organizations in your area.

But it is also important that your congregation and RE have its own Recycle Craft Material Center, if possible. There are many books and websites on how to make trash into creative treasures. Just type in "Green Crafts or "Trash to Treasure Crafts" into your favorite internet search engine.

Here is one way to get started:

Step 1-Take one closet in your congregation to organize into a Recycled Craft Material Center. (If you don't have one closet, make at least one box for the materials used in these lessons.) Once you have started to use recycled materials, it may actually grow in your congregation to become "a way of life" and help reduce costs of RE materials.

Step 2-Ask the children and parents to look around their homes and bring in items or to make their own craft centers by sorting junk mail and paper into 3 boxes labeled:

- White Paper and envelopes, etc. (white paper printed on one side with black ink or a little colored ink can be used for any copying of worksheets or coloring pages.)
- Mixed Paper (glossy paper, brown paper bags, magazines, used wrapping paper, greeting cards, etc.) can be used for all kinds of artwork and crafts.
- Cardboard, Juice and Other boxes like macaroni and oatmeal (Cut boxes to use to make castles, birdhouses and feeders and also to store other items like bottle caps. Large cardboard boxes can be cut down to make poster board.)

Step 3-Make Plastic and other Materials Box (Try to reduce use of plastics by using cloth bags and buying products in glass). Plastic containers can be used to grow flowers for butterflies and bees (See 7th Principle Butterfly Creepy Crawlies RE Lessons) or to store other items. I use lettuce plastic containers as terrariums for bugs and small amphibians and reptiles. Collect and organize items such as buttons off of old clothing, rubber bands from vegetable produce, bottle caps, liquid laundry detergent lids, old cookie tins, cans and aluminum foil.

Think About This: Even though we may use a Styrofoam or paper cup for just a few minutes, if they aren't recycled, it will take at least 20 years to hundreds of years for the cups to degrade after we throw them into a landfill. It is much better to use ceramic, glass or metal cups.

Step 4-Make a Fabric Box. Collect used ribbon and string off packages, socks for making puppets and any fabrics. Even old shoes can be filled with potting soil and transformed into planters.

Step 5-What to do when your child's craft has finally fallen apart or it has been outgrown? Why recycle it, of course, by pulling it apart and throwing away the parts that can be put into your garbage recycling bins or reuse them in the other craft projects. The site <http://www.planetpals.com/pprecycle.html> has great information and posters for your congregation and school.

Other Information on Recycling:

<http://www.menc.org/resources/view/why-music-education-2007>

<http://www.planetpals.com/EDrecyclethings/recyclefacts.html>

<http://www.sikkiminfo.net/ecoss/ecowatch/unit5.pdf> (lessons on recycling)

8. Snack Suggestions. Your congregation may or may not serve snack to the children after RE lessons. Each lesson has a suggested snack to go with the lesson. Please try to follow UUA Ethical Eating Guidelines by serving local, organic or Fair Trade snacks: <http://www.uua.org/socialjustice/issuesprocess/currentissues/ethicaleating/121903.shtml> We also teach our children by living each day with the intention of being better people who live more lightly on the Earth.

Lesson 1: Listening with Your Heart and All Your Senses

Time:

1 - 2 Sundays (See Alternative/Extension of Lesson)



Teacher Information:

The forest, the mountains, the ocean and streams are exciting, inspiring and constantly changing. Albert Einstein said, “The most beautiful thing we can experience is the mysterious. It is the source of all true art and science.” Nature is mysterious, it is art and music and the spiritual.

There is much beauty even in our own backyards, even in the inner city, but it is necessary for the survival of this Earth that we get our children to experience this beauty. For too long we have allowed our computers, cell phones and television to steal time from our lives; and so we have to make a promise to our children (and perhaps to ourselves) to take time to see the wonder of nature. For this introductory lesson and all the following lessons if this is not possible, then play the CD of Nature Sounds (See Alternative/Extension Lesson at end of this lesson). The “essential” questions will lead the children to learn more about their inner selves as well as about how the sounds of nature connect us all. Youth will also enjoy this lesson as well as elementary age children.

Materials Needed:

1. Nature, the outdoors
2. Towels to sit on in a circle outside
3. Sample musical instruments from lessons including sitar, rainsticks, drums, maracas, toy trumpets and recorder
4. CD player and songs “One Light, One Sun”, “Just Like the Sun”, “Big Beautiful Planet” songs by Raffi from *Evergreen*, *Everblue* CD. (Music can be purchased individually from Rhapsody.) “Somos El Barco” from *I Will Be a Friend* CD
5. Optional for Alternative or Extended Lesson-“Forest Morning Sampler” or Pine Forest” from the *Sounds of Nature* CD by Suzanne Doucet and Chuck Plaisance or you may have another Nature CD.

Lesson Directions:

1. Opening the Circle with a Song:

Say to the children: In Friendship, let's learn a song that will say our names. (See "Name Rhythm Song" and directions by Lee Morris at end of this lesson.) All the lessons in this curriculum can be opened in this way using different musical instruments.

***Alternative Opening Circle Words to use for Youth:** We open this circle by opening our hearts to each other and to all the life on Earth that sustains us. We will go around the circle and say our names and share one sound of nature that inspires us.

2. Lighting and Extinguishing of the Chalice:

Use the rainstick to center the children. Turn the rainstick upside down 3 times and then on the last turn ask the children to concentrate on the sound until it can no longer be heard. Light the chalice or have the birthday child help.

Say to children: *We believe that we should accept one another and keep on learning together. We believe each person must be free to search for what is true and right. These are our 3rd and 4th UU Principles.*

We believe in the 1st principle: Let's read it off the poster: (have children read along) We believe that each and every person is important.

We also believe in the 7th principle : We believe in caring for the Good Earth, the home we share with all living things. This means that we respect all the web of life in which we are all connected, everything on this good Earth - the mountains and oceans, the great whales and the small insects, the warmth of the sun and the wind for their energy, the life-giving rains that grow flowers, grasses, trees, and our food.

Say: Today we are going to focus on the natural world around us by using all of our senses so we will go outside and sit on the ground in a circle.

Ask them: *What are your 5 senses?* (Answer: seeing, hearing, touching, smelling and tasting.)

Say: Because we are going outside we will extinguish the chalice now. Let's blow it out like the wind. (The chalice should always be blown out before activities. This is recommended because of the movement of little people.)

3. Taking the Children to Nature.

Pass out the towels and tell them they will sit in the same circle when you get outside. Bring the rainstick. Walk outside and find an area for them to sit in a circle.

4. “Listening” Activity and Essential Questions:

After a brief period of settling down, turn the rainstick upside down 3 times again and then tell the children they will be closing their eyes for two minutes and not saying a word. They are just to listen to the sounds around them.

Say: *Breathe deeply a breath in through your nose now and now out your mouth.* (show them how and then repeat 7 more times.)

Let them listen to the sounds around them.

- Then say after 2 minutes: *Please keep your eyes closed and think about this question for a minute: How did you feel when you were listening but not seeing?*
- Let them think for a minute and then say: *Now open your eyes and who would like to share?*
- Ask: *What sounds did you hear?* After a child shares their answer ask the other children to raise their hands if they heard the same sound.
- Ask: *What do you think the birds were singing?* (Accept all answers.)

5. “Smelling” Activity and Essential Question:

Now turn the rainstick upside down 3 times and then ask the children to close their eyes for two minutes and not say a word but this time ask them to smell the air. Do the breathing exercise and then let them smell for 2 minutes.

Then say: *Please keep your eyes closed and think for a minute: Can you describe one of the smells?* And then after a minute, tell them they can open their eyes. Ask the children to share their answers. Our sense of smell is connected really well to our memory. For instance, the smell of popcorn can remind you of being at the movies with a friend or the smell of suntan lotion can remind you of a day at the beach. Your nose at its best, can tell the difference between 4000-10,000 smells!

<http://www.howstuffworks.com/question479.htm>

6. “Seeing” Activity and Essential Question:

Now turn the rainstick upside down 3 times and then ask the children to keep their eyes open but not say a word and see what sounds they can see. Do the breathing exercise and then after 2 minutes ask them these questions:

- *Describe how the trees make sound.*
- *Did you see any insects dancing?* (This should make them laugh.)
- *What colors did you see? Do colors make sound?* (This should really make them think and respond. There are actually scientific studies on this concept. See Lesson #5.)

7. “Feeling” Activity and Essential Question:

Now turn the rainstick upside down 3 times and then ask the children to close their eyes for two minutes and not say a word but this time ask them after the breathing exercise to feel the sun or wind on their faces. Let them do this for 2 minutes.

Then say: *Please keep your eyes closed and think for a minute: Can you describe how feeling the warmth of the sun or breeze on your face made you feel? We won’t share this answer we will just keep it a secret to ourselves.*

8. Now say: Open your eyes. It is time to close the circle. We will quietly walk back to the classroom. (The children will be calm and smiling.)

9. Closing the Circle:

Once back in the classroom circle say something like: *Diversity is the Earth’s strength. We found that out today with all the different ways we saw, heard, felt and smelled things.*

Take each one of the example musical instruments and play them. After each instrument ask the children what sound of nature it mimics.

Maybe the sitar will remind them of frogs croaking or the trumpet of an elephant? The rainstick may remind them of the rain or something else. Accept any answer for any instrument.

Now tell them that during these next few weeks they are going to learn how to make some of these musical instruments, listen to some stories, have a concert, and learn more about how we are connected to the Good Earth by the sounds of nature.

Close with these words: The Hidatsa Native Americans say:

“All things in this world

Have souls or spirits.

The sky has a spirit,

The clouds have spirits:

So have animals, trees,

grass, water, stones,

Everything.”

Do you think sounds have a “soul”? It is something to think about.

10. Snack Suggestion: Say: *Now we will taste gifts from the Earth’s plants.*

Diversity is important for this lesson as well as the idea of unity so try to serve a diversity of dried or fresh fruits. Play these songs while serving snack: *Somos El Barco* from *I Will Be a Friend* CD, *One Light, One Sun, Just Like the Sun* by Raffi.

Alternative or Extension Directions:

- **Follow directions for #1 Opening Circle and #2 Lighting the Chalice. Instead of taking the children outside for #3 follow the directions below:**

- **Alternative Listening Activity and Essential Questions:**

Turn the rainstick upside down and then ask the children to close their eyes and not say a word but just listen to the “Forest Morning” from the *Sounds of Nature* CD. Use the breathing exercises describe in # 4. Let them listen to the entire piece which is a little over 3 minutes.

Then say: Please keep your eyes closed and think about this question for a minute: *How did you feel when you were listening but not seeing?* Let them think for a minute and then say: *Now open your eyes and who would like to share their thoughts?*

Then ask: *What sounds did you hear?* After a child shares their answer ask the other children to raise their hands if they heard the same sound.

Ask: *What do you think the birds were singing?* (Accept all answers.)

- **Alternative Smelling Activity and Essential Question:** Now turn the rainstick upside down 3 times ,do the breathing exercise and then ask the children to close their eyes and not say a word but this time ask them to smell the air as they listen to the piece called “Thunderstorm” from the *Sounds of Nature* CD.

After the CD is over say: *Please keep your eyes closed and think for a minute: Can you describe one of the smells.* And then after a minute say they can open their eyes.

Ask the children to share their answers.

They will most likely say it smells like “rain.”, but there are many things that cause the smell of rain. The earthy sweet smell of rain is caused by the tiny but oh so important bacteria! *Actinomyces*, a type of filamentous bacteria, grow in soil when conditions are damp and warm, but it dries out without moisture. As soon as it rains, the dampness causes the spores to be released into the air and this is what we detect with our noses. The acid smell of rain comes from the chemicals (pollutants) in the air in urban area and isn’t considered a nice smell at all. But another pleasant after-

the-rain smell comes from volatile oils that plants and trees release into soils and on rocks. Think of the scent of pine trees. Depending on what trees are in your area will depend on what scent you will smell. Ozone during a thunderstorm may also have an affect of the production of smells from the rain. Our sense of smell is connected really well to our memory. For instance, the smell of popcorn can remind you of being at the movies with a friend or the smell of suntan lotion can remind you of sitting on the beach watching the waves. Your nose at its best, can tell the difference between 4000-10,000 smells! <http://www.howstuffworks.com/question479.htm>

- **Alternative Seeing Activity and Essential Question:** Now turn the rainstick upside down 3 times and then ask the children to keep their eyes open but not say a word and see what sounds they can see after listening to “The Pine Forest” from the sounds of nature CD.

After the CD ask them these questions:

What animals and plants did you see?

What colors did you see? Do colors make sound? (This should really make them think and respond. There are actually scientific studies on this concept.)

- **Alternative Feeling (Touching) Activity:** Ask the children to close their eyes and keep them close (you might have to blindfold them). Pass around objects of nature like smooth rocks, soft fur and rough tree branches and ask them how they feel when they touch each object.
- **Closing the Circle:** Close the circle in the same way as Lesson Direction #9. This time, though, try to get the children/youth to give different answers than from the first lesson, if you are doing this as an extension of the original lesson.
- **Same snack suggestion.**

Name Rhythm Song

Lee Morris

G Em C D G Em

My head my ears my heart my skin I feel the mu - sic

C D C D Em B

4 deep with - in You can hear it in my name As we play this pas - sing

B7 E B

8 game What's your name? Bil - ly Su - zy Sing ing a - long with

E B

12 Bil - ly Su - zy One more time for Bil - ly Su - zy As we play this pas - sing

E D E D E E^b D7

16 game game mm mm mm mm mm mm

2nd ending

Suggestion for play: A maraca, other small instrument, or drum mallet is passed around the circle while the first part of song is sung. When the word "game" is sung, signalling the start of the chorus, whomever is holding the instrument* gets ready to play the rhythm of their name in response to the preceding measure sung by the group. At the word "game", the maraca is passed to the next child, at which point immediately repeat the chorus, giving another child a turn. Return to the beginning. Consider adding a second instrument!

Alternatively, the song can be played with body percussion only. The body parts mentioned can be indicated as they are sung. Change lyric to "clapping game". Then the group claps their measures of the chorus, answered by the featured child (taking turns around the circle).

After last time through: My head, my ears, my heart, my skin, like a chant, increasingly faster

* If using a mallet for passing, bring out the drum for the chorus.

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Lesson 2 ~The Elephant and the Sitar



Time: 1-2 Sundays (see Extension)

Teacher Information:

The story of the "elephant and the blind men" is well-known. For Rumi, the Persian theologian poet, the story is a symbolic explanation of how we fail to understand our true spiritual reality. This is an important story in the Islam, Hindu, Buddhist and Jain traditions. Rumi believed passionately in the use of music, poetry and dancing as a path

for reaching God, and Rumi's life shows that people of all religions and backgrounds can live together in peace and harmony.

You will read the story here in two different versions:

1. E.H. Whinfield's translation from Rumi

<http://www.mythfolklore.net/3043mythfolklore/reading/rumi/pages/01.htm>

for yourself or to read to the youth to give insight and

2. An adaptation of the classic version for the younger children. Both of the stories teach the lesson of the unity of all things (Principle 7) as well Principles 1, 2, 3, 4.

The "essential" questions will lead the children to learn about elephants, too!

The guitar and sitar are musical instruments that many of our youth like to play. Ask one of the youth to help with this lesson by playing one of George Harrison's devotional songs for the children before they make the sitars. The youth themselves may like to explore more about the golden rule and the mysticism of George Harrison at

<http://www.cosmicempire.freeuk.com/radhakrsnatemple.htm>. Also most Hindus and Jains are strict vegetarians. The youth could discuss UUA Ethical Eating issues. Check out the 34 page Resource Guide at

<http://www.uua.org/socialjustice/issuesprocess/currentissues/ethicaleating/121903.shtml> Food for Life, representing the World's Largest Vegan/Vegetarian Food Relief program at <http://www.ffl.org/>

Materials Needed:

1. Example box sitar and pictures of sitars (<http://www.kksongs.org> or www.erpmusic.com)

2. Optional: a real sitar or zither, guitar or mandolin to represent the sitar

3. Vaishnava Janatho, Prema Muditha, Vishwadhari and/or a combination of the music from the CD *Music from India-Sitar* by B. Sivaramkrishna Rao

4. Elephant puzzle pieces- Use 2 old suitcases (1 large to represent the body of the elephant and 1 small to represent the head), old piece of garden hose (elephant's nose), piece of rope (elephant's tail), and 4 tree limbs (elephant's legs), 1 paper fan (elephant's ear), toy trumpet for the sound an elephant makes

5. For Recycled Box Sitar: Various small boxes with an oval cut out of the top (stationary, candy, macaroni, pasta boxes, shoeboxes), pencils and rubber bands of differing widths for making very simple sitar like instruments and/or tempera paints or markers and stickers.

6. Pictures of Asian Elephants (African Elephants have larger ears.)

<http://animals.nationalgeographic.com/animals/mammals/asian-elephant.html?nav=A-Z>

Materials and Directions for Making a Sitar:

This easy way to make a sitar uses an old shoebox or tissue box or macaroni box, rubber bands, scissors, a paper-towel tube or spaghetti box, and a pencil. See an illustration of a zither which is similar to a sitar in sound at

<http://home.howstuffworks.com/music-crafts1.htm>

- Have an adult cut an oval-shaped hole in the top or just pull the plastic off the macaroni box.
- Stretch a few rubber bands of various widths around the box and over the hole.
- Put 2 pencils under the rubber bands on opposite sides of the opening to act as a bridge.
- Optional steps. Tape on a flattened paper-towel tube or a flattened spaghetti box to make a handle and
- Decorate the box with markers, tempera paints (takes at least an hour to dry so you may want to extend this activity to the next Sunday and allow the boxes to dry to decorate more) or with stickers.

If you want to extend this activity and make beautiful crafted sitars go to:

www.childrensmuseum.org/artsworkshop/fbfiddle.html for more information.

Lesson Directions:

1. Opening the Circle with Sounding of the Zither or the handmade Box Sitar:

Use the recycled box sitar (or one of the other instruments that represent the sitar), strum from the widest strings towards the sound opening and then pluck a few strings. Ask the children to concentrate on the sound of the last string you pluck until it can no longer be heard.

Then say: *In friendship, let's sing the name song.* (or you can strum or pluck strings on the sitar or zither. Example: Stefani would be 3 strums or 3 plucks: Stef-a-ni. When a child says her/his name like Mina, you will have all the children repeat Mi-na and strum the zither or sitar 2 times.)

2. Lighting of the Chalice:

Light the Chalice and have the children repeat principles 1, 3, and 4 from the poster.
(Principle 7 will be used for Extinguishing the Chalice)

3. Reading the Story:

Play sitar CD music quietly in back ground as you read the story out loud to the children. Start by saying, I have a story for you; I am not going to tell you its title because many of you have heard it before. (Now hand out all the pieces of the puzzle. Do not tell the children what the pieces represent.) As I read the story some of you have a piece of a puzzle when I say the puzzle piece's name, please hold it up and then at the end of the story we will put it together.

For Teacher: The Elephant in a Dark Room (trans. E.H. Whinfield)

Some Hindus were exhibiting an elephant in a dark room, and many people collected to see it. But as the place was too dark to permit them to see the elephant, they all felt it with their hands, to gain an idea of what it was like. One felt its trunk, and declared that the beast resembled a water pipe; another felt its ear, and said it must be a large fan; another its leg, and thought it must be a pillar; another felt its back, and declared the beast must be like a great throne. According to the part which each felt, he gave a different description of the animal.

The eye of outward sense is as the palm of a hand.
The whole of the object is not grasped in the palm.
The sea itself is one thing, the foam another;
Neglect the foam, and regard the sea with your eyes.
Waves of foam rise from the sea night and day,
You look at the foam ripples and not the mighty sea.
We, like boats, are tossed hither and thither,
We are blind though we are on the bright ocean.
Ah! you who are asleep in the boat of the body,
You see the water; behold the Water of waters!
Under the water you see there is another Water moving it,
Within the spirit is a Spirit that calls it.
Keep silence that you may hear Him speaking
Words unutterable by tongue in speech.
Keep silence, that you may hear from that Sun
Things inexpressible in books and discourses.

For Children: Elephant in the Dark Room (adapted by Stefani Scott)

The people who lived in a small village in India were always arguing among each other about their different religious beliefs. Some were Buddhists, some were Hindus, some were Muslim and others were Christians. Some didn't believe in any kind of god, some believed in nature and some were changing their minds back and forth. They could never agree to a common answer. So they went to the wisest woman (*most stories say*

man or Buddha, but I took some poetic license here and note I did not give an age to the woman) of the village to find out what exactly which belief was the true religion.

The wise woman got a large magnificent animal and put it in a dark room in the village temple. She then brought 6 people who represented all the beliefs of the village together in the dark room and asked them to describe what the animal look liked.

The first person touched the animal's stomach and reported to the citizens outside the temple that the animal was like large suitcase. (Ask the child to hold up the large suitcase.)

The second person touched the face of the animal and agreed it seemed to be a suitcase, but disagreed about the size, it was small suitcase. (Ask the next child to hold up the smaller suitcase.)

The third person touched the animal's leg and said it felt like a tree trunk. (Have the children with the tree limbs hold them up.)

The fourth person touched the animal's ear, and she said to the town's people, "No, it was a fan". (Ask the child to hold up the fan.)

The fifth person touched the animal's tail and described the animal as a piece of rope. (Ask the child with the rope to hold it up.)

And the sixth person rubbed the animal's snout and got very scared because he thought it might be a snake. (Ask the child to hold up the garden hose.)

All of them got into a big argument about the "appearance" of the animal. The people of the village were very confused.

