

Handout 1.1 Curriculum Planning Module Outline

Please note that this outline could be subject to change.

Session 1: What is Curriculum? – Didache

- Welcome & Chalice Lighting
- Introductions
- Project Pairs & Module Overview
- Covenant: 8 guidelines for equity and inclusion
- What is Curriculum
 - Fashion Me a People Discussion
- BREAK
- What is Curriculum
- Explicit, Implicit & Null Curricula
- Planned Learning Opportunities
- What Is Religious Education?
- Closing

Session 2: Planting Seeds – Leitura

- Opening
- Congregational Curriculum Rubric
- UU Curriculum Eras including Tapestry of Faith
- Break
- Religious Education Models
- Closing

Session 3: Growing Seeds - Koinoia

- Opening
- Congregational Mission & Vision
- The Curriculum Planning Process
- Responding to the Moment
- BREAK

- Building Beloved Community
- Process Check
- Closing

Session 4: Curriculum Planning Teams at Work - Daikonia

- Opening
- What Does the Rubric Tell You?
- Working the Plan with your Congregation
- Curriculum Planning Project Review
- Break
- Curriculum Planning
- Closing

Session 5: Group Presentations - Kergyma

- Opening
- Curriculum Plan Presentations 1 (in two breakout groups)
- BREAK
- Curriculum Plan Presentations 2 (in two breakout groups)
- Park Bench/Loose Ends
- Closing

Handout 1.2 Curriculum Planning Module Goals

- Clarify and expand understanding of curriculum, religious education, and faith development;
- Learn about widely-used Unitarian Universalist curricula, including Tapestry of Faith;
- Examine how to evaluate and adapt curricular models or curricula;
- Gain an understanding of the curriculum planning process and consider strategies for curriculum planning;
- Learn how to choose and implement curricula to foster inclusive, multicultural, and multigenerational faith communities;
- Work in teams to develop a useable congregational curriculum plan that takes into account the realities of congregational life; and
- Develop relationships with other religious educators and support each other's work.

Handout 1.3 Online Etiquette and Features

In order to have successful and accessible online offerings, there are several things that each of us can do to create an accessible and successful experience for everyone.

Accessibility

- If you have accessibility needs, share them with the facilitator well before the first session so that they can be worked out.
- Accessibility might mean a technical issue concerning technology, or it might be an abilities issue, such as the need for regular breaks, less video screen time, a hearing or visual concern.

Zoom

- We will be using the Zoom platform. Please download the free software before the meeting. Follow the prompts. Using a device with a larger screen makes a notable difference in the Zoom experience.
- If you are new to Zoom, please find a more experienced user or ask the facilitator to meet with you online prior to the first session so that we can practice making it a good experience for you.
- There are many Zoom tutorials that you can review. For very new users you might want to start with the Quick Start Guide For New Users. Another option is to ask a more experienced user to walk you through the process.
- Even if you have used Zoom before, you might learn some new settings or options from the many Zoom tutorials that will provide a better experience for you and the group. Some of the Zoom features we will be using, and you may need/wish to turn on in your settings are:
 - Auto-save the Chat.
 - Annotate the Shared Screen items.
 - Turn your Whiteboard on in case you wish to use it in your presentation.
 - Nonverbal feedback and/or meeting reactions.
 - Use up to 49 zoom windows showing on your main screen (depends on your CPU).

- When you are setting up your Zoom Account, [go to your profile](#) and add your full name. Some also add their preferred pronouns.
- If you are using someone else's Zoom Account, you will need to change your name at the beginning of each session. To do this, once you are in the session, hover over the three blue dots in the upper right corner of your Zoom picture (once you are in the meeting) and use the pull-down screen to "Rename" yourself. Voila! A pop-up box will appear, and you can type in your full name and pronouns.
- The UUA refers to its online learning opportunities as *webinars*. Webinars in Zoom are unique nomenclature to a specific product they sell which has far more capacity than needed for a class. We are gathering for this module on the "meeting" Zoom software. You do not need a professional account (2021 price \$147) to attend a Zoom meeting, but you do need one to conduct any online learning/meetings that last over 40 mins.