The wise woman said to all the citizens:
"Your 6 representatives touched the animal but each of them gives a different description of the animal. *(Now put the puzzle together with the children and show the children. This indeed looks a little like an elephant. Show them a picture of an elephant. So we will pretend that it is.)*

Then the wise woman showed the citizens the elephant in the daylight outside the temple.

"So which answer is right?" asked the wise woman.

"All of them are right!" was the reply of the citizens.

"Why", asked the wise woman.

The citizens answered, "Because each person could only touch one part of the elephant. They are not able to see the whole animal."

The wise woman said, "The same answer applies to all religions and beliefs whether you believe in God or not. No one sees completely the whole truth."

4. Now hold up the example of the recycled box sitar and ask the Essential Questions:

Ask: *Do you know what this is?* Some will say a box with rubber bands, a box guitar or even a zither. There have been zithers in many cultures. In Turkey it is called a kanun, in China a guzheng, and it is related to the American dulcimer and guitar. But you are to insist that what you are holding is a Sitar. Hopefully, you will get arguments.

Now ask these Essential Questions:

What mistaken conclusions did the people in the dark room make about the elephant?

Why didn't the people recognize the elephant?

What they saw, you understand, was in “the eyes of the beholder”. By “in the eyes of the beholder”, I mean that morals, beliefs, ethics, and opinions are all “perceptions” based on the culture or religion in which we grew up. So if I had never seen a sitar before but listened to this musical instrument play (hold up the box sitar) and sitar music I might think this one was one. (You will need to find your own words to explain this to the children).

Now ask these Essential Questions:

What does this trumpet represent? (Let one child blow the trumpet.)

Answer: The sound an elephant makes. Have the children try to imitate the trumpet sound of an elephant. (In a later lesson they will make dandelions into trumpets.)

Do you think elephants make beautiful music and do you think they beautiful creatures? (Show a picture of an elephant) You may get some children saying yes and some saying no. Remind them that beauty is in the eye of the beholder.

What part of the elephant's body was missing in the puzzle?

Answer: the tusks. Tell them that for thousands of years humans have thought the tusks of the elephant (and other animals like the narwhale) are beautiful and have taken the ivory to make jewelry and other artifacts. Piano keys were once made from ivory. It is important to note that elephants are really remarkably intelligent and make deep family connections. Despite global restrictions and domestic laws designed to protect elephants from poaching, illegal ivory is sold on a massive scale throughout the United States. Elephants and other animals are in danger of becoming extinct because of this trade and because of reduced habitat. The World Wide Fund for Nature estimates that there are as few as 25,000 wild and 15,000 captive Asian elephants left on Earth.

What do you think would happen if people no longer bought new jewelry and just kept recycling old jewelry? How would our world change?

5. Closing the Circle: (before making sitars and snack)

Strum the sitar (strum from the widest strings towards the sound opening and then pluck a few strings) and say: The story of the Elephant in the Dark Room is also called The Blind Men and the Elephant and is a story found in many religions, like Hinduism, Islam and Buddhism. Another major religion of the people living in India is known as Jainism and they have a similar story. Here are some of their beliefs (share as many as you have time.)

1. Jains do not believe in a god, a creator, or any form of Supreme Being. Nor do **some** UUs, but some UUs do believe in God and we must respect the beliefs of all UUs. *What Principle is this?*
2. Jains believe the universe has no beginning or end. Karma is believed to affect the outcome of rebirths or reincarnation. When a soul attains moksha, it is released from all previous karma and rests in a state of bliss called *nirvana*.
3. Many Jains believe that they should have as few material possessions as possible. *This would be good in supporting which UU Principle?*
4. Jains believe good deeds attract good KARMA (also a Hindu and Buddhist belief), and bad actions attract bad karmas. This sounds very much like the “Golden Rule”, which can be found in almost all religions.

Jesus said: "Do unto others as you would have them do unto you." — Jesus (c. 5 B.C.E. - C.E. 32) in the Gospels of, Matthew 7:12, 22:39 and Luke: 6:31, 10:27

"None of you truly believes until he loves for his brother what he loves for himself." — Muhammad (c. C.E. 571 - 632) in Hadith.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." —Torah Leviticus 19:18

The golden rule is arguably the most essential basis for the modern concept of human rights.

Which UU Principles are like this belief? (Accept all answers because like the whole elephant our principles together are like the Golden Rule.)

6. Chalice Extinguishing

Jains also believe every living thing has a soul; they try not to harm any living thing. They even avoid stepping on or breathing in insects. And Jains are very strict vegetarians.

What UU principle do you think Jains would believe in because they try not to hurt any living thing and believe in the unity of life?

Let's Use the Poster and read the words together:

Principle 7

We believe in respecting all the Web of Life
of which we are all connected and
caring for this Good Earth.

Now say: *Let's blow out the chalice like the wind.*

(The chalice should always be blown out after closing words and before activities. This is recommended because of the movement of little people.)

7. Making sitars:

Say to the children: *Making real sitars is very difficult and requires great skills and playing one does, too, but today we can make simple box sitars. Show the example sitar. Follow the directions at beginning of Lesson. Remind the children that each Sunday a different musical instrument will be made.*

8. Play the sitars and sing:

Children all over the world sing this song in their own language. (Sing the song and strum the sitars to the tune of "Five Little Ducks") All children sit in a circle on the floor. One child gets up and imitates an elephant with one arm dangling like a trunk, and the other arm dangling behind like a tail. The child then skips around the circle while everyone sings and strums their sitars:

*One elephant went out to play,
Upon a spider's web one day
He / she had a lot of fun,
And called another elephant to come.*

Then the next child get ups and joins the first, both act like an elephant while the others sing and strum the sitars.

*Two elephants went out to play,
Upon a spider's web one day
He / she had a lot of fun,
And called another elephant to come.*
(All children trumpet at this point, as if calling like an elephant.)

This continues until each child is moving like an elephant and only the teacher is singing.

At the end when all kids are standing and sing the final verse below:

*(Number of kids standing) elephants went out to play,
In the grassy savannah plains,
They had such enormous fun
When all of their elephant friends could come.*

Then everyone sits down and sings each verse and strums their sitars.

9. Coloring Elephant Activity: If you have time the children may also color the elephant illustration or do that next Sunday adding elements of the story.

10. Snack Suggestion: What do elephants eat? Nuts, Peanuts, and dried fruits, of course! Don't forget to ask parents about peanut allergies.

Extension Directions:

Children are curious about elephants so you can divide this lesson up into 2 Sundays by repeating Lesson Directions #1, #2 (Opening the Circle, Sounding of the Sitar, Lighting the Chalice words etc...)

- Then ask one of the children to summarize the story from the previous week and have the children draw in the elements to the picture.
- Then show pictures of elephants while giving more information from National Geographic

<http://animals.nationalgeographic.com/animals/mammals/asian-elephant.html?nav=A-Z>

or World Wildlife Federation

<http://www.worldwildlife.org/species/finder/elephants/elephants.html>

- Then ask the essential questions from # 4 in the original lesson starting with: Ask all the questions in #4 starting with: *What does this trumpet represent?*
- Repeat Lesson Direction #5 and #6 for Closing the Circle.
- Then have the children do one of the following Activities:

Elephant Dance with Song, “One Elephant Went Out To Play”:

Have the first child extend one arm outward as a "trunk" and the other arm back through his/her legs as a "tail." The second child holds the first child's tail with his/her "trunk" and extends his/her arm back through the legs for the third person to hold. Continue to arrange the line until each person has extended his/her "trunk" to hold the "tail" in front of him/her as the song goes along.

*Two elephants went out to play,
Upon a spider's web one day
He / she had a lot of fun,
And called another elephant to come.*

This continues with each new elephant picking a friend until everyone is up.

End when all kids are standing and sing final verse below:
*(Number of kids standing) elephants went out to play,
In the grassy, savannah plains,
They had such enormous fun
When all of their elephant friends could come.*

Then everyone sings each verse and strums their sitar.

Game:

You may play this as a race. The race begins and the "elephants" walk as a team, from the start line to the finish line. "Elephants" must keep hold of one another's tail throughout the walk. You may even divide up into two teams with a start and finish line and the team that still has hold of most of their “tails” at the finish line wins.



Lesson 3 ~ How Dandelion, Snake and Clarissa Saved the Earth

Time: 1-2 Sundays (see Extension)

Teacher Information:

For many years I have been researching myths and folklore as part of my on-going personal studies into Indigenous Peoples and World Religions. There are many myths about snakes. And there are some legends that surround dandelions, too.



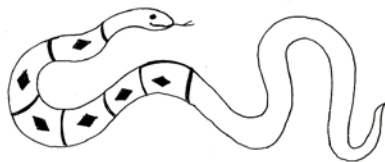
Some cultures have held snakes in the highest esteem as powerful religious symbols while other cultures despise them as representatives of evil. I believe all life is connected and must be respected, so I think it is very important to try to vanquish fear of snakes.

Quetzalcoatl, the mythical "plumed serpent," was worshipped as the "Master of Life" by ancient Aztecs of Central America. Some African cultures worshipped pythons and considered the killing of one to be a serious crime against nature and humankind. In Australia, the Aborigines associated a giant rainbow serpent with the creation of life. Other cultures have associated snakes with medicinal powers or rebirth.

Dandelions for the most part in the United States are considered a pesky weed to be eradicated from our lawns at any cost. (This cost, it turns out, is very great to our children because of the effects of pesticides on their growth and development. You may wish to give parents the information sheet "Lawn Pesticides, an Unacceptable Risk" from Grassroots Environmental Education). Yet, throughout most of the rest of the world, the dandelion is revered as an important medicinal herb.

I have brought these two unsung heroes together to tell a tale of bringing back the light and life to Earth and to teach children that all individual life is truly important. Dandelion and Snake also help a little girl find her "calling" in life. This story is a totally made up fantasy, but it is woven with some truths. The activity of making dandelion trumpets is part of the story.

Be sure to ask if any of the children are really terrified of snakes if you use a live one in the lesson. During my 30 years + as a teacher I have always had live snakes in the classroom, and, for the most part, children are very curious about them and decide they actually like them. But there was one incident of a child being so scared of snakes that I had to seat the child far away from the snake because she would burst into tears otherwise. This child finally got over her fear long enough to touch the snake, but she tried it only once.



Materials Needed:

- 1- Lots of dandelions at least 5 inches in length and as thick as possible
- 2-Toy Store Trumpets
- 3- Pictures of corn snakes, a live corn snake or other snake in cage (optional)
- 4- Copies of “The Snake and UUs” and “Dandy or Not?” coloring pages. “Dandy or Not” is a free coloring sheet free from the Minnesota Department of Agriculture about the importance of dandelions.
<http://www.mda.state.mn.us/news/publications/kids/pestpatrol/dandyornot.pdf>
- 5- Copies for parents of “Lawn Pesticides, An Unacceptable Risk”.
<http://www.grassrootsinfo.org/pdf/unacceptablerisk.pdf>
- 6-Water Color Markers or Crayons

Directions for Dandelion Trumpets: (Adapted from *Making Music* by Ann Sayre Wiseman and John Langstaff). Please practice making the trumpet before lesson, so you can help direct the children.)

- 1-Collect thick and at least 5-inch long dandelions.
- 2-Cut off the flower head of each stem and then take your fingernail and split each side of the stem at the top, about a ½ an inch.
- 3-Pinch that area flat to make a mouthpiece.
- 4-Make the trumpet sound by blowing and buzzing your lips over the mouth part.

Lesson Directions:

1. Opening the Circle with Sounding of the Toy Store Trumpet:

Ask the children to concentrate on the sound of the trumpet until it can no longer be heard. *In Friendship, let's say our names by clapping hands.* Example: Stefani would be 3 claps Stef-a-ni. When a child says her/his name like Mina, you will have all the children repeat Mi-na and clap 2 times.)

2. Lighting of the Chalice:

Light the Chalice and have the children repeat principles, 3, 4 and 7 from the poster.

3. Reading the Story:

How Dandelion, Snake and Clarissa Saved the Earth by Stefani Scott

According to the oral traditions of Snakes and Dandelions, once a very long ago time ago, the Sun decided to take a vacation because it had been working hard for millions of years. The Sun hadn't really rested well since the sky was darkened during the great meteorite explosions and dinosaur extinctions, so one day when a few major volcanoes started to erupt around the world and the skies darken, the Sun said, "I am going to sleep." And the Sun didn't wake up the next day or the next or even by the next year.

During this time plants started to worry because there was no Sun to help them make food. The health of many of the plants started to fail. Luckily, they lived on the stored food in their roots underground. One plant, a dandelion was the bravest, wisest and strongest and she hung on until her puff balls and stems were the only organs she had left. The animals weren't too worried at first because a lot of them had fur so even though the sun wasn't around to warm them they were still doing okay eating each other.

Now the snakes who were among the smartest and most quiet of all creatures started to notice that there were fewer rats around for them to eat, and it was getting a little cold for them. They were curling up in caves and holes together and lowering their metabolism; so they wouldn't need very much food as they usually did in the winter months. One colorful corn snake though decided that this hibernation was lasting too long and climbed out of his cave to catch a meal. But when he saw how little the mouse was he was about to eat, he sacrificed the meal and asked the mouse what was going on "Mouse, I will let you go if you tell me why it was so easy to catch you and why there are not many of you left." The mouse explained, "Most Beautiful Multi-Colored Corn Snake (show picture of snake), we, the Insignificant Dowdy Rodents, are becoming weak and even more dowdy, even our fur is not helping us survive because we have no corn and are running out of other plants to eat from the fields and forests. There is only one last Puffball, but the Puffball said without her all life on Earth would end. We fear to eat her because then all our children will die and then those that feed on us will also die."

"Well!" exclaimed the Snake, "I better go talk to this Puffball." (In case you didn't know it, dandelions weren't always called dandelions a long time ago. You will soon find out how they earned their modern name.)

The snake slithered for days and days, through forests and fields, until he reached a crack in a rocky field where the one lone dandelion lived.

In a weakened voice the snake said "Puffball, why won't you let the mice and rats eat you? The snakes, hawks and foxes need the rodents to survive."

"Most Once Beautiful Multi-Colored Now Dowdy Corn Snake, you look hungry. Feed on a few of my seeds and you will feel better and then we can talk." said the Puffball.

"Listen, Puffball! I am a carnivore I don't think I would enjoy eating your seeds," sneered the weakened snake.

"Silly, Once Beautiful, Multi-Colored Now Dowdy Corn Snake, snakes are known for their brains, don't be lacking in quickness of mind, taste my seeds and see how dandy you will feel."

So the snake not wanting to be considered addled-minded tried vegetarianism and ate a few seeds and immediately perked up.

“As you can see I only have a few seeds left”, said the Puffball, not enough to save the rodent populations much less all life on Earth, but my stem can do the job. Unfortunately I don’t have hands and neither do you. We will need the help of a human. You will have to get me a human.”

“Oh! Oh! Humans don’t much like snakes. How am I going to get one of them to help me?” said, the Feeling Better Once Again Multi-Colored Snake.

“There is a girl child who lives over the hill. She is only 4 years old, but she is very bright and still can speak the language of plants and animals. She is not afraid of snakes. Her father has taught her that they are important in keeping rodents from eating all his corn and wheat crops. Whisper in her ear; tell her she must come to me. She will remember me as she played in my flowers before the Sun went to sleep.” said the Puffball.

So the snake slithered away over the next hill until he saw a farmhouse. The snake waited until night and slipped into a farmhouse and found 7 humans asleep. The snake slithered up to the smallest one, a girl child, and whispered in her ear “The Puffball needs your help, come with me.” As the little girl slipped out of bed, she accidentally woke her brother, David, who saw the snake and in his sleepy state thought the snake was trying to hurt his sister. So he hit the snake with a fire iron. (Bam! Ouch!) The little girl quickly picked up the unconscious snake and ran out of the farm before her brother woke up her parents.

When she got to Puffball, she held out Snake and cried “I think Snake will die, Puffball” What will we do?”

“Well, this will require the use of my roots, Clarissa (the little girl’s name was Clarissa). Pull some up and squeeze juice out of them into Snake’s mouth.” The little girl did as she was told and soon the snake was breathing better.

“Snake really needs rest now to heal and more nourishment, but that won’t happen until we wake up the Sun. For that I need your help, Clarissa. Take my last fattest and longest stem and pinch off its flower head and then take your fingernail and split each side near the top slightly. Then pinch the area flat to make a mouthpiece.” said Puffball. *(Teacher note: As you read this part hand out dandelion stems at least 5 inches in length and the widest ones you can find and demonstrate the technique.)*

Clarissa followed the Puffball’s directions and held out the stem.

“You have made a trumpet, Clarissa, and now you are going to wake up the Sun. Put the stem in your mouth about an inch and blow!” *(Teacher note: Have the children blow their trumpets.)*

Clarissa blew but no sound came out, so the Puffball said, “Try to buzz with your lips over the mouthpiece,” and Clarissa did and a loud trumpet call blasted out. At first the Sun did not respond, but Clara kept blowing the trumpet. And finally the Sun opened its eyes and starting shining again. *(Teacher Note: Have the children keep blowing the*

dandelion trumpets. If they don't seem to make very much noise, say "Well the sun can hear Dandelion trumpets even if you can't.")

Clarissa finally skedaddled back home. Her parents were awake and her brother was in trouble for hitting the snake, but Clarissa loved her brother and told him that he would be forgiven if he promised never hurt another snake in his life. And he never did as far as we know.

Clarissa came everyday to feed Snake more juices and to learn more medicine skills from Puffball. She learned how to heal stomach aches and fevers. When Snake regained consciousness, he helped Clarissa's father out by feeding on the rats that had been making merry in all the new corn in the field. Soon a year had passed and the leaves on the trees started to turn colors. Most of puffball's seeds had all blown away with the autumn winds. It was time for Snake to hibernate, and Clarissa was almost 5 years old.

The last day before winter came; Clarissa came to play one more time with Puffball and Snake. Clarissa laughed out loud as she blew away Puffball's last seeds. As she looked at Puffball's empty crown, She said "Puffball when your seeds are all gone your spiky leaflets look like a lion's mane. Lions are such brave animals. You and snake remind me of them because you risked your lives last year when you saved the Earth by teaching me how to wake up Sun."

And then Snake slithered up and said "The juices from your leaves and roots make the dandiest tea I have ever tasted. *(Oh, I forgot to mention that Snake hadn't told other snakes but he had become a little bit of a vegetarian.)* Let's call you Dandelion instead of Puffball!"

"Well, thank-you, I do like that name!," agreed Dandelion. "But now I am afraid I have some bad news for Clarissa. When children reach the age of 5 they can no longer hear the language of plants and snakes, and soon you will not even remember our times together. Clarissa you will always be a little shy of people, but always be loved by plants and animals because of your kindness. The medicine you have learned from me will help you become a famous healer among humans. "

And so Dandelion's words came true because Clarissa became the Angel of the Battle Field during the American Civil War and saved many lives. She founded the American Red Cross, and as a Unitarian Universalist became an advocate for Principle 6 *and practiced Principle 1 and 7*. As Dandelion predicted she was always extremely shy with people. Animals were her best friends and who did Clarissa grow up to be? *(Teacher note: Have the children guess now.)* Clara Barton's real name was Clarissa Harlowe Barton.

Snake and Dandelion remained friends all Snakes' life, Snake lived to be an ancient 70 years old and Dandelion who lives on today, connected to all plants in the field and trees through her underground friend Fungi, says, "Snake lived a longer life than any other snake because he ate my leaves and drank my dandy Dandelion tea."

The end.

4. Now hold up the picture of a corn snake or show the children a live snake in a cage or even better hold one for them to touch. (In 30 years of having snakes in the school classroom no child has ever been bitten. As long as they don't make a quick move the snake will not fear the child and strike out. If you have a live snake you will only get to the first two essential questions in this section because the children will be too curious about snakes. See Extension Directions.)

Now ask this Essential Question: *Why do you think these snakes are called a Corn Snake?* (Accept any answer and then tell them the two stories about the origin of the corn snakes' name.)

The Corn Snake (*Elaphe guttata guttata*) from our story is also commonly known as the Red Rat Snake. There are two interesting stories on how the Corn Snake received its common name. The first involves the early European settlers to America, who often found these snakes in cornfields and assumed they were eating the corn. Of course, snakes are strict carnivores as the hero tells us in the story and were associated with cornfields only for the mice and rodents who they found there to eat. The second story involves the coloration of the snake's skin which has a pattern resembling maize or Indian corn. In captivity corn snakes can live up to 23 years. It is assumed that in the wild they would not survive as long. Snake are just like us inside. (Give each child a copy of "The Snake and UUs.")

Snakes have inherent worth. Corn snakes, which are constrictors, are beneficial inhabitants of forest and farm fields by helping control rodent populations, without our predators snakes, hawks, fox, etc, human population would suffer more starvation because rodents destroy our crops. Another example of how important snakes are, even venomous ones, comes from the true story of the life saving drug, Captopril. Captopril is a drug used for the treatment of hypertension and some types of congestive heart failure. It comes from the venom of poisonous pit vipers from Brazil, so see even the scariest of snakes save human lives.

More information on Corn snakes at

<http://nationalzoo.si.edu/Animals/ReptilesAmphibians/Facts/FactSheets/Cornsnake.cfm>

Now ask this Essential Question: *What principles do you think apply to this story and why? Show the poster list.* (Accept all answers but hopefully after the story they will include Principle 7.)