Headsets and Microphones

- Headsets will help you hear better and you can adjust the decibel level to suit your needs. You can use the type that came with a handheld device if it also has a microphone.
- If you are using the microphone embedded in your computer or device, note that it will pick up more background noise than a microphone closer to your mouth. This may become an accessibility concern for others, even if you do not notice it yourself.
- You may enter our small group sessions with your microphone on if you are early. We open up the Zoom meeting to chat ten minutes before the start. However, at the start time, we will ask everyone to mute. Note that you can create settings that allow you to press your spacebar on your computer to unmute while you are speaking briefly and let go when you are finished. Additionally, we will be covering more liberal use of nonverbal feedback that Zoom built in. It can create a more "give & take" communication feel.
- When the host hears background noise or requests that all mute and you forget, the host will mute you. Please see this as support for the group so that everyone can hear the speaker.
- Everyone experiences technical issues at some time. If possible, use the chat to let the facilitators or the group know that you can't hear, or turn on your video, or have some other issue.

Speaking

- Successful online sessions will depend on everyone taking turns speaking. When multiple people try to speak at once, no one is heard (similar to in-person meetings, but even more important online to avoid participation fatigue).
- Discuss how each person will be recognized when you write your covenant. You might choose from:
 - physically raising your hand and the facilitator calls on you
 - unmuting and waiting until no one else is speaking before you speak
 - using the Zoom “reaction” feature to note your interest in speaking.
- Those nonverbal feedback icons are available in the participant window if you wish to review them ahead of our review.

Video

- Although it is tempting to turn off your video when you don’t feel that you look our best we invite you to be “in the room” as much as possible during our sessions.
- You can improve your video by having proper lighting.
- Note that if you choose to use a virtual background, when you move there can be shadows that are very distracting to some. If you have a green screen behind you and a strong internet connection this feature works better.
- If you are having internet connection issues, try turning your video off. Sometimes this helps, especially as a temporary measure.

Sharing Screens

- Sharing something from your computer with the group is possible using the share screen feature but it’s best to have that item already open on your device prior to sharing. Notifying the group that you would like to share the screen is helpful.
- If you are not able to use this feature, ask the host of the meeting to turn on share screen privileges. We have turned ours on already for this module.
- Use this [Zoom tutorial](#) or these steps:
 - First, make sure your item is open on your screen.
 - Click on “share screen.” (Rectangular icon is in green, usually at the bottom of your Zoom screen, but always in the same area as the mute button.)
 - If you are sharing audio as well as a visual, choose the “share computer sound” at the bottom left of the share screen pop up. Then click on the graphic that shows what you want to share (a green border will appear on your item) and then choose “share screen” in the bottom right.
 - When you are finished sharing, choose the red “close screen” button near the top of your screen.

- Note that when someone is sharing a screen, you can click on the line between the screen share and the participants and move it to either see more participants or more of the screen share.

Disruptions

- If there is a sound disruption in your space, please mute your microphone.
- If there is a visual disruption in your space, please turn off your video. If you can't come back for a while, you might put a note in the chat box.
- If you need to step away from the computer, leave a "BRB" (Be Right Back) or similar brief note in the chat. You can also use the "coffee cup" or "clock" icon in the participant screen.

Handout 1.4 Commonly Used Online Tools

Handouts

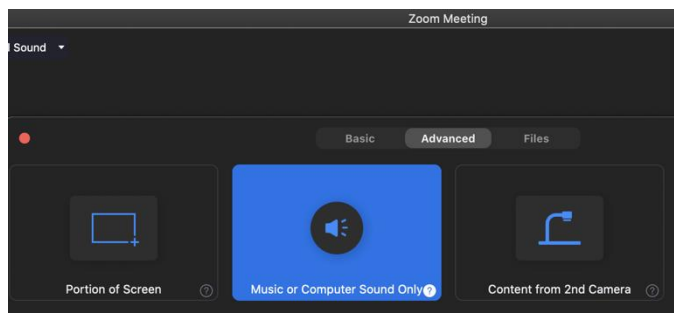
- Handouts do not need to be printed. They are available in both a PDF and Word format so that people can download and type directly onto the editable format.
- If your screen is too small to allow you to see both the Zoom screen and your handouts, you might use your phone or another handheld device for the handouts, reserving the larger screen for Zoom. Encourage participants to do the same. If needed, they can print out the few pages that they want to write on, versus type into.