5. Now hold up a dandelion (and share as much of the following information as you want with the children).

We know that Dandelions are thought to have evolved about thirty million years ago in Eurasia and brought to the Americas by colonial Europeans with Native Americans immediately recognizing their importance as a medicine and using their flowers to make a beautiful yellow dye. Dandelion flowers also contain luteolin, an antioxidant. Ancient Europeans, Middle Eastern peoples and Asians have long believed that the eating young

dandelion greens and teas or wine are a potent tonic for all sorts of ailments. It is one of the richest natural food sources of vitamin C, much richer than spinach and broccoli. Dandelion leaves produce a diuretic effect while the roots act as an antiviral agent, appetite stimulant, digestive aid, and may help promote gastrointestinal health. Dandelion may also help improve the immune system. Health care providers clinically use dandelion root to promote liver detoxification and dandelion leaves to support kidney function. <http://www.umm.edu/altmed/articles/dandelion-000236.htm> Pagan religions celebrate the spring with the coming back of the wild flowers like the dandelion. The underground root can be harvested even in the middle of winter and eaten for nourishment. Two species are found world wide. Their sharp-edged leaves, earned them the name of lion's tooth in Greek (*leontodon*), Latin (*dens leonis*), German (*Löwenzahn*), Italian (*dente di leone*) and Spanish (*diente de león*). A mispronunciation of the French version, *dent de lion*, is believed to be the phonetic origin of our "dandelion." <http://en.wikipedia.org/wiki/Dandelion>

Now ask Essential Question: *Do you think plants can really talk to each other like in the story?* (Accept all answers.)

But then say to the children: Between the 1600s and 1800s, settlers cut down 80% of the forest east of the Appalachian Mountains. Before that time, trees were as old or older than 300 years, and had formed mass underground communication with each other and other herbaceous plants root grafts and fungi that went over 1000s of square miles. Scientists call this mutualistic or beneficial symbiotic relationship mycorrhizas. These mycorrhizas play critical roles in maintaining forest ecosystem balances. (Jacke, D. 2005. *Edible Forest Gardens*. ISB 1-931498-79-2) So yes they can talk to each other, but not in a way that is fully understood scientifically as yet.

More Information for the teacher, in case the children want to talk about corn:

Indians in the Americas were growing corn extensively long before the discovery of these continents by Europeans. Archaeological studies indicate that corn was cultivated in the Americas at least 5600 years ago. The exact origin of corn is unknown as the plant is found only under cultivation. The probable center of origin is the Central American and Mexico region. http://www.campsilos.org/mod3/students/c_history3.shtml

Now ask Essential Question: *Do you think one human individual can change the world?* (Accept all answers, negative and positive.)

Then tell a little about the true story of Clara Barton. Clara would have been 4 years old in 1825. During that time period it was recorded that at least 26 volcanoes were erupting worldwide, 6 of those were South American volcanoes. Some have continued to erupt into recent times. Could these eruptions cause problems in the weather of Massachusetts? We just don't know? http://www.volcano.si.edu/weekly_report.cfm
http://www.volcano.si.edu/world/find_eruptions.cfm

But we do know that volcanic eruptions have been major disruptions on local and global communities for many years. Humans began to take more careful note of the natural world after the Renaissance. One eruption that might have affected global climate was in 1259, and another in 1452-53 affected Europe's weather. The 1600 eruption of Huaynaputina in Peru had a global impact on human society, according to a new study of contemporary records by geologists at UC Davis.

In Europe, the Little Ice Age, which had started almost a 1000 years before, was beginning to end. Serious droughts were occurring in other parts of the world.

<http://www.ncdc.noaa.gov/paleo/ctl/clihiis.html>

Clara Barton was born on Christmas Day, 1821 in North Oxford, Massachusetts, the youngest of five children of Stephen and Sarah Stone Barton. The Bartons would later start the Universalist Church in Oxford. <http://www.nps.gov/clba> (This website has an interactive tour and many activities for children). Clara was very smart and taught to read and write by the time she was 4 years old by her brothers and sisters. She was also extremely shy and loved animals and outdoor activities.

<http://www.nps.gov/archive/anti/clara.htm> She began her "calling" by nursing her brother David back to health over several years after he fell off the roof of their barn. She learned, most likely from her Aunt who was a midwife, how to use leeches in healing and also other remedies. Clara Barton definitely made a difference in the lives of many people.

6. Closing the Circle and Extinguishing the Chalice:

Say: *Let's take a minute to listen to our hearts.* (Have the children settle down and become quiet. Do the breathing exercise from Lesson 1.)

Now ask this Essential Question: *How can we change Principle 1 to include snakes and dandelions?* They have to change one or two words: everyone to every "living" thing. Then have them repeat after you the First Principle written as a limerick:

*We believe that each and every living thing is important.
We honor the inherent worth
of every last thing on earth.
That means every soul
is a part of the whole,
And we respect all from their moment of birth.*

Now have a child blow out the chalice.

7. Coloring Snake and Dandelion Activities: Have the children color with water color markers: "The Snake and UUs" and "Dandy or Not?" coloring pages ***See Extension**

8. Snack Suggestion: Kids Dandelion Tea, Dandelion Cookies *When life gives you lemons make lemonade. If your yard gives you dandelions, make **dandelion tea and cookies.**!*

Dandelion Tea Recipe for Kids: Buy dandelion tea in health food stores and experiment with adding a little bit of it to orange or lemon juice for kids or just add a few leaves to a juice.

Kids Dandelion Tea Ingredients: Select young, tender leaves for the tastiest dandelion tea. Dandelion leaves tend to taste bitter so serve with your choice of lemon, orange, mint and/or honey and sugar. If you don't dry them you will need just a few leaves.

Preparation for a pot of tea: For each cup of boiling water add 1 teaspoon dried dandelion leaves. Cover and let steep 3 minutes. Stir and let steep another minute.

Dandelion Flower Cookies

<http://www.5orangepotatoes.com/blog/2009/05/02/easy-dandelion-cookies/>

<http://splendidtable.publicradio.org/recipes/dessert-dandelioncookies.shtml>

More recipes at <http://www.prodigalgardens.info/dandelion%20recipes.htm>

Find out about juices at <http://www.juice-m.com/en/juice/recommend/>

The SNAKE and UUs

*The snake is different from us in many ways,
but they are like us, too.*

LOOK at the snake's head.

(Watch a snake in its cage if you can.)

Its eyes are always open.

Do snakes have ears? Do you think they can hear?

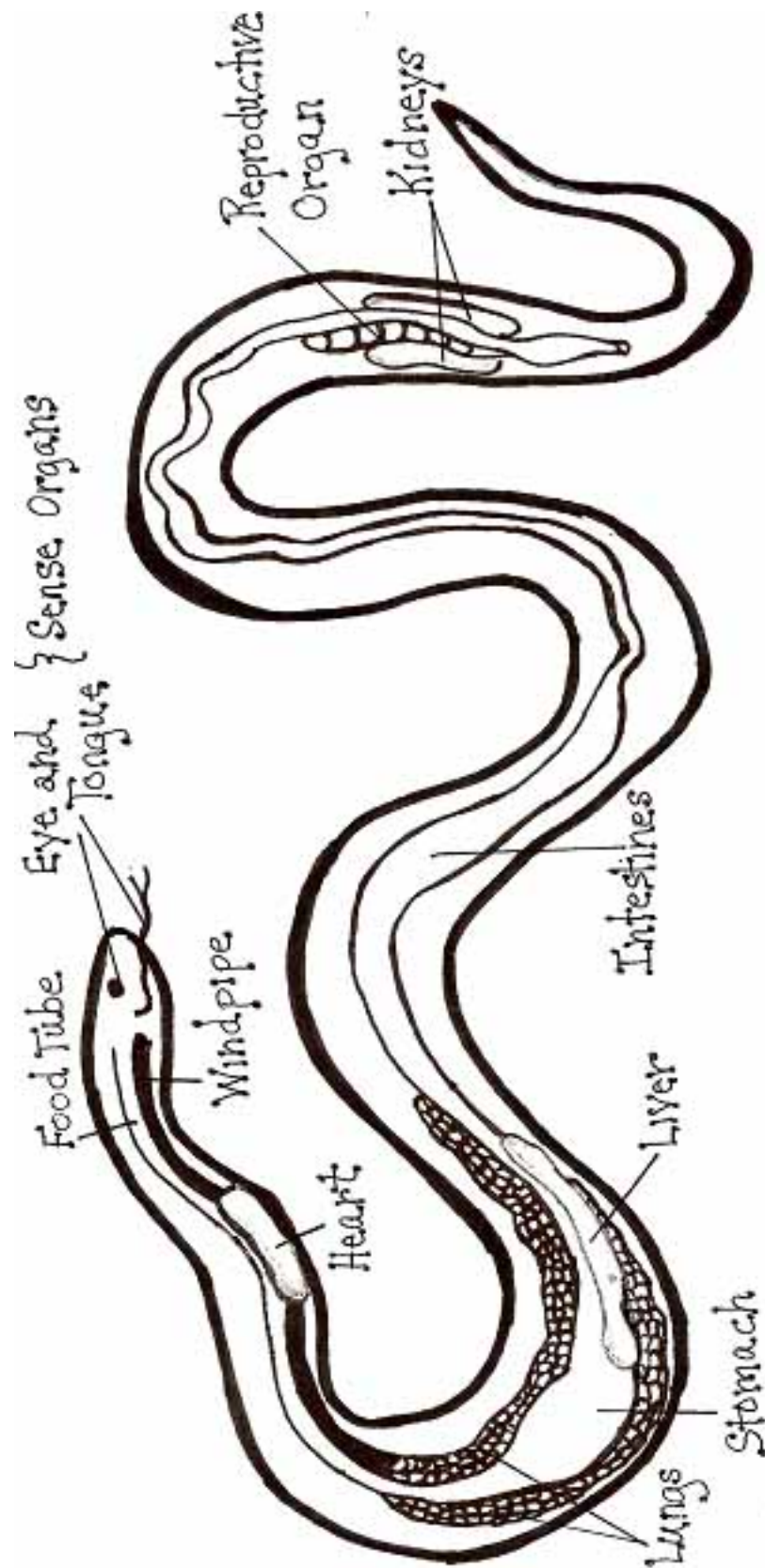
How does a snake sense its environment?

LOOK at the snake's insides.

The snake has a heart for circulating blood (color it red), a windpipe (trachea) and lungs for breathing (color them blue), a food tube (esophagus), stomach and intestines for digesting food (color them green), liver and kidneys for excretion (color them orange). Most snakes make eggs, but some have live babies (color the reproductive structures yellow).

Remember snakes are very important in nature!

It is important to save their habitats.



Extension Directions:

You can extend this lesson to another Sunday or more by repeating Lesson Directions #1, #2, skipping directions #3 and #4. Then summarizing the story with the song: “The Snake and the Dandelion” by Pat Killian (see next page) or having a child summarize the story.

- **Then repeat Lesson Directions #5, #6 and #7.**
- **Have the children do one or more of the following activities:**
 1. Reading Frances Ellen Watkins Harper’s poem “Dandelion”
 2. Learning to sing the song, “The Snake and the Dandelion”
 3. Color the “Dandy or Not” page.
 4. Collect dandelions and make Dandelion Chains or Race Dandelion Seeds

1. Reading Frances E.W. Harper’s Poem Activity:

Start by saying: Another child who was definitely inspired by dandelions was Frances Ellen Watkins Harper. She was a famous Unitarian black woman born of free parents in Baltimore, Maryland in 1825, the year our story from last week takes place. (For children that missed the story from the previous Sunday you can copy it to give to the parents to read.) Frances was an important leader in the abolitionist and women’s suffrage movements and a famous poet as well.

Dandelion

by Frances Ellen Watkins Harper

Welcome children of the Spring,
In your garbs of green and gold,
Lifting up your sun-crowned heads
On the verdant plain and wold.

As a bright and joyous troop
From the breast of earth ye came
Fair and lovely are your cheeks,
With sun-kisses all aflame.

In the dusty streets and lanes,
Where the lowly children play,
There as gentle friends ye smile,
Making brighter life's highway

Dewdrops and the morning sun,
Weave your garments fair and bright,
And we welcome you to-day
As the children of the light.

Children of the earth and sun.
We are slow to understand
All the richness of the gifts
Flowing from our Father's hand.

2. Learning the Song: The man who wrote this song, Pat Killian, likes writing songs. He read the story **How Dandelion, Snake and Clarissa Saved the Earth** and was inspired to make up the words for a song and then he added a tune. *What does inspired mean?* (Accept all answers) Sometimes Pat says the tune comes first in his head and other times the words come to him. Here are the words for the verses and chorus. The music for verse and chorus is on the next page.

VERSE 1

Well the snake said to the dandelion,
Can you convince the sun to shine?
Said the dandelion to the snake,
Tell me what difference would it make?

CHORUS

We may not really understand,
How each living thing fits into the plan
Every creature and plant that's on this earth
Has a place in the web and inherent worth

VERSE 2

'Cause people have decided that I am a weed,
They try to kill me and all my seeds
They don't consider my healing powers,
My cool puff balls or my pretty yellow flowers

REPEAT CHORUS

VERSE 3

So the snake said I know how you feel,
When people see me they scream and squeal,
They say the only good snake is one that's dead
Why one just knocked me on the head.

REPEAT CHORUS

VERSE 4

Without snakes around all the people's houses
Would be overrun with rats and mice,
But people aren't the only ones who want the sun
The sun gives light to everyone.

REPEAT CHORUS

VERSE 5

So the dandelion gave a stem,
To call to the sun and awaken him.
And the sun woke up and said with a yawn
Enough of the dark, it's time to dawn!

REPEAT CHORUS

The Snake and the Dandelion

Score

Pat Killian

Piano

WELL THE SNAKE SAID TO THE DAN-DE-LION CAN YOU CON - VINCE THE SUN TO SHINE?
SAID THE DAN - DE - LI - ON TO THE SNAKE TELL ME WHAT DIF-FER - EN-CE WOULD IT MAKE?

The first two lines of the musical score are written on a single staff in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody consists of eighth and quarter notes. The lyrics are written below the staff, with measure numbers 1 through 8 indicated below the notes.

Chorus

WE MAY NOT REAL-LY UN - DER - STAND HOW EACH LIV-ING THING FITS - IN - TO THE PLAN EVE-RY
CREA - TURE AND PLANT THAT'S ON THIS EARTH HAS A PLACE IN THE WEB AND IN - HER - ENT WORTH

The chorus is written on two staves in treble clef with a key signature of one sharp (F#) and a 4/4 time signature. The melody consists of quarter and eighth notes. The lyrics are written below the staves, with measure numbers 9 through 16 indicated below the notes.

3. Make Dandelion Chains

Step 1-Pick dandelions with long, thick stems, one at a time.

Step 2-Attach the dandelions to one another by tying the stem in a knot around the previous dandelion stem close to the flower. Double knots work best.

Step 3-Tie the two ends of the chain together when you have reached the desired length.

Step 4-Or make a short slit halfway down the stem of one dandelion.

Step 5-Insert the stem end of a second dandelion into the slit and push it down through the first dandelion as far as it will go.

Step 6-Make a slit halfway down the second dandelion and insert a third dandelion.

Step 7-Continue until your chain is a little longer than you want it to be. Tie the last stem to the first dandelion near the flower.

Step 8-Make necklaces, crowns and bracelets.

4. Dandelions Races:

See who can blow the seeds the highest and farthest. This is fun on a sunny, windy day.

Dandy... or not?

Many people think dandelions make lawns ugly. Dandelions crowd out grass and can damage sidewalks and pavements. But people long ago thought dandelions were dandy. They used them for medicines. They made fried flower blossoms and leafy salads. They boiled and fried roots and made roasted root tea. Some people still do!

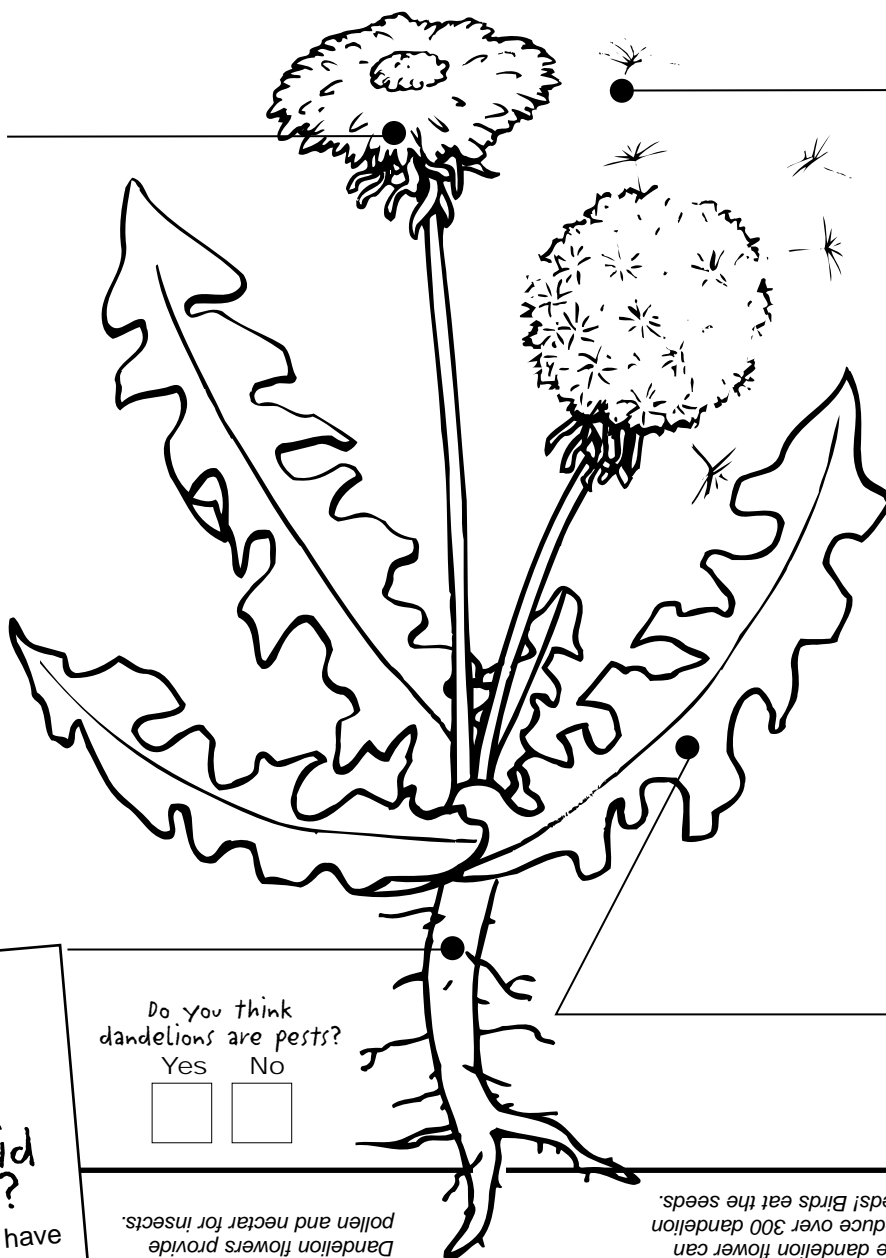


Color the dandelion. In the blanks, write some uses for each of its parts.

Dig THIS!

What can you do with dandelions?

- Make a bouquet.
- Make a snack!
Gather dandelion leaves. Choose leaves from young plants that have not yet blossomed. Wash, dry, and chill until you have 1 cup of leaves. Whirl in a blender until smooth:
1 cup dandelion leaves
1/4 cup chopped nuts
1/2 cup cottage cheese
1-2 tablespoons mayonnaise
Spread on crackers and eat!
- Tie-dye a t-shirt! The dandelion's yellow flowers, green leaves, and red roots can be used to make colorful dyes.



Tip

Want to get rid of dandelions?

Pull them out while they still have yellow flowers—BEFORE they can spread seeds.

Do you think dandelions are pests?

Yes

No

☐
☐

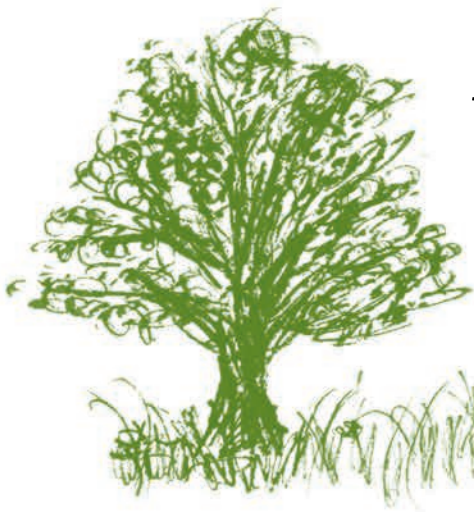
Dandelion flowers provide pollen and nectar for insects.

One dandelion flower can produce over 300 dandelion seeds! Birds eat the seeds.

Mr. and Mrs. Ard Godfrey moved from Maine to Minnesota around 1850. Mrs. Godfrey missed dandelions for making wine and salads. She had seeds sent from Maine to grow dandelions here. That's how dandelions came to Minnesota!

Did You know?





LAWN PESTICIDES

An Unacceptable Risk



Lured by powerful advertising and eye-catching store displays, Americans spend seven hundred million dollars each year to purchase almost seventy million pounds of lawn pesticides. Notably absent from the colorful advertising and displays are warnings about the possible risks to our health, even from casual exposure to these powerful chemical poisons. Some of the most common lawn products contain chemicals that have been associated with several types of cancer, neurological and developmental problems, endocrine disruption, asthma, reproductive harm and birth defects. The environmental impacts are equally alarming, including the contamination of our drinking water supplies and the deaths of millions of wild birds and other wildlife from accidental ingestion or contamination of their habitats.



“Every day of every week we are continuing in this country to expose children to chemicals whose toxicity is simply not known. As a pediatrician, I urge parents to think carefully about the choices they make, especially about pesticides.”

Philip J. Landrigan, M.D.

Director of the Center for Children's Health and the Environment, Mount Sinai School of Medicine

Government regulations concerning the marketing of these products do little to protect the consumer. Although product labels are required by law to disclose the acute health effects of exposure to a pesticide product (i.e. respiratory effects and eye and skin irritation), they do not warn of more serious chronic or long-term health effects. Nor do they warn individuals who are particularly vulnerable to chemical exposures, such as children, pregnant women and people with asthma, allergies and chemical sensitivities. An EPA registration number listed on a product does not mean that the product is safe, even when used as directed.

The good news is that you can have a beautiful healthy lawn without using pesticides and synthetic fertilizers! Pesticides actually destroy the beneficial organisms in the soil that nature has provided to keep your lawn free from insects, weeds and diseases. When you feed your soil with the appropriate nutrients, it will provide, in turn, the optimal growing conditions for your lawn. According to a recent survey by the National Gardening Association, an estimated 8.1 million households nationwide will use all natural or organic methods for their lawns and landscapes this year. Join the growing number of families that are enjoying their safe lawns and protecting their environment!

Pesticides and Children

Children are uniquely vulnerable to toxic exposures because of their small, rapidly developing bodies and typical behavior which includes playing on lawns and floors and putting unwashed hands into their mouths. In addition to the exposure on lawns, parks and playing fields, studies show that lawn pesticides can easily find their way into homes through open screens and the soles of shoes where they accumulate in carpeting and dust. Pesticides that are designed to breakdown by sunlight, water and soil microbial activity can remain active inside homes for months. Whether you have children, are expecting a child or hoping to have children in the future, it would be prudent to eliminate the unnecessary use of pesticides for lawn maintenance. Children should also be taught to stay off lawns that display pesticide application flags.



“Pesticides can cause harm to humans, animals and the environment because they are designed to kill or otherwise affect living organisms.”

U.S. Environmental
Protection Agency



Pesticides and Pets



Pets, like children, are at greater risk of exposure to pesticides because they lie and roll on the grass. In addition, they groom themselves by licking their paws and fur and sleep on floors where pesticides have been tracked indoors. A National Cancer Institute study showed that dogs whose owners treated their lawns with 2,4-D herbicide products four or more times per year are twice as likely to contract canine lymphoma. Another study conducted in 2004 by the Purdue University School of Veterinary Medicine showed an increase in the risk of bladder cancer by four to seven times in dogs exposed to herbicides on lawns. To be safe, do not let your dog run or play on lawns when you are out for your daily walk unless you are sure which lawns in your neighborhood are maintained without the use of pesticides.

Websites to Visit for Pesticide Info

Grassroots Environmental Education

www.grassrootsinfo.org

*General information on environmental
toxins and their effect on human health.*

NCAP

www.pesticide.org

*Publications and detailed information
about pesticides.*

NCAMP/Beyond Pesticides

www.beyondpesticides.org

*Learn about pesticide action groups around
the country*

PANNA

www.pesticideinfo.org

*A database of pesticide chemicals and
scientific information.*

NATURAL TURF PRO

www.NaturalTurfPro.com

*Professional training course for organic
lawn care on DVD*

Natural Lawn Care: Step by Step

The use of pesticides which destroy beneficial organisms in the soil is contrary to the basic concepts of growing and maintaining beautiful healthy lawns. Here are some simple steps that minimize weeds and insects while at the same time promote the growth of a lush and healthy lawn for your family to enjoy.

Feed The Soil – One of the best things you can do for your soil is to rake an inch or so of compost into your lawn each spring and fall. To speed up this soil building process you may want to add microbial inoculants. These “good” bacteria and fungi support beneficial microbes that are essential to growing healthy turf. A soil test may identify the need for other soil amendments, such as rock dust or lime.

Feed The Grass – Leave grass clippings on the lawn. They provide nitrogen and reduce the amount of fertilizer needed by about one half. If you want to give your lawn an extra boost in the spring, choose a low nitrogen water insoluble organic fertilizer with a NPK (nitrogen-phosphorus-potassium) ratio of approximately 3-1-2.

Re-seed Annually – A thick turf is one of the best ways to control weeds. Seed in late summer or early fall with a mixture of indigenous grasses. Core or slice aeration of the soil before seeding will improve germination and alleviate compaction.

Mow High – Cut grass at 3-3½ inches, allowing it to shade its roots, conserve moisture and keep out weeds. High mowing is a better method for controlling crabgrass than herbicides. Keep blades sharp so they do not tear the grass, making it vulnerable to disease. Rotate mowing patterns.

Water Less, But Longer – Once-a-week watering in the early morning for several hours is the best method. Take into consideration the rainfall and type of soil you have. Sandy soil needs more water than clay-based soil.

Control Those Weeds – If you really don’t like dandelions, dig them out! But you can also use an organic corn-gluten product that prevents weed seeds from germinating. It must be applied to established (not newly seeded) lawns early in the spring for several years to control problem areas. For spot weed control on driveways and walkways, use a vinegar or vinegar combination product.



Control Pests Without Chemicals – Common pests (grubs, sod webworms, chinch bugs) can be controlled with applications of beneficial nematodes. Milky spore powder is another effective control for Japanese beetle grubs. Fungal diseases can be treated with several light applications of compost or liquid compost “tea”. Beneficial organisms in healthy soil will out-compete unwanted pests.

Lesson 4: The Golden Flute and the Four Dragons

Time: 1 to 2 Sundays



Teacher Information:

Bamboo pipes (flutes) were played in ancient China to signal tidings of good news and peace. Bamboo is a very important plant as is bayberry, another plant in the first story. The Red Chinese Bayberry has been used for centuries in healing and as a dye.

The origin of the Chinese dragon is not certain, but many scholars and archaeologists have suggested that the idea originated within many different ethnic groups and that stories of dragons come from ancient pictographs of existing animals, such as snakes, fish, or crocodiles. These animals and dragons are often considered good luck and together are the source of many stories. In one such tale, the legend of the Carp (Goldfish and Koi are carp and we prize them in our ornamental ponds.), the Carp saw the top of a mountain and decided she was going to reach it. She swam upstream, climbing rapids and waterfalls letting nothing get in the way (something like Salmon). When the carp reached the top of the mountain there was the mythical “Dragon Gate” before her, and when she jumped over it she became a dragon. This folklore is used as an allegory for the determination and effort needed to overcome obstacles and achieve success in life. Like most folklore and myths, it teaches a lesson. It will be up to you whether or not you want to tell this story, as well as the others in this lesson. There are two other quite different ones in the lesson that follows.

When you read the two stories there will be no doubt about the one I hope the children choose in their vote. Compassion is by far the greatest connector of us all. I changed the first story so it was not so violent and deleted every “evil” adjective for the dragon. After all we wouldn’t want to give dragons a bad reputation! Please practice reading the stories several times so that as you read them out loud to the children, you will be comfortable providing a little expression and theatrics that will keep them interested since there aren’t any illustrations.

Children’s stories and lessons can tell us so much about ourselves and our cultures. They make us question and search for the truth. This lesson can definitely be used for middle-and-high-school-age students. The types of questions that can be asked with older children can lead to much deeper discussions of beliefs.

Materials Needed:

1. Used ribbons from gift packages, crayons, clay, duct tape
2. Map of China with rivers. Use an Atlas.
3. CD player and flute music “Nakasendo” and “Harukoma” from *The Enchanted Forest-Melodies of Japan* CD by James Galway
4. Incense and matches
5. Bamboo for flutes (If bamboo is not available use straws, plastic hose tubing or pvc pipes cut to different lengths. Or, if test tubes are available, place water at different levels in them for making different sounds. Use food coloring to color code notes. Short tubes will make high notes; long tubes will make low notes.)
6. Recorder or bamboo panpipes
7. Chinese Dragon. For directions on making go to Internet:
<http://www.topmarks.co.uk/chinesenewyear/chinesedragon.aspx> (Part 1)
<http://www.topmarks.co.uk/chinesenewyear/ChineseDragon2.aspx> (Part 2)
or Type in Search box: Topmarks How to Make a Chinese Dragon

How to make Pan Pipes/Flutes:

See for more information: <http://www.philtulga.com/Panpipes.html> and
http://www.asminternational.org/pdf/foundation/Panpipes_and_Musical_Tubes.pdf

1- Cut the straws, bamboo, plastic tubing, or PVC pipe tubes as following so each will have a different note. Make a minimum of 8 notes.

Do = L (1 tonic length)

Re = L X .89 (approximately 8/9 the tonic length)

Mi = L X .8 (4/5)

Fa = L X .75(3/4)

Sol = L X .66 (2/3)

La = L X .6 (3/5)

Ti = L X .53 (8/15)

Do = L X .5 (1/2)

2- Plug the pipes with modeling clay or cardboard and duct tape.

3- Decorate pipes/flutes by tying ribbon at the end and/or coloring with crayons or markers.

Lesson Directions:

1. Opening the Circle and Sounding of the Pipe-Flute:

Say: *We will play some flute music now, and then we will meditate while it is playing, when the music stops, we will light a special chalice. Does everyone know how to meditate? Close your eyes and breathe in through your nose and out through your mouth. Play the Nakasendo from The Enchanted Forest-Melodies of Japan CD by James Galway*

2. Lighting Chalice:

Say: *Today we will light incense as our chalice. (Use only one because the smell can become overpowering). Incense is used in many religions to help in meditation and in some Chinese religions, they burn incense in honor of dragons. Everyone, say our chalice lighting words together, repeating after me: We light this chalice in Friendship and in the Never Ending Search for Truth.*

3. Read Stories:

Say: *We have two stories today both are about Chinese Dragons and Bamboo pipe-flutes and after their introductions we are going to vote on the one we like the best because UUs believe in Principle 5.*

A Yao Chinese Folktale: The Golden Flute

<http://web.archive.org/web/20000815090415/http://www.pitt.edu/~dash/china.html#reedpipe.>

<http://www.pitt.edu/~dash/china.html> [file not found]

(Source: *Favourite Folktales of China*, translated by John Minford (Beijing: New World Press, 1983), pp. 161-167. No copyright notice.)

(This story is similar to the tale of Little Red Riding Hood. Remember how wolves got a bad reputation because of it? Well, Bayberry with his golden bamboo pipe-flute is the “hero” in this story and the Dragon is the “wolf”).

Once upon a time there lived in the mountains of China a woman and her daughter. The daughter liked to dress in red. So she was called, “Little Red”.

One day they were plowing and sowing in the fields. All of a sudden, a great wind blew up, and in the sky there appeared a dragon who stretched down his claws, caught Little Red in a tight grip and flew off with her towards the west. Her mother vaguely heard daughter's words carried on the wind:

***Oh mother, oh mother, as dear as can be!
My brother, my brother will rescue me!***

Wiping away her tears, her mother gazed into the sky and said, "But I only have a daughter. Who can this brother be?"

The mother staggered home and had got halfway there when her white hair was caught up in the branches of a bayberry tree growing by the roadside. While she was disentangling her hair, she spotted a red berry dangling from a twig. She picked it and swallowed it without thinking. *(We have another species of bayberry that grows in North America, and it is a very important native plant species. The Colonial people made candles and soap from it. Lots of people use it as a Christmas holiday fragrance.)*

When she arrived home, the woman gave birth to a boy with a round head and red cheeks. She named the boy Little Bayberry.

Bayberry grew up very quickly, and in a few days he was a young lad of fourteen.

His mother wanted to ask Bayberry to rescue his sister but couldn't bring herself to inflict such a dangerous task on him.

But one day a crow alighted on the eaves of their house and cried:

***Your sister's suffering out there, out there!
She's weeping in the dragon's lair!***

(the crow repeated this over and over until the crow got Bayberry's attention.)

Upon hearing this, Bayberry asked his mother, "Do I have a sister?"

Tears streaming down her cheeks, his mother replied, "Yes, my son, you do. Because she loved to dress in red, she was called Little Red. A dragon came and took her away."

Bayberry picked up a big stick and said, "I'm going to rescue Little Red from the dragon."

Bayberry walked for miles and miles. On a mountain road he saw ahead of him, blocking the way, a large rock. It was rubbed smooth by all the travelers who had tried to climb it to pass it. One wrong step would mean a nasty fall off the mountain.

Bayberry said, "This is my first obstacle! If I don't remove it now, it will be my undoing and that of many more people." He thrust his stick under the rock and heaved with all his might. There was a great "crack!" and the stick broke in two. Then he put both his hands under the rock and tried to shift it with all the strength. The rock rolled down into the valley.

Just at that moment, a shining golden bamboo flute-pipe appeared in the pit where the rock had been. Bayberry picked it up and blew on it. It gave out a beautiful sound. *(play the panpipe or recorder.)*

Suddenly, all the earthworms, frogs and lizards by the roadside began to dance. *(If you are a little theatrical, wiggle like the worms or have the children do it.)* The quicker the

tune the faster the creatures danced. As soon as the music stopped, they ceased dancing.

Bayberry took the golden bamboo flute-pipe in hand and climbed a huge rocky mountain and saw a ferocious-looking dragon coiled at the entrance to a cave. There he saw a girl looking very sad and thought that this must be his sister. The dragon had not been nice to the girl and had whipped her with his tail and shouted at her:

***Most ungrateful loathsome Little Red!
Since with me you would not marry,
Day by day,
Rock by rock,
You will make me a cave that is cherry”***

Bayberry realized that the girl was none other than his sister. He shouted:

***Wicked dragon!
To torment my sister so!
On this pipe I'll blow and blow!***

Bayberry began to blow on his golden flute- pipe (blow the pipes). Can you guess how he saved his sister? *(Wait for the children to raise their hands and give answers. Hopefully, they will say he escaped with his sister while the dragon was dancing and you can say YES! But if they don't then say: Let's finish the story.)*

The music set the dragon dancing despite himself. Bayberry blew on the pipe *(blow the pipes)*. The dragon continued to dance, squirming and writhing. The quicker the tune, the faster the dragon moved.

Bayberry kept blowing *(blow the pipes)* and the dragon stretched his long waist and kept writhing around in time to the music. Fire came from his eyes, steam from his nostrils, and panting breath from his mouth. As Bayberry blew, he walked towards a big pond. The dragon followed him to the bank of the pond, squirming and dancing all the way. With a great splash the dragon fell into the pond and the water rose several feet. And so Bayberry and Little Red, his sister, were able to escape. As soon as the golden flute stopped blowing, the dragon sank away to the bottom of the pond to rest* and as far as we know it is still resting there today and perhaps that is why we have no more dragons.

Bayberry took hold of his sister's hand and walked happily away back to their village. Their mother was so happy to have them home and they all were able to live peacefully as farmers of rice and grains.

*The original story says Bayberry killed the dragon and peeled the dragon's skin off to help make a house, took out the dragon's bones to serve as pillars and cut off the dragon's horn to make plowshares. With the dragon's horn they plowed the fields quickly and had no need of oxen. In this way the story explains how tools came to the Chinese and the first tools were animal bones and skin. It shows how indigenous peoples and our ancestors used all parts of animals when they were killed. It is up to you which ending you want to give. It would depend on the age of the children.

The Four Dragons

<http://wyrmlight.wordpress.com/2012/03/22/the-four-dragons-a-chinese-folk-story/>
<http://www.newton.k12.ma.us/Angier/DimSum/Fourdragons%20Folk%20Tale.html>

(This second Chinese folktale is a little different because instead of the dragon being the villain, the dragons in this story are, as most Chinese Dragons, very brave, beautiful, friendly, and wise. Instead of being feared, they are loved and worshipped. Temples and shrines have been built to honor them, for they control the rain, rivers, lakes, and seas. Many Chinese cities have ancient pagodas (temples, churches, Fellowships) where people used to burn incense and pray to dragons. There is a flute in this story, too, but it plays a minor role and really is distracting to someone who should be making a just and fair decision.)

Once upon a time, there were no rivers and lakes on earth, but only the Eastern Sea, in which lived four dragons: the Long Dragon, the Yellow Dragon, the Black Dragon and the Pearl Dragon. One day the four dragons flew from the sea into the sky. They soared and dived, playing at hide-and-seek in the clouds.

"Come over here quickly!" the Pearl Dragon cried out suddenly.

"What's up?" asked the other three, looking down in the direction where the Pearl Dragon pointed.

On the earth they saw many people putting out fruits and cakes, and burning incense sticks. They were praying! A white-haired woman, kneeling on the ground with a thin boy on her back, murmured,

"Please send rain quickly, Emperor of Heaven, to give our children rice to eat."

There had been no rain for a long time. The crops withered, the grass turned yellow and fields cracked under the scorching sun.

"How poor the people are!" said the Yellow Dragon. "And they will die if it doesn't rain soon."

The Long Dragon nodded. Then he suggested, "Let's go and beg the Emperor of Heaven for rain."

So saying, he leapt into the clouds. The others followed closely and flew towards the Heavenly Palace. Being in charge of all the affairs in heaven on earth and in the sea, the Emperor was very powerful. He was not pleased to see the dragons rushing in.

"Why do you come here instead of staying in the sea and behaving yourselves?" (Note: Most dragons lived under water.)

The Long Dragon stepped forward and said, "The crops on earth are withering and dying, my Emperor. I beg you to send rain down quickly!"

"All right, you go back first to the sea, I'll send some rain down tomorrow." The Emperor pretended to agree but he was really listening to the songs and the pipe-flute playing of his fairies (*blow the pan pipes or recorder*). He was really busy having a good time and couldn't consider the plight of the poor people.

The four dragons went happily back. But ten days passed, and not a drop of rain came down. The people suffered more, some eating bamboo, bark of the bayberry, some grass roots, some were forced to eat white clay (*this must happen over and over in the world when there is starvation*) when they ran out of bark and grass roots. Seeing all this, the four dragons felt very sorry, for they knew the Emperor had not taken the people's troubles to heart. He was not practicing Principle 2, treating people with kindness and fairness.

Seeing the vast sea, the Long Dragon said, "Look, there is plenty of water in the sea where we live."

Do you know what he suggested to the other dragons? (Let the children answer. And then finish the story.)

We should scoop it up and spray it towards the sky. The water will be like rain drops and come down to save the people and their crops," said Long Dragon. (*This is a description of the water cycle.*)

"Good idea!" said the others as they clapped their hands. (*Clap your hands...the more theatrics, the better.*)

"But," said the Long Dragon, after thinking a bit, "we will be in trouble if the Emperor learns of this."

"I will do anything to save the people," the Yellow Dragon said bravely. The Black and the Pearl Dragons agreed.

All four dragons flew to the sea, scooped up water in their mouths, and then flew back into the sky, where they sprayed the water into clouds. The four dragons flew back and forth, making the sky dark all around. Before long the sea water became rain pouring down from the sky.

"It's raining! It's raining! The crops will be saved!" the people cried leaping with joy.

On the ground the wheat stalks raised their heads and the sorghum stalks straightened up. The bamboo and rice thrived.

But the God of the Sea discovered these events and reported to the Emperor.

"How dare the four dragons bring rain without my permission!" said the Emperor.

The Emperor of Heaven was enraged, and ordered his "heavenly" servants to arrest the four dragons. Being far outnumbered, the four dragons could not defend themselves, and they were soon arrested and brought back to the "Heavenly" Palace.

"Go and get four mountains to imprison them so that they can never escape!" The Emperor of Heaven ordered the Mountain God.

The Mountain God used his magic power whistling in the wind and calling from far away for four mountains to fly to the Palace. The four dragons were surrounded by these mountains and couldn't escape.

Even though they were imprisoned, they never regretted their actions. Determined to do good for the people forever, the four dragon friends used the powers they had left and turned themselves into four rivers, which flowed past the high mountains and deep valleys, crossing the land from the west to the east and finally emptying into the sea, giving water to the people for irrigation of their crops.

And so China's four great rivers were formed -- the Heilongjiang (or Black Dragon) in the far north, the Huanghe (Yellow River) in central China, the Changjiang (Yangtze or Long River) farther south, and the Zhujiang (Pearl) in the very far south.

(Show map of China with the rivers)

4. Essential Questions:

Now Say: *Practicing our 5th Principle, it is time to vote on the story you liked the best, but first let's discuss the myths a little first.*

What does myth 1 about Bayberry, Little Red and the dragon tell us? (Accept any answer.)

Is there moral to the story? The dragon was not being compassionate and fair. What happened to him?

What Principle is this? (Show poster.)

What does myth 2 about the four dragons explain about nature? (Accept any answer.)

This myth explains how the four greatest rivers in China formed; it explains the forces of nature that people could not explain thousands of years ago. It also is about of doing the right thing. The god of heaven, the emperor, didn't do anything to help the people in the villages, and so the dragons decided to do what they could so that the humans could live. The emperor did not approve of their act, but it needed to be done.

As water was missing and making it hard to live, water must then be essential to life.

What is the moral of this story? (Accept any answers.)

Then say: *The myth's moral tells us that sometimes those we respect may not always make the right choice. We must always follow our own conscience and make a responsible search for the truth by looking at all issues and trying to make the right decision. What principle is this most like? (Look at the poster.)*

The second myth also teaches us that there are some who risk all they have to help us and that we should be thankful for their sacrifices.

5. The Vote:

Raise your hand if you like Story 1: Count votes.

Raise your hand if you like Story 2: Count votes.

Then say: *The winner is: Story 1: Where Bayberry defeats the dragon and saves his sister, Little Red. Or Story 2: Where the four dragons make themselves into rivers and save the people by giving them water for their crops.*

Additional questions for teens: *Did anyone ask the dragon WHY he kidnapped the girl in the first story? Could he have needed her help? Was he lonely? Is slavery for any reason acceptable? Challenge the Youth to learn more about slavery in modern times and how we are part of the problem by consuming free trade chocolate and other goods instead of giving fair living wages.)*

6. Closing the Circle and Extinguishing the Incense:

Say: *Both stories show the importance of nature to the Chinese people and that is part of our Principle 7. We also learned about Principle 2 and Principle 5 today. (Read the Principles from the Principle Poster with the children.)*

7. Making the Flutes: Have each child decorate a simple pan pipe/flute.

See directions at beginning of lesson.

8. To Dance: If you wish to include the dance, you will need to take two Sundays to have time for the children to make the Chinese Dragon. Have the children line up to do a dragon dance in order of their size of bamboo pipe. Have two children carry the Chinese Dragon (one at the head and one at the end) and the rest follow while blowing on their bamboo pipe. Make a snake dance to the “Harukoma” from *The Enchanted Forest-Melodies of Japan* CD by James Galway.

9. Snack Suggestion: Rice cakes, Chinese fortune cookies, or almond cookies.

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Lesson 5: Musicians of the Sun

Time: 1 Sunday

Teacher Information:



“Out of the starry night he came, invisible, untouchable. Lord of the Night. King of the Gods, Soul of the World.” These words open McDermott’s beautifully illustrated book for children, *Musicians of the Sun*, and lead the children into a different belief system, an ancient belief system.

The book appeals to children because of its vivid illustrations and because it is the classic story in which the good guys beat the villain, always a plot irresistible to young readers. It is based on a fragment of Aztec mythology. Texcatlipoca, The Lord of Night, rescues the four celestial musicians from the Sun (known to the Aztecs as Tonatihu). As a powerful, but unfeeling god, the Sun has turned the world into a bleak place by imprisoning the musicians and so imprisoning colors, light and music- Red (drum), Yellow (flute), Blue (conch) and Green (maracas).

In his author's note, McDermott touches on the Aztec culture and its demise at the hands of the Spanish conquistadors. You may want to share some of this history with the children depending on the age of the children you have present, but in any case, you should be prepared for some awkward questions especially about the Aztecs and human sacrifice. It should be noted that the Aztecs had a strong belief in the afterlife and this belief affected their culture. (An extended discussion could be a further reflection on Principles 1, 2, 6.)

Myths are interesting, for they tell us something about what we human beings find spiritual. There is no doubt in my mind that watching the light and colors at sunrise and sunset and during storms can be a religious experience. The sound of music also draws us to the spiritual.

Joseph Campbell says the following about **myths**:

“The images of myth are reflections of the spiritual potentialities of every one of us. Through contemplating these, we evoke their powers in our own lives.”~ From *The Power of Myth*

“We are having experiences all the time which may on occasion render some sense of this, a little intuition of where your bliss is. Grab it. No one can tell you what it is going to be. You have to learn to recognize your own depth. All the time. It is miraculous. ... if you do follow your bliss you put yourself on a kind of track that has been there all the while, waiting for you, and the life that you ought to be living is the one you are living.”~ From *The Power of Myth*

Materials Needed:

1. The book *Musicians of the Sun* by Gerald McDermott ISBN-10: 0689807066, ISBN-13: 9780689807060
2. Recorders and maracas or at least one example bottle maraca (rattle), toy trumpet and undecorated drums (oatmeal boxes, cookie tins)
3. Conch shell
4. Clean plastic soda bottles, rubber bands, beans and pieces of cloth that will be used for making maracas.
5. Temporary animal tattoos including butterflies, water and paper towels
6. CD of Mickey Hart's *Planet Drum* music and a CD player
7. Paper plates or recycled cardboard cut into suns and circles for masks.
8. Washable Color Markers, water and paintbrushes

And /or geometric shapes cut paper from magazines or gift cards, or scrap construction paper from another craft projects.

9. Glue sticks
10. Yarn, string or ribbon

Directions for Making Maracas (Rattles):

1. Give out clear small soda bottles, beans, and pieces of cloth cut to fit over mouth of bottle, rubber bands and ribbon.
2. Have the children drop beans into the bottles.
3. Then put the piece of cloth over the mouth of the soda bottle and secure with a rubber band. You might need to help them pull the rubber band around the cloth. Or just have the children screw back on the top of the bottle.
4. Knot ribbons around the cloth or the cap of the soda bottle so that pieces hang down.

Directions for Geometric Masks:

1. Cut out eyes and poke holes on each side of the paper plates and then tie ribbon through before handing the plates out to the children to decorate.
2. Give the children geometric shapes cut from bright colors and tell the children to glue stick them onto the side of the paper plate that curves around the face. They may glue the shapes any way they want

3. And/or they can color with the washable markers the plates with designs, too

You can get a tie-dye look on the masks by making designs with the washable markers and then dipping a paintbrush in water and outlining over the design. The water will cause the design to bleed a little. You might want to demonstrate this technique on one of the masks first.

Directions for Tattoos are on the back of the packages. Cut out one tattoo per child. Then just wet a paper towel and place over tattoo. The tattoo will transfer to the skin. You might need permission from parents first.

Lesson Directions:

1. Opening the Circle by Sounding the Trumpet:

Say: *Today instead of a bell we will Sound the Trumpet which will represents the Aztec's Conch.* Hold up a conch, and tell the children the next time they go to the beach, they should look for shells washed up on the beach. The Aztecs prized shells for jewelry, money and music.

Say: *Now we are going to open our circle in Friendship by saying our names, we will shake this maraca. Let me show you how.* Hold the bottle maraca and say: My name is Donna, then repeat Don-na with two shakes of the maraca for the two syllables. Go around the circle passing the maraca around. Sara Kay would be 3 shakes. Logan would be 2 shakes.

(Or use the Name Rhythm song by Lee Morris in Lesson #1.)

2. Lighting the Chalice:

Say: *Today we are having an Aztec story about how Color, Light and Sound came to the World.*

Blow the Trumpet again and then say: *Let's first light our chalice with these words: This light stands for the warmth of friendship with all Nature's forces and our never-ending search for truth.* Then light the chalice.

3. Before reading the story, give out musical instruments

Start by asking: Does anyone know how to play the recorder?

Give out at least one recorder even if no child really knows how to play it. Then give out all the drums and trumpets and maracas. Tell the children that towards the end of the story they will be asked to play the instruments and that in Lesson #6 (next Sunday) they can decorate the drums. There should be one musical instrument for each child. (The children will be making maracas and masks.)

4. Now read the story and show the illustrations from the book as you read. When you get to the very end and read “Red faced east and played a song of joy on her drum”:

Say: It’s time to drum little, but when I hold up my hands then you must stop.

For the words “Yellow faced west and played a lullaby on his flute, let the recorder(s) play.

For the words “Blue faced south and played a song of the night on her shell”, you hold up the shell and let a child blow a toy trumpet.

For the words “Green faced north and played a song of dawn on his rattles”, let the rattles (maracas) play.

Finish the story.

5. Now Ask the Essential Questions:

After the last page and the words “Soul of the World, **say:** *The Sun God was not treating humankind fairly*” and then **ask** these essential questions:

What UU Principles (they are on the poster board) was the Sun God not honoring?
(Accept all answers but hopefully one child will say: Principles 1 and 2.

You may want to say this limerick derived from the poster.

Practice justice—learn to be fair and kind.

Keep the needs of all people in mind.

In our words and our deeds

Let us think of the needs

Of our neighbors and all humankind.

Say: *Why do you think the Aztecs worshipped the sun, wind and night?* (Again accept all answers.)

Then add this comment: *Nature was very important to them and they thought all things were connected; they also believed that beyond the world and the gods of nature there must be a Supreme Creator, whom they named Ometecuhtli (Omeh-teh-koo-tli), or Two Lords. The Supreme Creator was thought to be two persons in one and is shown an old man and an old woman together, or as a single being dressed half as a woman and half as a man. * The Aztecs had over 1000 gods of **nature** so today if they were alive which Principle do you think of ours they would think is the most important?* (Answer: Principle 7)

*<http://www.geocities.com/angelcolumbus/aztecs.htm>

<http://www.yale.edu/ynhti/curriculum/units/1999/2/99.02.01.x.html>

<http://www.firstpeople.us/glossary/native-american-gods-south-america-aztec.html>

6. Closing the Circle:

Say: *Let's read it together. Principle 7 (Read poster.)*

7. Now have a child blow out the chalice.

8. Making Maracas and Masks:

Say to the children: *When the Aztec people worshipped the sun god; they would have festivals to honor him. Whenever there was a festival, we think they would wear masks and/or paint their bodies as a way of dressing up for the occasion and play music. So before we can have a celebration today we have to make maracas, masks and put on tattoos if you'd like to and then dance with the music. (See Directions for making maracas and masks.)*

The tattoos include Butterflies. (The Monarch Butterfly is important to the Mexican people, many who may be decendents of the Mayans and Aztecs, but that is another story and can be told around Halloween time.) (While the children are creating their masks and maracas pick up musical instruments and put them away in the box.)

9. The End (Celebration):

Before turning on "Temple Caves" from the *Planet Drum* CD by Mickey Hart, turn off the lights - that always gets kids attention - and invite the children to pick up maracas and dance. This mean you have to dance, too! Dance around for a little bit and have fun.

10. Suggested Snack: Organic Salsa and chips and pineapple juice

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Lesson 6: Talking Drums with Anansi, the Spider

Time: 1 Sunday



Teacher Information:

Percussion (music), storytelling and dance are at the center of the lives of people in Africa and bind African society. Unlike Western performances with performers and an audience, African performances are community experiences that encourage group learning and spontaneous participation. Rarely does a group listen to a performer in Africa without joining in. Africans structure their percussion (music), storytelling and dance for all levels of expertise, and each element is essential in teaching cultural values, history, societal expectations and community life. So with that in mind, in this lesson we explore how to integrate storytelling with nature and making drums...and for that we need the great god, Anansi, the Spider.

Who is Anansi? (You might want to play “Anansi” by Raffi here if you are sharing some of this information or while coloring the drums.) Anansi is a trickster-hero, a ‘spider-human’. He is the intermediary of the sky god Nyame, his father, on whose command Anansi brings rain to quench the fires and to make the borders of oceans and rivers during floods.

Anansi is sometimes regarded as the creator of the sun and the moon and the stars, as well as the one who began the succession of day and night. It is also believed that he created the first man, into whom Nyame breathed life. As a typical trickster, he is sly and sometimes mischievous, but he also teaches humankind how to become more civilized and how to farm. Legend tells that he set himself up as the first king of human beings and even managed to marry Nyame's daughter. Anansi is one of the most popular characters in West African mythology.

Materials Needed:

1. Musical instruments: 1 set of bongo drums, 1 tambourine, 1 set of maracas and 1 big drum made from a large popcorn or cookie tin (or a real drum)
2. CD of “Anansi” by Raffi and Mickey Hart’s CD “Planet Drum”
3. Undecorated drums from Lesson 5, or coffee cans or oatmeal boxes
4. Use a beanie baby stuffed spider, lizard and chameleon for the story or use the large Anansi and lizard templates at the end of this lesson to make paper puppets. Color brightly, cut out; then glue on jumbo-popsicle sticks.
5. Optional: A real spider and/or a real lizard

Directions and Materials for Decorating Talking Drums:

1. Before class cover the oatmeal boxes or coffee cans with light colored construction paper so that the children can make ‘African’ designs when they decorate them.

2. Use bright watercolor markers like red, black, yellow, and purple.
3. See small spider and lizard design templates at the end of this lesson. They can be copied for the children to glue on the drum after coloring or you can use spider and lizard stickers.
4. Optional: It is easy to make a spider, too. Show children they need only to make 3 basic shapes, an oval head, round thorax and heart shape abdomen.

Lesson Directions:

1. Opening the Circle:

Say: *We are going to open our circle with “drums” that you are going to decorate later (Pass out the drums). Let’s say our names in Friendship, but by drumming with our hands on the drum.* Example: Teacher hold the bongos and say: My name is Cindy, then repeat Cindy with two beats. Go around the circle.

2. Lighting the Chalice:

Say: *Today instead of a bell we will Sound Drums. Let’s first light our chalice with the words: This light stands for the warmth of friendship and our never-ending search for truth.* (Have the children repeat the words after you.)

3. Introduction for Children:

Say: *Remember the story “Charlotte’s Web”? Who was Charlotte? Who was her friend? (Let the children answer, if none of the children know the story tell them this: It was a story about two unusual friends, a spider and a pig.)*

How many of you don’t like spiders? Well, today we are going to learn a little about spiders by telling a story and making drum music. This story is about two other friends, one was a spider and the other a lizard and they lived in Africa. Hold up the stuffed spider and lizard or the puppets or the live animals!

Say: *I need help with this story because we don’t have any pictures and in Africa they use musical instruments to tell stories. I need: 1 tambourine player, 1 bongo player and 2 puppeteers and, of course, all the rest of you will be drummers. You have to listen very carefully.* (Teacher Please note: You are hiding the stuffed chameleon from the children until the end of the story.)

Ask one child to be the Chief. Tell him or her that when you say the word “**chief**” to beat their **drum** one time.

Ask another child to beat the **bongos** 2x for the word “**daughter**” (once on each bongo)

Ask another one to shake the **tambourine** 6x when she/he hears the name “**Be-dua-se-man-pen-sa**”.

The drummers should also beat their drums 6x along with the tambourine when they hear the name “**Be-dua-se-man-pen-sa**”.

Ask two children to be the 2 puppeteers, Anansi and Lizard. When Anansi hears his name he should hold up the spider. When Lizard hears his name he should hold up the lizard.

The storyteller should use maracas for the sound of the shaking of the mango tree.

Practice each name at least once before reading the story.

Anansi and the Chief's Daughter

An African Folktale of the Ashanti People from Ghana, West Africa

(Adapted by Stefani Scott)

See <http://puppetryinpractice.com/lessons/Anansitwo.pdf> for more ideas.

Once upon a time, a long time ago, among the people in Ghana, West Africa, there lived a great Chief (Single Drum). He had many sons among his children but only one daughter (Little bongo drums). She was his most precious child whom he loved more than night or day. As she grew up she became more and more beautiful and was a kind young woman. All the villagers kept wondering when the Chief (Big Drum) would allow her to marry. Finally, one year, during a harvest festival, the Chief (Big Drum) appeared to his people and announced:

“My daughter (Little bongo drums) is brighter than the stars and close to my heart. I will only give her in marriage to someone who is courageous and intelligent. Now, the task before you, the young men of the village, is to discover her name. I will only give her in marriage to the one who does this.”

The news went buzzing through the crowd. Swarms of young men came before the Chief (Big Drum) trying to guess his daughter's (Little bongo drums) name.

“Is her name E-ku-a?”

“NO,” answered the Chief (Big Drum) dismissing the 50th suitor.

“Is her name A-ma-do-ma?”

“NO,” answered the Chief (Big Drum) dismissing the 51st young man. The Chief (Big Drum) dismissed at least 100 young men.

During all of that time, Anansi, the Spider, (Hold up spider), watched and listened.

“Haven't I always been called the most sly one, as well as the most courageous?” Anansi (Hold up spider) said to himself. “I will discover the Chief's (Big Drum) daughter's name (Little bongo drums) and then announce it in front all the village people! Hmmm, but how, but how...”

Day passed and night passed and day passed again and finally Anansi (Hold up spider) came upon a plan.

He knew that every morning the Chief's (Big Drum) daughter (Little bongo drums) walked in the royal palace garden with her servants. He knew that she loved to eat mangos.

So Anansi (Hold up spider) climbed high into a mango tree and hid there. That morning as the Chief's (Big Drum) daughter (Little bongo drums) walked with her servants, Anansi (Hold up spider) shook the mango tree (story teller: Maracas). Plop. A mango fell on to the ground.

"Oh look, Be-dua-se-man-pen-sa! (*Tambourine + little drums*) How wonderful! We will have a sweet mango today for lunch." Her servant said, picking up the mango.

Anansi (Hold up spider) was thrilled to learn her name. But he wanted to be certain, because Be-dua-se-man pen-sa! (*Tambourine + little drums*) means sweet mango in the Ashanti language, so again, he shook (Maracas) the mango tree and another mango fell to the ground.

"Look, Be-dua-se-man-pen-sa (*Tambourine + little drums*), another mango, today is a very a lucky day!" The young woman and servant gathered the mango and returned to the palace.

Anansi (Hold up spider) repeated her name over and over again.

"Be-dua-se-man-pen-sa (*Tambourine + little drums*), Be-dua-se-man-pen-sa (*Tambourine + little drums*), Be-dua-se-man-pen-sa (*Tambourine + little drums*)".

Anansi (Hold up spider) decided to use a special "talking" drum to announce the Chief's (Big Drum) daughter's (little bongo drums) name and get her for his wife.

In his excitement, Anansi (Hold up spider) ran straight to his friend, Lizard (Hold up lizard).

"Lizard, (Hold up lizard) my friend, I am so excited, I have discovered the name of the Chief's (Big Drum) daughter (little bongo drums)! Come with me to the palace to hear me sing out her name and claim her as my wife!"

"Good for you, Anansi (Hold up spider), I will be glad to come with you!" said Lizard (Hold up Lizard).

And together they entered the royal courtyard of the palace.

Anansi (Hold up spider) played his drum loudly and sang:

"Be-dua-se-man-pen-sa (*Tambourine + little bongo drums*)

Be-dua-se-man-pen-sa (*Tambourine + little bongo drums*)

Be-dua-se-man-pen-sa" (*Tambourine + little bongo drums*)

But the Chief (Big Drum) and everyone in the palace looked puzzled because they couldn't hear her name through the pounding of the drums.

"What noise he is making!" complained the Chief (Big Drum).

Lizard (Hold up lizard) said "Chief (Big Drum), Anansi (Hold up spider) has instructed me to tell you he has discovered your daughter's name. He is playing it for you now on the drum. Her name is Be-dua-se-man-pen-sa (*Tambourine + little bongo drums*)."

"YES!" cried the Chief (Big Drum) "Such terrible drumming!! (Storyteller fans hands out; pointing to the drumming children, by now every child should be laughing because of all the mistakes made during this performance) Since I have declared that the one who knows her name, shall marry my daughter, **you** Lizard (Hold up lizard) will be my new son-in-law!"

Anansi (Hold up spider) grew furious with his friend and chased Lizard (Hold up Lizard) all across Africa for 100 days. But Nyame, the sky god took pity on Lizard (Hold up lizard) and changed his colors so he could disappear into the African rainforest and become Chameleon (Storyteller Hold up chameleon, and this is an example of a surprise ending!) and escape Anansi's anger. And that is how chameleons came to be.

5. Ask the Essential Questions:

Say: *Do you think Anansi ever forgave his friend Lizard for the mistake?* (Well, of course he did; after all Lizard was just trying to help his friend Anansi and friends often make mistakes with each other. Anansi ended up marrying the sky god's daughter anyway, but that is another story.)

(Why)Are spiders amazing creatures? (Accept all answers.)

Tell the children that “Talking” drums are said to be the oldest drums of Africa and are used by the griots, sounds like jali (*djeli* in French spelling) who are West African poet-singers or wandering musician storytellers; they know most of the old stories (that were never written down.) African natives taught their children to observe nature and believe that all life was amazing:

Spiders are amazing because (share with the children any of the information from below that you choose):

- The weight of insects eaten by spiders every year has been estimated to be as great as the total weight of the entire human population. (I have no idea if this fact is true or not but it is quoted on almost every spider fact website.)
- Each spider eats about 2000 insects a year (Some scientist or more likely a mathematician must have done a biomass study.)
- There are about 5 million spiders per hectare (1 Hectare = 0.00386 Square Miles) and there are 5.2 billion hectares of dry land on Earth (so maybe one of your math youths can do the math and then figure out how bullet 1 and 2 were determined.)
- The combined length of thread in a spider's web is about 20-60 m (or approximately 66 to 197 feet)
- And it can take an orb-making spider up to 3 hours to make its web.
- On an equal weight basis, an orb spider's silk is twice as strong as steel. In addition, spider silk is very elastic.
- A jumping spider can jump up to 25 times its own body length. That would be like a 5 foot tall person jumping 125 feet.
- Spiders shed their entire outer skeleton. They don't have an inner skeleton. We shed our skin cells everyday, but not our skeletons.

More facts at: http://news.nationalgeographic.com/news/2004/06/0623_040623_spiderfacts.html

Lizards are amazing, too. Here are 3 facts:

- Many lizards (but not monitors or chameleons) can lose their tail to escape from a predator. The tail breaks through a fracture plane in a vertebra. The tail will grow back, but without bone (just a rod of cartilage), and will be smaller and a different color than the rest of skin.
- Most types of chameleons can "shoot" their tongue one-and-a-half times the length of their body. So a chameleon that is about 10 inches long can extend its tongue about 15 inches to catch insects.
- The chameleon can rotate and focus its two eyes separately to look at two different objects at the same time! More facts at: <http://www.sandiegozoo.org/animalbytes/t-lizard.html>

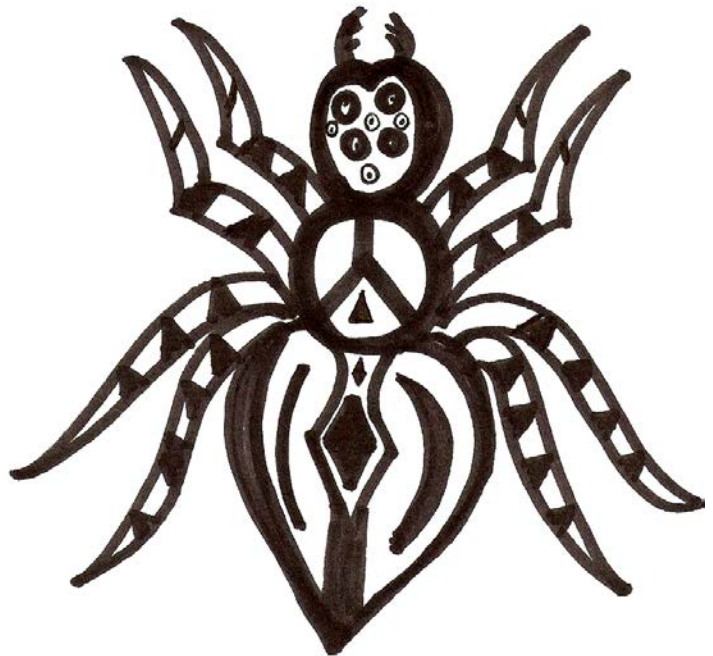
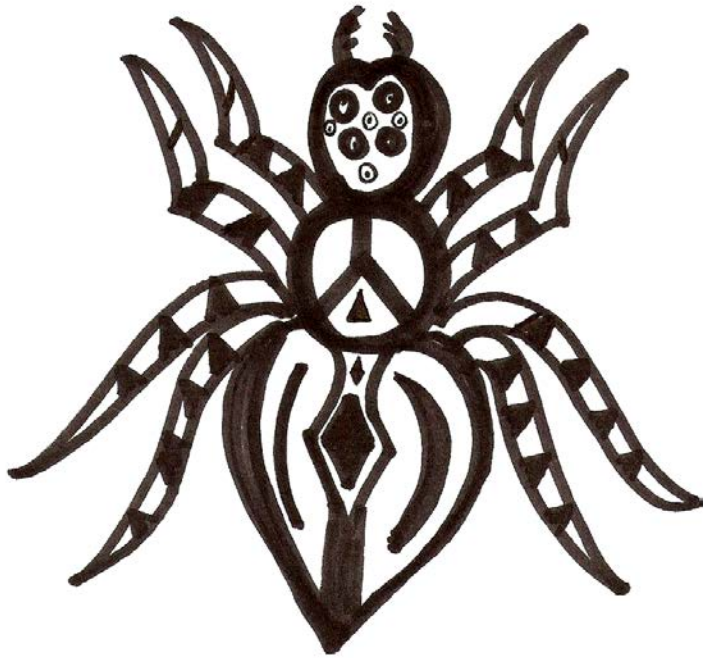
6. Closing the Circle and Extinguishing the Chalice:

7. Coloring the Drums Activity: Now pass out the drums and let the children color them with markers (See directions for decorating drums.)

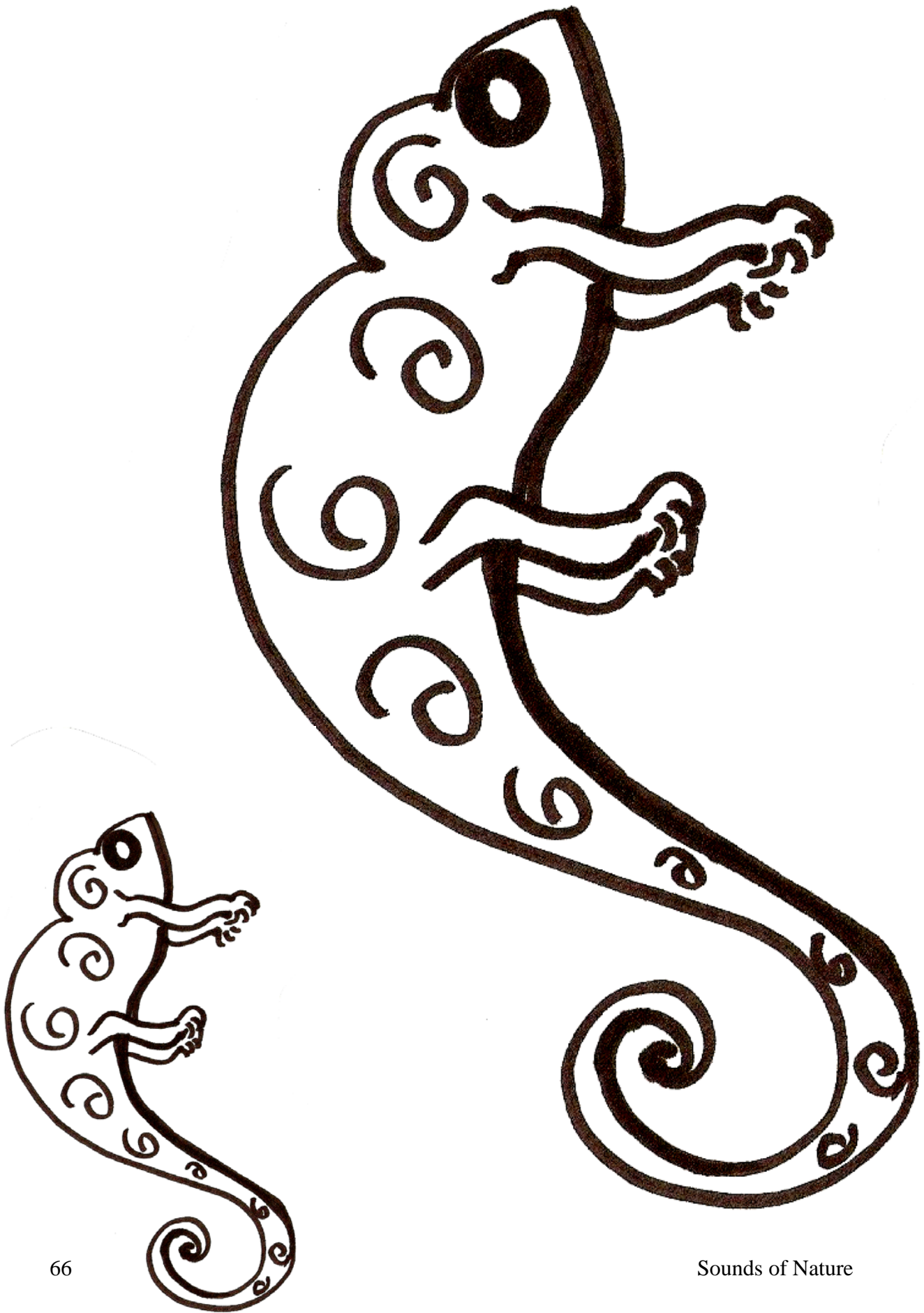
8. Drumming Celebration: Before snack let them play their drums to the music from Mickey Hart's Planet Drum or play the song "Anansi" by Raffi and teach them the song.

9. Snack Suggestion: Mango and other fruits (but be careful some children who have nut allergies may be allergic to mangoes and kiwis, etc.)





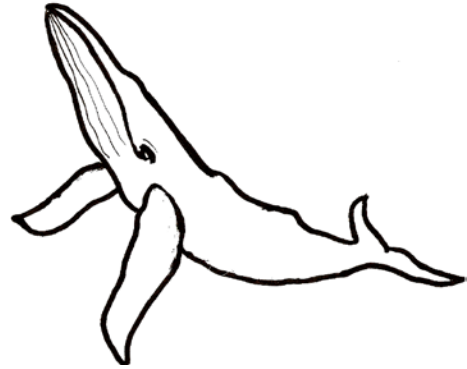




Lesson 7: Why Do Whales Sing?

Teacher Information:

Scientists believe that whales vocalize to locate one another, to find mates, and to socialize; but the real reason why whales sing is unknown, a mystery. Each whale species, for example, the humpback, has its own set of sounds. Each population or group makes calls that differ from other populations.



Humpback whales, one kind of baleen whale, have been studied and recorded extensively. Their songs have a pattern made of individual components called elements or units. Each element is a single sound like a click, moan or whistle. Several repeated elements sung in sequence make up a phrase (click-whistle-whistle-moan, for example). A theme is composed of several distinct identical phrases sung in sequence. Several themes which follow a sequence form a whole song. The song is an amazing phenomenon. Over time the pattern of song changes, but all the singers in a population or group make the same changes to their songs. Humpbacks have the most beautiful and complex of songs some of which can last up to 30 minutes.

Many of the toothed species of whales can emit sounds to help them navigate in a process called echolocation. This is a process in which the sounds whales emit bounce back to them from objects and from the ocean floor.

The International Whaling Commission put a moratorium on commercial whaling in 1986. Norway, Russia and Japan are some of the nations which still commercially hunt whales in small numbers, but there are arguments that even taking small numbers can be harmful to the endangered great whales. The Inuits hunt whale for their nutrition and as part of their cultural heritage. The Inuit engrave pictures that tell stories in ivory walrus tusks and whale bones. This art is called scrimshaw. Many different people, for example, the people of Greenland, have historically relied on whaling for food and trade.

We can no longer be naïve enough to believe that what we do does not impact the environment and, so, all life on Earth. See reports on how our mass consumption of coltan (used to make cell phones), diamonds and gold affects populations of gorillas as well as civil unrest in the Congo and other African nations.

(<http://www.npr.org/programs/re/archivesdate/2001/dec/20011220.coltan.html>).

Civil war also displaces gorilla populations and encourages poaching of these great creatures, some of our closest living relatives. In Lesson 2, *The Elephant and the Sitar*, we saw how buying ivory ornaments affects elephants. We know that our individual search for truth and meaning occurs within the context of honoring the worth and dignity of those around us as well. I believe that we are moving toward an ever-greater understanding of how what we do impacts all life, including human life. It is our spiritual and religious responsibility to care for all beings in the web of life.

While listening to the “Song of the Humpback” the children will consider why the whales make different sounds. . After listening they explore how to balance freedom and responsibility in the search for truth and meaning and at the same time honor the web of life -REDUCE, REUSE, and RECYCLE and have **REVERENCE** for the Earth!

Materials Needed

1. “Farewell to Tarwathie”, song on *Colors of the Day: The Best Of Judy Collins* CD, “Songs of the Humpback” on *Sounds of Nature* CD by Suzanne Doucet and Chuck Plaisance.
2. Coloring Whale Activity Page included at end of lessons and colored pencils.

Lesson Directions:

1. Opening the Circle:

Say: *Today we will hear special songs, the songs of whales, but before we listen to them sing, let’s sing out our names with “The Name Rhythm Song”.*

2. Lighting the Chalice:

We light this chalice in Friendship with all the Earth’s Life, the Great whales and the small barnacles that live on the whale’s skin and in our never ending search for truth.

3. Listening to Music: Tell the children that they will listen to a Greenland folk song about whaling “Farewell to Tarwathie” and a CD of Humpback songs.

Hand out the Whale Coloring page and **Say:** *As the songs are played list words on the back of the paper to describe what you think the Humpback whale may be feeling or why it is singing.*

4. Ask Essential Questions after playing the songs:

Why do you think the whales were singing? (Accept all answers)

What do you think they were saying? (Accept all answers)

Now Say: *People from Greenland and the Inuit native people hunt whale to get food for their villages. If we told the Inuit native people and the native people of Greenland that they could not hunt whales which Principle(s) would we not be honoring?*

If we don’t protect the whales and all life on Earth, which Principle would we not be honoring?

So what do we do? (Accept all answers, but then say we keep on searching for the truth to make the right decisions. We learn all we can about the interconnected web and live as intentionally as we can: Recycle, Reduce, Reuse, and learn to Respect all life.)

Ask the children if batteries, inkjets and cell phones can be recycled? Ask them not to throw anything out that can be recycled. The list is amazingly long. Go to: <http://kids.niehs.nih.gov/recycle.htm#recycle> to make a poster.

Ask: *What things could we use less of or reduce?* (Some Answers: Energy, Purchasing products that are not wasteful in their packaging, reducing use of plastic and paper bags by using cloth bags, planting native plants like Dandelions to reduce use of water, etc...)

Ask: *What items can we reuse?* (Some Answers: bicycles and old clothes, but ask them to think about instead of buying new jewelry to get old jewelry at yard sales, instead of buying a new wedding ring ask your grandmother if you can have hers (my mother has given me her rings for my sons) or another piece of jewelry to melt down and change into a new ring-this helps saves animals like whales (scrimshaw, cameos, elephants and gorillas (blood diamonds, gold, etc.)

For complete information on 3 R's for kids and some other neat websites go to:

<http://kids.niehs.nih.gov/recycle.htm#recycle>

<http://42explore.com/recycle.htm>

<http://globalwarmingkids.net/>

<http://www.kidsplanet.org/> (has great sound effects)

<http://www.ecokids.ca/pub/index.cfm>

<http://www.epa.gov/region5/publications/happy/happy.htm> (Happy Earth Day coloring book)

<http://www.ecy.wa.gov/pubs/99514.pdf> (poster to color on all the different things to recycle)

5. Closing Words and Extinguishing the Chalice:

Say: *If we believe in honoring the 7th Principle we will recycle, reduce and reuse and then we will be able to also honor all of our principles especially Principles 1, 2, 6. Let's read them together.*

6. Coloring the Whale Activity:

Now have the children color the picture of the whale by using why they thought the whale was singing. Was the whale singing because it was in love? Was the whale singing because it had found a human child to be its friend? (My sons believed that when we first went whale watching.) Was the whale sad because maybe it couldn't find its way home again?

7. Snack Suggestion:

Break a couple of Fair Trade chocolate candy bars into bite size pieces or serve Fair Trade Hot cocoa (whalers would enjoy hot drinks) and mention that by buying Fair Trade chocolate we

help people who work on cocoa plantations make a fair wage and that means that their children can go to school and be educated and that allows them to search for what is true and right.

Alternate or Extension Lesson:

1. Make a poster with one of these themes:

Recycling, Reducing and Reusing Saves Whales and other Life on Earth

Reducing, Recycling and Reusing is Living Our Principles

2. Teach children how to write acrostic poems from the word list they made. Acrostic poems are simple poems in which the first letter of each line forms a word or phrase (vertically). An acrostic poem can describe the subject or even tell a brief story about it. They can rhyme or not.

This type of poem is one of the simplest for a child to write and also make into a song.

Example: Eagles

Eagles fly in the sky

Among the clouds and sun,

Gliding on thermals,

Lifting higher and higher,

Edding towards oblivion and

Soaring above all else.

3. Read a story:

- Rudyard Kipling's story "How the Whale Got Its Throat" – can be downloaded from <http://www.boop.org/jan/justso/justso.txt> to edit.

In Kipling's story, the sailor dances "hornpipes" which is a lively dance or reel, played by hornpipes, which can be single or similar to bagpipes. It would be a wonderful if someone in your congregation played the pipes and showed the children a hornpipe dance. Music makes us want to dance.

- *Humphrey, the Lost Whale, A True Story* by Wendy Tokuda and Richard Hall **ISBN:** 0893463469/ **ISBN-13:** 9780893463465, more lessons at: <http://www.fi.edu/fellows/fellow8/dec98/humphrey.html>

- *Yunus And The Whale*, by Noura Durkee. ISBN-13: 9781879402607. This is a beautiful illustrated story from the series called Tales from the Qur'an Series. Children know this as the Bible story called Jonah and the Whale.
- The Gift of the Whale, an Inuit-Inupiaq Story, can be downloaded from http://www.turtletrack.org/Issues00/Co04082000/CO_04082000_Giftwhale.htm, Also found in *Keepers of the Animals: Native American Stories and Wildlife Activities for Children* by Joseph Bruchac, Michael J. Caduto ISBN-13: 9781555913861

4. Find out more about whales and decide on a way to recycle bottles and cans or inkjets so that you can adopt a whale.

<http://www.coa.edu/html/adoptawhale.htm> (Bar Harbor Whale Museum)

<http://adoptawhalena.wdcs.org/> (Whale and Dolphin Conservation)

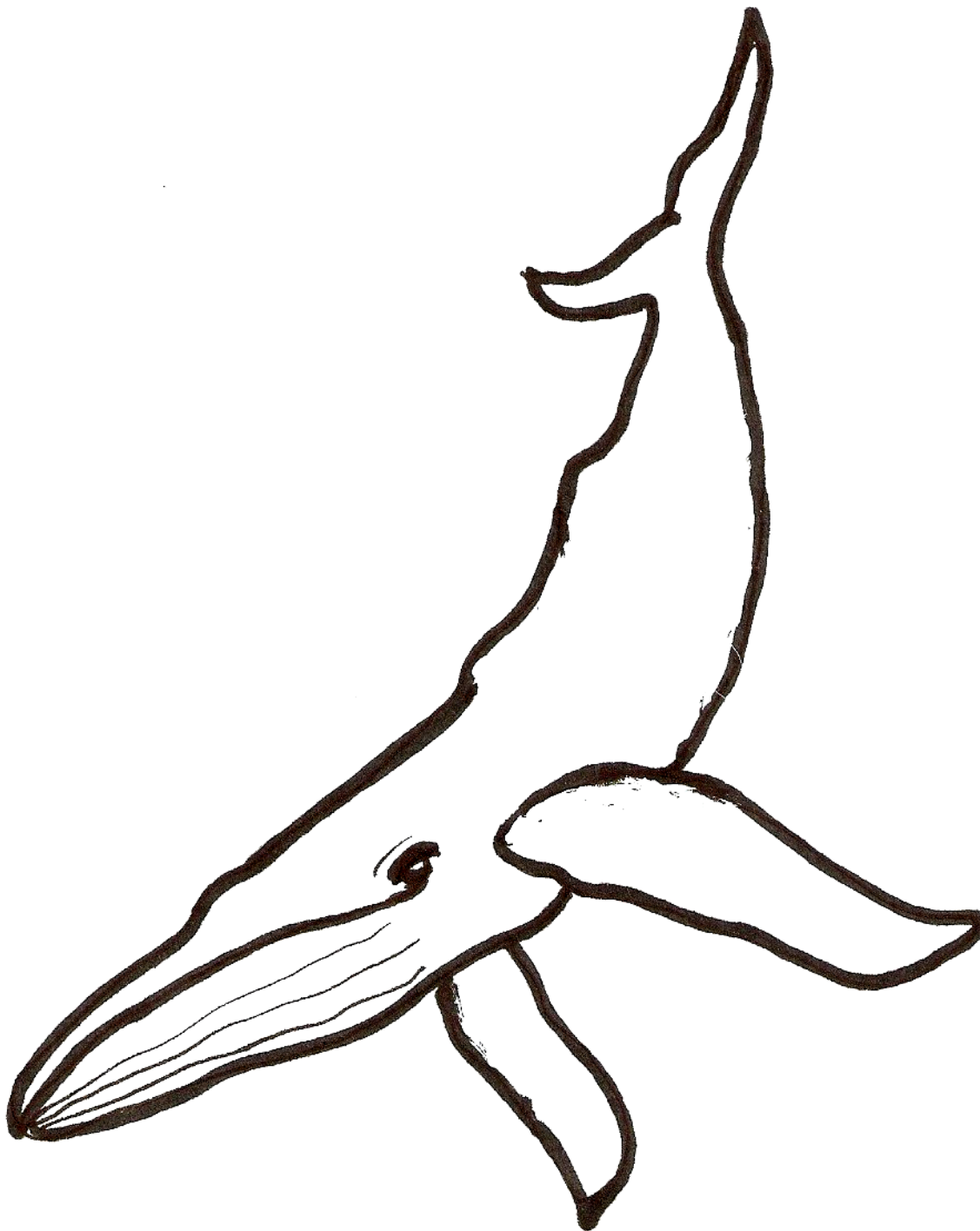
<http://www.savethewhales.org/adopt.html> (Save the Whales)

<http://www.whalecenter.org/adopt.htm> (Page not found in 2013. Try Facebook <https://www.facebook.com/WhaleCenter>)

<http://whaleadoption.org/> (Page not found in 2013.)

5. More coloring pages at:

http://www.nationalgeographic.com/coloringbook/sketch_whales.html



Lesson 8: Bringing the Rain

Time: 1-2 Sundays

Teacher Information:



You may share any of this information with your children if you have time.

If you decide to do the Multi-Generational Earth Day Service called “Bringing the Rain” then you will definitely need at least 2 Sundays to do this lesson because the children will need to make the animal masks (See Animal Templates) and decorate rainsticks.

I have presented two different ways of “performing” the story. If your children are old enough, do the Choral Reading that is in the extended section. It is wonderful, but it takes longer than the Interactive Reading from the Lesson because you have to teach the sequence of the parts, and it will require you to make extra posters. You are welcome to change any part or adapt the lessons to the age group you are teaching.

Africans still structure their music and storytelling for all age levels because this is the way they have taught cultural values, history and community expectations in the past. I sometimes think we should adopt this method for our RE classes.

The rainstick is a type of tubular rattle that throughout the ages has been used by many cultures in various ways. The traditional rainstick has an unusual internal structure with an interior maze formed of cactus spines, wooden pegs, or bamboo or palm slivers. The interior is filled with pebbles, hard seeds, beans, sand, rice, tiny shells or even lava rock to make the sound of rain.

Materials Needed:

1. A Drum and a Rainstick
2. Recycled Rainsticks (See Materials and Directions below)*
3. A vase or pitcher of water (You will need 10 inches to 20 inches of water) and a ruler.
4. The book “Bringing the Rain to the Kapiti Plain” by Verma Aardema
5. Map of Africa (<http://ngm.nationalgeographic.com/ngm/africaarchive/map.html> or other map with geological features)
6. A single feather
7. The CD of *Planet Drum* by Mickey Hart and song “Every Burden” from *I Will Be Your Friend* CD
8. Optional: Animal Masks Templates (Templates and directions at end of lesson)

***Materials and Directions for Making Rainsticks:**

While older children will love to make their own rainsticks, it really will take two Sunday lessons to make them, decorate them, and then use them for the Interactive Reading; so I would recommend that you make the rainsticks before class if you plan on just one Sunday lesson.

Materials:

- Cardboard tubes in a variety of sizes. For example: Toilet paper rolls, paper towel rolls, gift wrapping, mailing or carpet tubes.
- Corrugated cardboard
- Packing or masking tape
- Hot glue or white glue
- Drill (only necessary if using carpet tube)
- Flat head nails or toothpicks
- Hammer
- Scissors
- Construction Paper and Water Color Markers or Acrylic paint or poster paint, Paintbrushes or Fabric (a small amount of burlap, cotton, etc.)
- Decorations to glue on the rainstick (animal stickers, leaves, jute, twine, shells, yarn, sand, etc.)
- Objects to put inside the rainstick (rice, corn kernels, sunflower seeds, sand etc.)

Directions for making the rainstick:

- Try to use 3 to 4-inch diameter carpet tubes that you can find at any carpet and flooring store. If you are lucky, the stores will give you the tubes that they would otherwise throw away. The first step is to cut the tube to an approximate length of three to five feet. You can also use smaller tubes such as paper towel rolls.
- Next, you should drill tiny holes (smaller than your nails) around the entire area of the carpet tube. This will make hammering the nails much easier and safer. Note: If you are using smaller tubes from toilet paper or wrapping paper, then all you need to do is poke holes with the nails and push them in.
- Using a hammer, insert flat headed nails into the holes that you have drilled. When you look into your tube, you should see an absolute maze of nails.

- You are now ready to "plug" one end of your tube. You can use many different things but I find that the best material is corrugated cardboard. Simply place the tube on a piece of cardboard, trace around the tube and cut out the circle. Repeat the process so you have a circle for both ends. You can attach the cardboard circle using hot glue, white glue or tape.
- When one end of your tube is sealed, put a cup or less of sunflower seeds, rice, corn kernels or a combination of all materials, into the tube. Turn the tube end-to-end to get the desired sound you want. Do not shake.
- Once you are satisfied with the sound, you can seal the other end of the tube with the second circle.
- Paint the tube or cover the tube with construction paper. Now it is ready for the children to decorate. Color designs with paint or water color markers. The key to making an authentic looking rainstick is to keep it simple and to repeat patterns.

Lesson Directions:

1. Opening the Circle:

Say: *We are going to open our circle in Friendship by saying our names with a rainstick to represent the rain and a drum to represent thunder, like this: My name is Stefani (Show children to not shake their stick but to let turn it upside down once for the first syllable of their name and then to drum the next parts.) Example: Jen (rainstick) - then "ny" (beat drum once) or Tamara: Tam (rainstick turned down)-then ma (rainstick turned up)-then ra (beat drum once).*

2. Sounding of the Rainsticks and Drums and Lighting the Chalice:

Now let's light our chalice to represent lightning and say all of our principles (use poster)

3. Introducing the Lesson:

Say: *Searching for the truth is different for different people of different cultures. I have a story to read to you and a game to teach you. The story comes from Kenya, Africa, which is located on the East Coast of Africa with the equator running through the middle of it. (Show Map).*

Kenya is sometimes thought to be like a tropical rainforest because it is hot and humid in some places. The average temperature is 80 degrees all year long. There are sandy beaches, lagoons, rain forests, and swamps. BUT most (3/4) of Kenya consists of plains or savannahs where it is very dry, and the soil isn't very good for farming. The plains receive only about ten to twenty inches of rainfall each year (show a ruler in a vase or pitcher of water with 10 inches and then pour in 10 inches of water.)

Say: *Think about how the animals and plants and people suffer without water. There aren't any major cities in the savannah; so there are few, if any, houses with running water.*

Today's story is about the Nandi people, some of whom still live in the western part of the highlands of Kenya, and the Ariaal, who live in the northern part of Kenya. Their lives are quite different from ours because they are nomads.

Does anyone know what a nomad is? (Answer: They roam the land tending their flocks.)

4. Interactive Reading of the Story “Bringing the Rain to Kapiti Plain”

Say to the children: *Now this is very important. You have to help me read the story because in Africa storytelling is done by acting, singing, clapping hands and playing musical instruments.*

1. Ask for volunteers to play these parts:

Ki-Pat

His wife

His child

(When I read this story for the Earth Day service, Ki-Pat was a 12 year old, his wife a 7-year-old girl and their kid a 17-year-old teen aged youth. It was great fun.)

2. Ask for a volunteer to be the thunder and hand them the drum.
3. Give one child (choose a special child if possible) the feather and tell the child that when they hear the words “eagle” they are to hold up the feather high.
4. Give the rest of the children the recycled rainsticks. Then tell them that they will be decorating them after the story.)

Say: Please listen and watch when I flutter my fingers like the rain it means to play your rainstick. But when I hold up my hands everyone must stop to listen to the story again. (Raise hands in a wave motion with palms out.)

6. Optional if children have made masks: *When I say wild creatures, hold up your masks for the story.*

Show Book Illustrations as you read the story

5. Ask the Essential Questions:

(Try to elicit the responses suggested by leading questions):

Do you think this is a real story, why or why not? (Elicit this response if possible: No, why not? Well, because you can't shoot a cloud to make it rain.)

Why do people tell these stories, what is their purpose? (Answer: To explain how nature is connected and how it works.)

Do we tell stories about nature? (Yes, we do tell stories sometimes. Example: My mother used to tell me that thunder was god bowling with the angels so I wouldn't be scared of the loudness of thunder.) *Do you have any stories about rain or thunder?*

African nomads do have bows and arrows, though. What do you think they use them for?
(Answer: To hunt animals for food.)

But why do they need to hunt animals? (Answer: they need to hunt for food and clothing. (It is possible that the children will be unhappy and express their dislike of hunting, like they may have in the Lesson 7 on whales. This could bother other children that hunt or fish with their families. I can only tell you what I said to my youngest son when he found out at the age of 7 that his best friend hunted deer with his father and couldn't understand it. I told him it wasn't for us to decide what was right or wrong for others unless they were breaking the laws of the community or laws that would hurt others. I also reminded him that we used animals, too. We wore shoes made of leather; someone killed those animals for us to wear shoes. I used the example of also of eating chicken. And I used the example that some Inuits who need to fish for survival.)

Say: *Even though Ki-Pat and his family lived far away from where we live, and we are very different in some ways, and we are the same in others.*

How are we different? (Possible Answers: Most of us get to go to school; we have cars and live in houses, etc. The role of the female African differs from tribe to tribe. You might mention that it is the job of many young girls to find water and carry it back to their family. This is a difficult job; and so girls don't go to school because it takes all day to do this most important job, but it is also a difficult job to hunt and keep watch of the cattle.

How are we the same? (Possible answers: We all love of nature, animals grass, trees and our families. We all depend on rain to grow our crops and for us to drink.)

6. Closing the Circle and Extinguishing the Chalice:

Say *Let's read the 7th Principle together* (from the poster.)

We believe that the plants, animals, air, water, rocks, and soil are part of our family; so we must take care of this Good Earth.

Now blow out the chalice as a group.

7. Play the Rain Game:

This game which signifies a rainstorm starting soft, getting louder and louder until it is pouring, with lightning and thunder, and then the calm after the storm when it is quiet again, is played with the teacher as the leader, and with the children following.

Teacher demonstrates:

1. Rub your two hands together, making a very soft sound and the children follow. Rub a little louder.
3. Next you very softly clap your hands together while the children follow, it should still be quiet.
4. Then snap your fingers or tap the chair they are sitting on.
5. Now go back to clapping and clap a little louder than you were snapping.
6. Then a little louder.
7. Then clap loudly (you can also drum above your collar bone).
8. Then stomp your feet and clap, making a lot of noise.
9. Now do it in reverse until it is silent again.

8. Decorate the rainsticks

(See Materials Needed section for directions)

9. Snack Suggestion:

Dried fruits and nuts

Alternate Lesson:

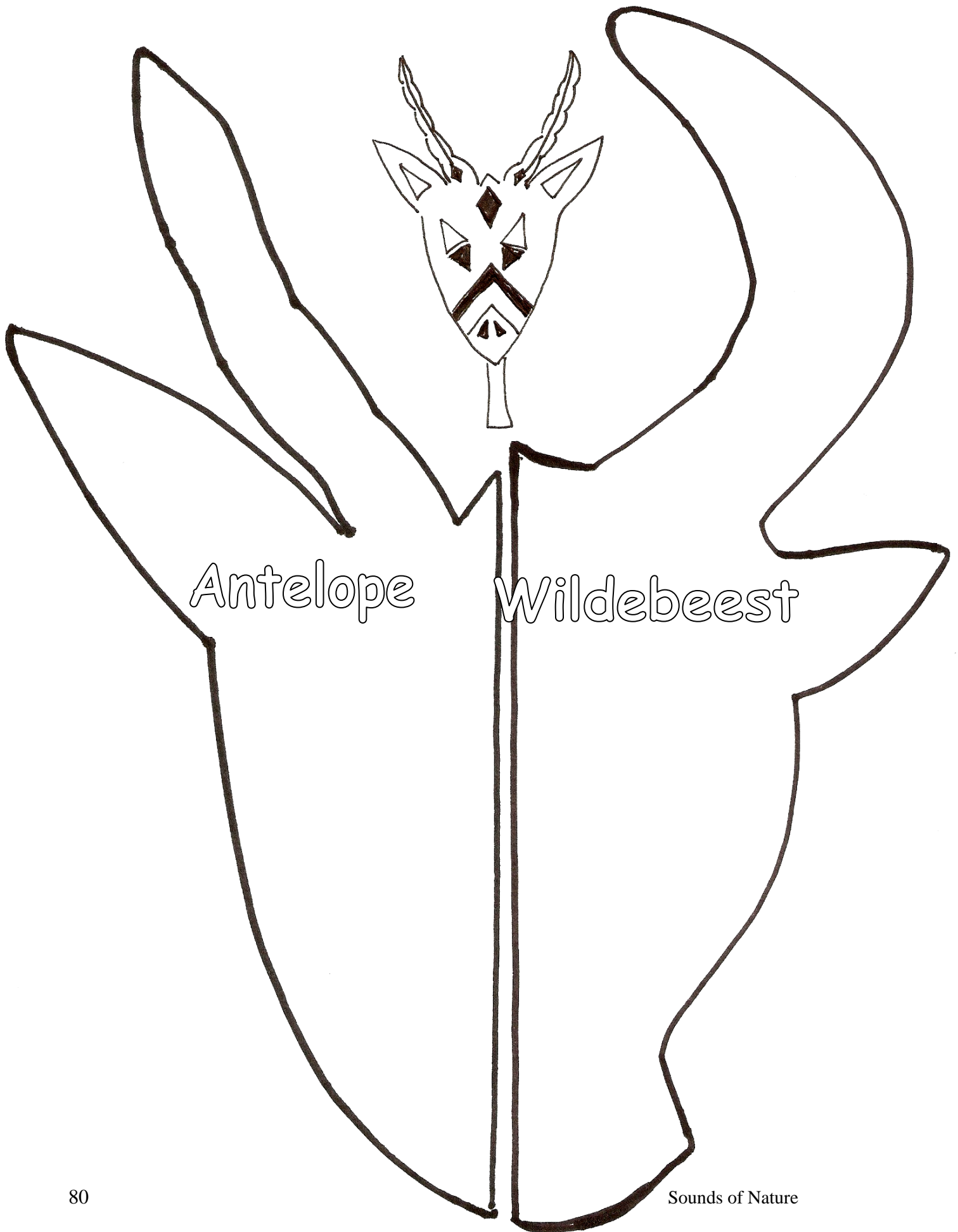
Repeat all Lesson Directions except for the Interactive Reading. Instead, follow the Choral Reading directions for Bringing the Rain at:

<http://teacherlink.ed.usu.edu/tlresources/units/byrnes-africa/monhan/choralreading.htm>

1. Cut out the templates on the next pages.
2. For each mask, fold a heavy piece of recycled lightweight cardboard or white or light-colored card stock in half.
3. Draw the templates onto the folded paper with pencil and cut on lines.
4. Then open the paper and you will have a mask to decorate.
5. Use different colored markers to make **geometric designs** onto the face of the animal. Example of geometric designs on next page.
6. When the paint is dry, paste or hot glue jumbo wooden pop-sticks to the mask for holding up in front of face.

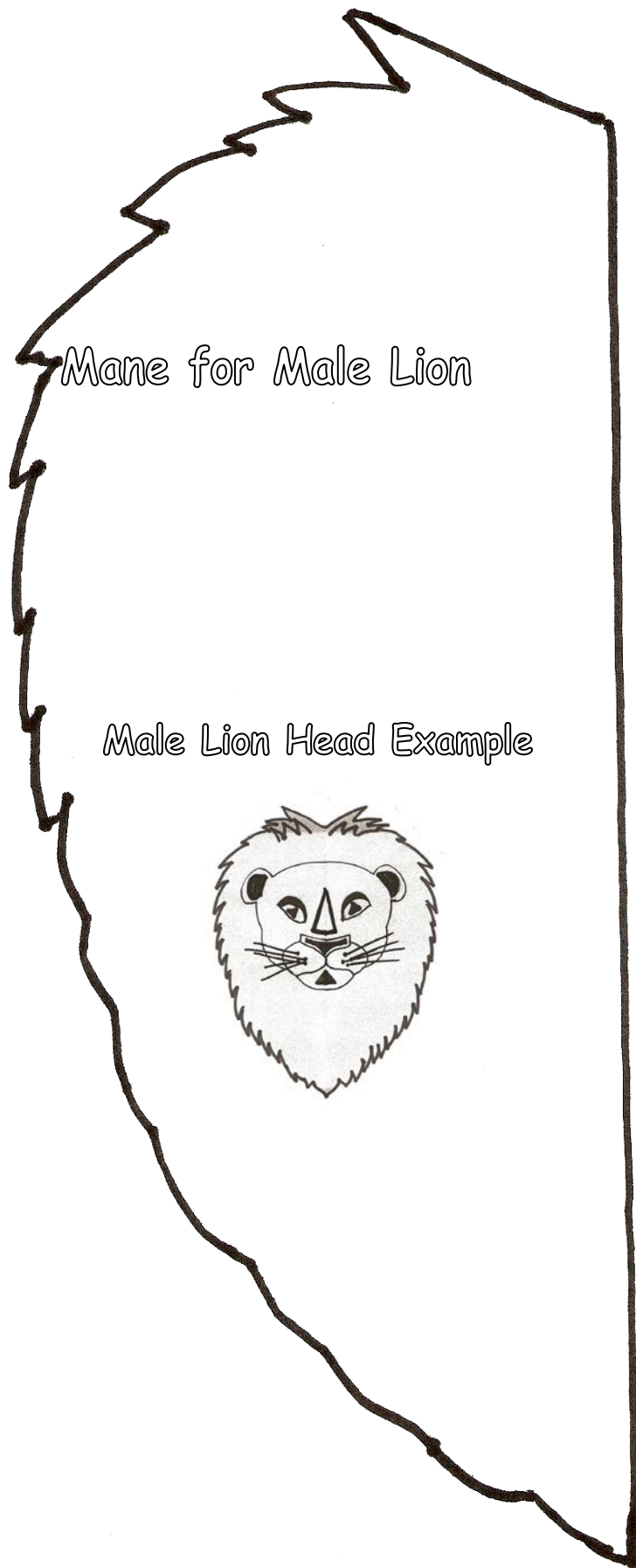


How to Make Animal Masks (Examples above)



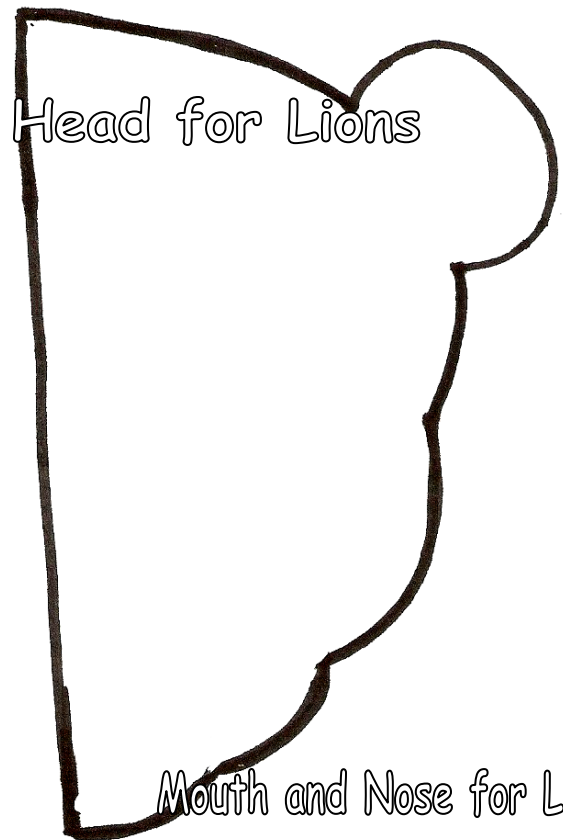
Antelope

Wildebeest



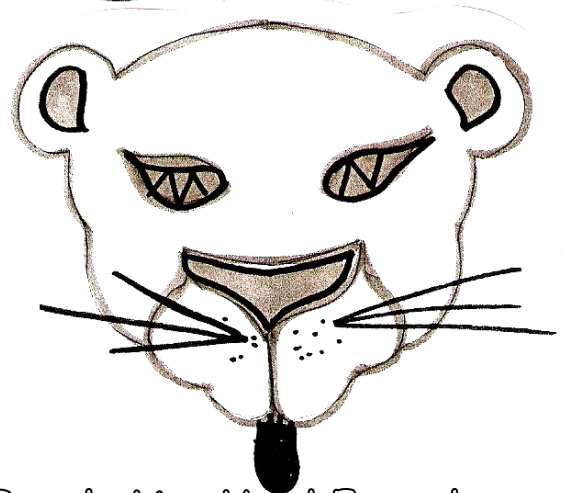
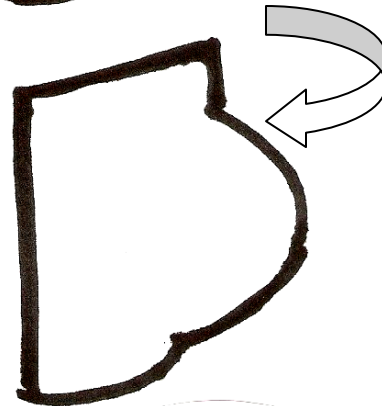
Mane for Male Lion

Male Lion Head Example

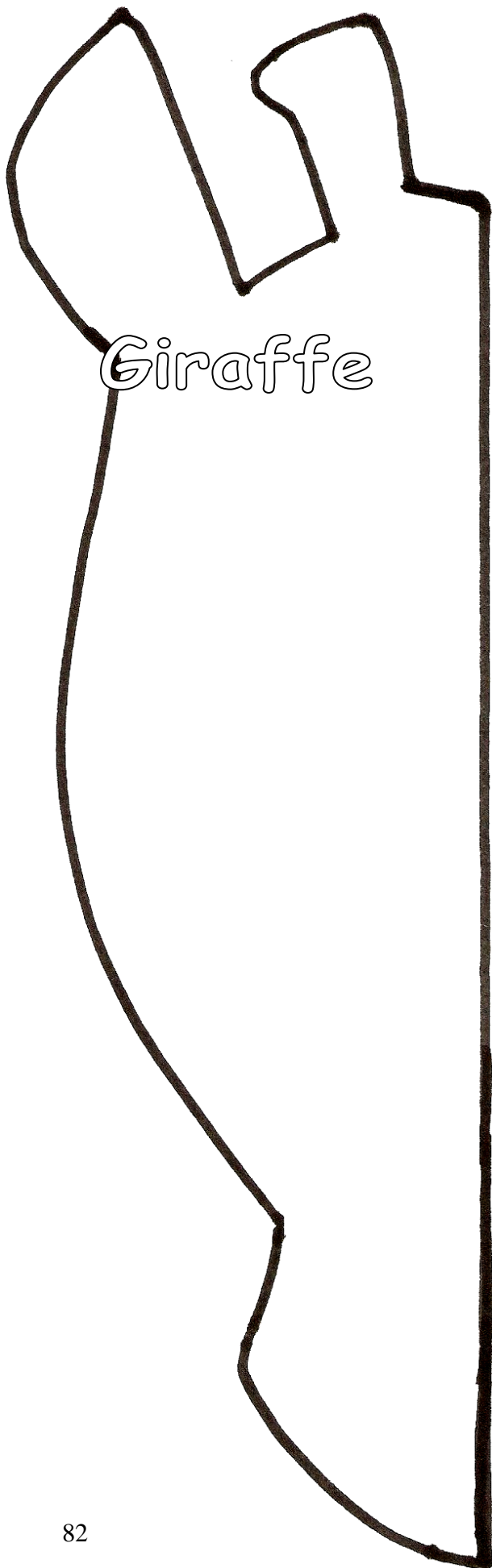


Head for Lions

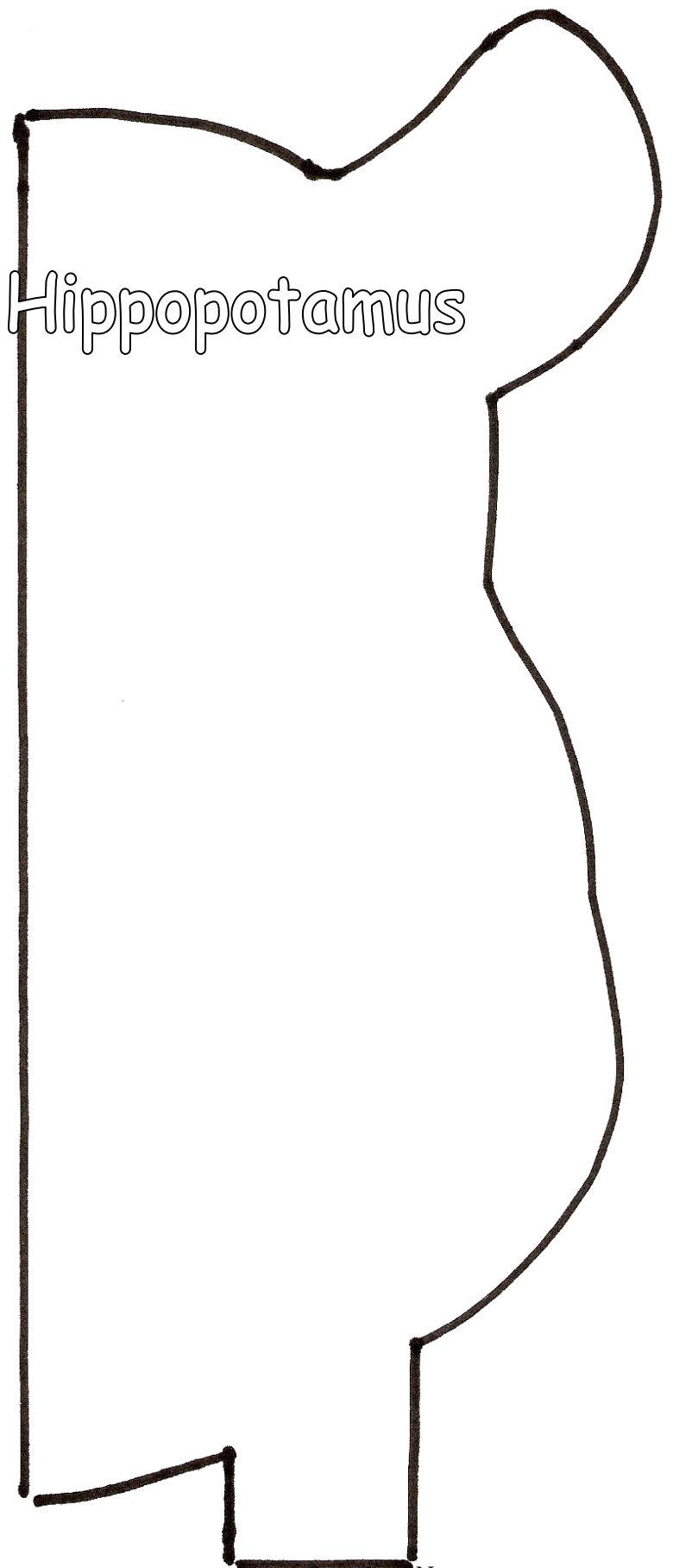
Mouth and Nose for Lions



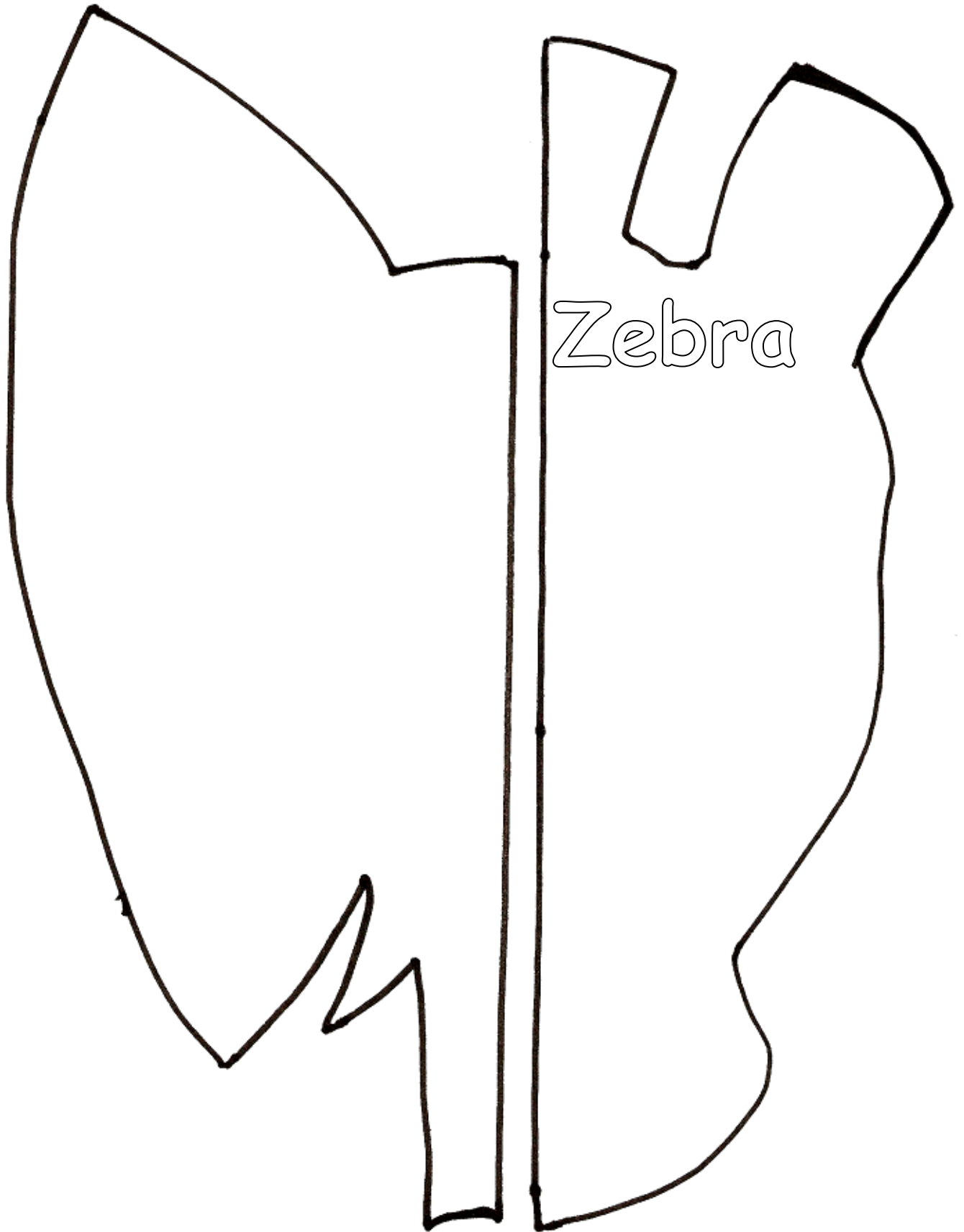
Female Lion Head Example



Giraffe



Hippopotamus



Bringing the Rain, A Multigenerational Earth Day Service

(Developed by Stefani Scott, for Spring 2008)

NOTES: Directions are italicized throughout this outline. Lyrics for Songs and Poem can be found on the Internet and bought from Rhapsody or other subscription service. As people come into the congregation before the service ask different ages from the very young to the very old to come to the front of the sanctuary where you have placed a semi-circle of instruments on chairs. Ask them to choose seats and pick up the instrument on that seat. Use drums, tambourines, maracas and rainsticks. Include some of the instruments which the children made during the lessons and ask those children to participate. Tell the volunteers that after the Story for All Ages as the youngest children go back to their classes they can return to seats in the congregation.

Sounding of a Rainstick:

(Directions: Start the service by turning the rainstick upside down slowly to sound like rain and say something like:) Please listen to the sound of the rainstick to help center your thoughts.

Prelude Song: Turn the World Around

Harry Belafonte

Direction: Before starting to sing the song, ask congregation and drum circle to keep the beat of the song if they can.

Say: Mr. Belafonte was inspired to write this song after listening to a storyteller in Guinea, Africa. If you know the song please join us.

The Drum Circle:

(Direction: Leader of the drum circle conducts responsive “performance” at the end of the prelude song where the group follows his/her lead. Direction to the Drum Circle and Congregation:)

Say: Congregation, your hands can help in the percussion portion of ending this wonderful song. Please clap when I clap. Drum circle follow my lead by responding with same beats. When I stop drumming I will raise my hands to end the performance.

Chalice Lighting Opening Words:

One: We come from the fire which the flame of the chalice represents

All: We come from the water, and are of the mountains

One: We aren't here on this Earth but for a very short time...

There isn't that much difference between us

All: We are all of the same spirit so...

One: If we would take the time to really Listen, Look and Feel

All: We could turn the world around

An Interactive Story for All Ages: "Bringing the Rain to the Kapiti Plain" by Verma Aardema

(Directions: If possible have an 11-year-old read this introduction.)

"Bringing the Rain to the Kapiti Plain" was written by Verna Aardema in 1981. Verna Aardema began writing when she was only eleven years old just like me. She would walk along a swamp and sit down occasionally to write. It was a way to get out of doing household chores! (YES!) All her life she retold folklore from around the world. This tale was discovered in Kenya, Africa by the famous anthropologist Sir Claud Hollis.

(Direction: Worship Associate says :)

I am going to read the story, but I need everyone's help to illustrate it because you see I have no book. I first need the children to be wild animals. Will the children in our elementary grades please come forward and sit in this area (in front of the drum circle) and hold up their animal masks.

Now when I raise both my hands in the story at the beginning and the end I would like the children to stand, face the congregation. Children you will walk around this area of the sanctuary which is going to be the Kapiti Savannah following (name of volunteer) who will be our Ki-Pat. *(Determine the walk with your chosen Ki-Pat before the service, perhaps he can walk down the main aisle of the sanctuary and around the drum semi-circle.)*

You will be like the animals of the savannah enjoying the rain. (Name of volunteer) will be Ki-Pat's wife and (name of volunteer) will be little Ki-Pat, and they will follow the animals at the end.

Congregation and other children, you will bring the rain. Anytime I raise my rainstick during the story. Here is how to bring the rain. *(Choose 3 teens beforehand to help you and see directions in Bringing the Rain RE Lesson # 8. You may have to change the directions depending on how your sanctuary is set up.)* The people on the right side will rub their hands together like Rain Leader 1, the people on the left side will snap their fingers like Rain Leader 2 and this small group up front will clap their hands with Rain Leader 3 and help out the Drum Circle by making thunder. When I lower the rainstick during the story, please stop drumming because the rainstorm has ended.

(Directions: Read [Story](#) and at the end the story the Worship Associate holds up the rainstick and says :)

Please join me one last time in bringing the rain to send our youngest children (preschoolers) back to their RE classes if that is your custom.

Song: *Rain, Rain Oh Beautiful Rain* Ladysmith Black Mambazo

(Performed by 3 or more people who can harmonize. This is a difficult piece but beautiful and simple in its words.)

Meditation Poem

The Key

Fatou Ndiaye Sow (Senegal)

(This meditation poem is found in *Talking Drums* by Veronique Tadjo ISBN: 9781582348131)

(*Direction: Say:*) Fatou Ndiaye Sow (1956 - 2004) was a Senegalese poet, teacher and children's writer. Many of her books were about children's rights and were published with the support of UNICEF and the Senegalese government.

(*Direction: Read the poem, and then say :)*

Let us Listen to the quiet now and Meditate on the words of the poem.

Offertory Song: *Now is the Cool of the Day* Jean Ritchie

(*Jean Ritchie is a Port Washington NY resident. Her song was honored in 2008 on a TV series by PBS called "Renewal". The "Renewal" series is six half-hour documentaries, with interview/visits of various religious groups and their approach to the problems caused to "Nature" by man.*)

Shared Thoughts (Choral Reading): *Now is the Cool of the Day* Stefani Scott

(You will need at least 2 voices for this part, and I welcome you to change any part.)

Voice 1 (Woman): Now is the Cool of the Day (*Direction: Turn Rainstick upside down slowly*)

Our children are our hope. I know all mothers believe this.

Mothers in Darfur wait as long as three days to fill a 5 gallon can of water (Show 5 gallon pail). This is barely enough water to cook with and drink. If they leave the line for any reason it could mean the death of their children. There are actual fights in these lines for a better position, and people die in these lines under the hot African sun.

It is so easy for us, we go to the faucet and turn on the water and let it flow.

But Now is the Cool of the Day (*Direction: Turn rainstick*)

Walt Kelly's Pogo, the Buddha-like opossum from the Okefenokee Swamp observes "We have met the enemy and he is us". Walt Kelly, who died in 1973, first used the quote on a poster for the first Earth Day in 1970. Can we only blame environmental problems like desertification on a handful of industrial villains or the US government? Aren't they are a byproduct of industrial civilizations from which we each day choose to derive benefit. We have met the enemy and he is us.

We have seen dramatic action taken internationally to preserve the stratospheric ozone layer that makes it possible for us to live above ground. In the USA, massive grassroots consumer response to CFC aerosol spray cans halted their use just a few years after scientists identified the risks.

Why has it taken so much longer to summon up equal resolve in addressing climate change and to own our personal responsibility for it?

If we put ourselves on a scale of one to ten, one being we do not care about the environment and do not act at all for eco-social justice and 10 being we think and act each day significantly for the environment, Where would others who witness our lives place us on the scale?

Voice 2: Now is the Cool of the Day (*Direction: Turn rainstick*)

The sweeping changes that must occur if we are to stabilize greenhouse gases and decrease global warming will require sacrifices. Each and every one of us must become a steward for the Earth. Because we won't get ourselves out of the crisis until we change ourselves, our own habits, our own way of living. There is nothing very easy about changing one's habits. Nothing at all. What will it require? For me, it requires some spiritual practice – some way of comforting and renewing my soul, like walking in the rain. And it requires a community of people surrounding me who will support me to do things differently. What do you require to change your habits?

Policy measures alone will not make sweeping changes, it will require evidence that consumers like you and me are willing to buy cleaner and more expensive technologies such as solar and wind, use energy more efficiently, use mass transit alternatives when they are available, and walk and ride our bikes more often.

Many people rely on bottled water for most of their drinking water and even for such purposes as brushing their teeth. Often this results in significant added economic cost to the consumer and almost invariably in additional carbon emissions due both to the transportation costs in bringing the bottled water to market and from the energy costs involved in making the packaging. Can we go back to glass? Can we live more simply?

Voice 3: Now is the Cool of the Day (*Direction: Turn rainstick*).

To advance climate protection objectives can we change the way we invest through an investment fund or service, for example <http://www.lightgreen.com>, which incorporates climate concerns in its criteria used to screen potential equity investments?

A sizable portion of greenhouse emissions relates to the production of food, its packaging, and its transport to market. Worldwatch Institute has done analyses of advantages of greater reliance on locally grown food and of diminished reliance on factory farming. Vegetarian groups have pointed out that a vegetarian or semi-vegetarian diet is likely to be less consumptive of energy than a heavily carnivorous diet. Can we make changes in our food choices ignoring increased costs and taste habits? Greenhouse and energy related concerns are likely to be a secondary or tertiary factor in food choices of most individuals and families. But even modest individual moves to support Community Sustainable Agriculture and buying organic will make a difference.

Can you start thinking of buying other fair trade products such as jewelry and clothes as well as UUSC coffee? When you buy Fair Trade items you're saying that you don't want to exploit the person who worked in the fields or at a village craftsman to create your product. You're saying that you're willing to spend an extra few dollars on your end, so that a person in a developing country can have a chance to feed, clothe and educate their family or maybe start a village cooperative. You're saying that you won't support slavery. You're saying that your consumer

power can be used to promote environmental sustainability as well as social justice. Fair Trade Farmers must implement integrated crop management and environmental protection plans. Through price incentives, farmers are encouraged to work towards organic production, too.

Currently, the rules of the global economy are written by institutions such as the World Trade Organization, the World Bank, and the International Monetary Fund. These institutions have written global policy with input mainly from multinational corporations and very little input from citizens like you or me.

Voice 4: But Now is the Cool of the Day (*Direction: Turn rainstick*)

We need to send loud signals to every government lawmaker that we are concerned more about the environment than we are about higher taxes, that we will not tolerate them choosing to promote big business like the coal industry over our children's health and the health of the Earth.

Individual actions build markets for green products enabling them to assume larger market shares and become price competitive; they also send a signal to big corporations and public officials of the public's resolve.

We need to work together with Interfaith partners to bring back democracy to this country and change global trade rules, demand that government and corporations are accountable to people's needs, build strong and free labor and promote fair and environmentally sustainable alternatives? Do we have the power? Yes we do, all we have to have is a little faith.

All we need to motivate us is to sit outside the next time it rains and to listen, look and feel the rain and remember our children and the children in Darfur and then we become activists, we then begin to walk the walk.

Now is the Cool of the Day. (*Direction Turn rainstick*)

Let us sing together:

Hymn 95: There is More Love Somewhere from Singing the Living Tradition

This African American Hymn was named in honor of Steven Banto Biko (1946-1977), a Black South African activist and founder of the South African Students' Organization. Threatened by the spread of Black consciousness, the government arrested Biko under the Terrorism Act; he was beaten to death during twenty-two hours of interrogation.

Extinguishing of Chalice and Closing Words

Please stand and hold hands if you willing and able.

Together touching hands realize you are connected to each other, to all life on Earth, to the rivers and rain, to the mountains and sky and to the sun, to those children across the ocean in Africa. We extinguish the chalice in hope. (*Have a chosen child blow out the chalice*)

There is more hope somewhere; the hope is in the faces of our own children. Let us teach them to Listen, Look and Feel the sun and the rain so then they will grow up to turn the world around,

so that then all the children of the Earth will have the key to the universe. Our time is short on this Earth, Remember that **NOW is the Cool of Day.**

So may it be, wo-ho so is life
amatiwa-ha so is life!

Please keep standing as we sing together the Postlude:

Hymn 348: Guide My Feet from Singing the Living Tradition

Go In Peace

Bringing the Rain to Kapiti Plain

by Verna Aardema. Dial Books for Young Readers, New York, 1981.

The class should be divided into four groups:

After you have completely read and discussed the book and given all the background information, then have the class read the book together from the chart paper or transparency.

Have them do this until you feel they are comfortable with it.

When they are comfortable reading it then have them do the following choral reading.

The whole class: This is the great Kapiti Plain, all fresh and green from the African rains--A sea of grass for the ground birds to nest in, and patches of shade for wild creatures to rest in; with acacia trees for giraffes to browse on, and grass for the herdsmen to pasture their cows on.

But one year the rains were so very belated, that all of the big wild creatures migrated. Then Ki-pat helped to end that terrible drought--and this story tells how it all came about!

Group 1: This is the cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 2: This is the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 3: These are the cows, all hungry and dry, who mooed for the rain to fall from the sky;

Group 2: To green-up the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 4: This is Ki-pat who watched his herd as he stood on one leg, like the big stork bird;

Group 3: Ki-pat, whose cows were so hungry and dry, they mooed for the rain to fall from the sky;

Group 2: To green-up the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 1: This is the eagle who dropped a feather, a feather that helped to change the weather.

Group 4: It fell near Ki-pat, who watched his herd as he stood on one leg like the big stork bird;

Group 3: Ki-pat, whose cows were so hungry and dry, they mooed for the rain to fall from the sky;

Group 2: To green-up the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 2: This is the arrow Ki-pat put together, with a slender stick and an eagle feather;

Group 1: From the eagle who happened to drop a feather, a feather that helped to change the weather.

Group 4: It fell near Ki-pat, who watched his herd as he stood on one leg like the big stork bird;

Group 3: Ki-pat, whose cows were so hungry and dry, they mooed for the rain to fall from the sky;

Group 2: To green-up the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 3: This is the bow, so long and strong, and strung with a string, a leather thong;

Group 2: A bow for the arrow Ki-pat put together, with a slender stick and an eagle feather;

Group 1: From the eagle who happened to drop a feather, a feather that helped to change the weather.

Group 4: It fell near Ki-pat, who watched his herd as he stood on one leg like the big stork bird;

Group 3: Ki-pat, whose cows were so hungry and dry, they mooed for the rain to fall from the sky;

Group 2: To green-up the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

Group 4: This was the shot that pierced the cloud and loosed the rain with thunder LOUD!

Group 3: A shot from the bow, so long and strong, and strung with a string, a leather thong;

Group 2: A bow for the arrow Ki-pat put together, with a slender stick and an eagle feather;

Group 1: From the eagle who happened to drop a feather, a feather that helped to change the weather.

Group 4: It fell near Ki-pat, who watched his herd as he stood on one leg like the big stork bird;

Group 3: Ki-pat, whose cows were so hungry and dry, they mooed for the rain to fall from the sky;

Group 2: To green-up the grass, all brown and dead, that needed the rain from the cloud overhead--

Group 1: The big, black cloud, all heavy with rain, that shadowed the ground on Kapiti Plain.

The whole class: So the grass grew green, and the cattle fat! And Ki-pat got a wife and a little Ki-pat-- who tends the cows now, and shoots down the rain, when black clouds shadow Kapiti Plain.

Childrens' 7 UU Principles

Principle 1

**We believe that each and every person
is important.**

(The inherent worth and dignity of every person)

Principle 2

**We believe that all people should
be treated with kindness and fairness.**

(Justice, equity and compassion in human relationships)

Principle 3

**We believe in accepting one another
and growing together spiritually.**

(Acceptance of one another and encouragement to
spiritual growth)

Principle 4

**We believe in having the freedom to search
for what is true and right.**

(A free and responsible search for truth and meaning)

Principle 5

We believe that people have the right to vote about issues that concern them.

(The right of conscience and the use of the democratic process within our congregations and in society at large)

Principle 6

We believe in working for a world where people can be free and live in peace.

(The goal of world community with peace, liberty, and justice for all)

Principle 7

We believe that the plants, animals, air, water, rocks, and soil are part of our family; so we must take care of this Good Earth.

(Respect for the interdependent web of all existence of which we are a part)