Audio Only Share

- To share audio only from the computer to allow participants to listen but still be able to see more people, use the share screen feature.
- To also be able to share screen, facilitators will need to give you access. Please ask!
- Use this Zoom tutorial or these steps:

- Open Shared Screen

- Choose the Advanced Icon and choose “Music or Computer Sound Only.”



- Choose “Share Screen” at the bottom right of this pop-up screen.

Options for Brainstorming in Sessions

- We will ask everyone to type their answers into chat. This is easy and quick but only provides a linear response. People can respond but their responses are not always next to the comment, making it challenging to dialogue.
- We also use Google Doc (document, sheet, Jam Board or slide) and share the editable link with everyone. Note that everyone will need the link and will need to type on their own opened copy. We will paste the link in the chat box so everyone in the room has it. See the **Slides** guide in the next section for detailed directions on using this tool.
- We may use the Zoom Whiteboard. Use this [Zoom Tutorial](#) for guidance.

Slides

- If you want participants to brainstorm or work on common documents, you might choose Google Slides.
- Always make a copy of collaborative slides and provide an editable link. This allows participants to write or copy onto slides simultaneously, add slides, and make edits. You can add slides by going to the insert menu and choosing “add slides.”
- One set of shared slides can be used throughout the module.
- Note that as the facilitator, you will need to make a copy of the shared document to keep as the template before their edits are added. Another option is to delete all of their additions/edits before you lead the offering again.
- Note that if participants simply keep the slides as a shared document, they will lose the information once you clear or delete the slides.

Handout 1.5 Introduction to Renaissance and RE Credentialing Programs

The Renaissance Program is a major component of the [Unitarian Universalist \(UUA\) Credentialing Program](#). Each module provides standardized basic training in a specific area useful to religious educators. The following modules may be used in any order:

- Administration as Leadership
- Adult Faith Formation (online only)
- Curriculum Planning
- Leading UU Culture Change (in development)
- Youth Ministry Practicum
- Multicultural Religious Education (currently unavailable); Beloved Conversations recommended instead
- Philosophy of Religious Education
- Teacher Development
- Unitarian Universalist History (online only)
- Unitarian Universalist Identity
- Unitarian Universalist Theology (online only)
- Worship

Other UUA Training

- Family Ministry
- Spiritual Care Training

Explore the components of each Renaissance module on the Renaissance module resources page. All modules are available online and some are offered periodically in person at camps or conference centers. Regardless of format, Renaissance modules are organized and scheduled by a sponsoring group; view [the calendar here](#).

The Religious Education Credentialing Program is a three-level program for religious education professionals intended to nurture the call to religious education as a profession, to provide a comprehensive path for professional development, and to articulate and uphold professional standards and guidelines in religious education leadership. For more information, visit the [RE Credentialing page](#) of the UUA website.

Handout 1.6 Preparation for Module Evaluation

Visit the [Renaissance Program participant Online Evaluation Form](#) to review the questions to enable you to think about your responses throughout the program.

Please complete and submit it within one week of completion of this Module. The official Renaissance Certificate will be sent to you within ten days of receipt of evaluation. All feedback is confidential and is seen only by Renaissance staff; feedback to leaders is shared only in the aggregate. Your candid comments are very helpful in developing strong leaders and a strong Renaissance program.

There are three areas on which you will be asked to provide feedback:

I. Module Leadership – consider each leader separately

- Group Facilitation Skills
- Knowledge of Content Area
- Sensitivity to Different Learning Styles
- Teamwork with another Leader
- Organization/Communication
- Other Comments or Suggestions for Leaders

II. The Learning Experience

- What was most valuable for you?
- Please share at least three significant learnings from the module:
- What expectations did you bring to the module? Did the module meet your expectations? Please explain.
- In what ways will you use the learnings from this module?
- How will you share your learnings in the congregation or with peers?
- Other comments or suggestions about the learning experience?

III. Preparation Materials

- I read: all/most/some/none of the pre-session readings and videos.
- I found the pre-session assignments: very useful/somewhat useful/not useful
- Other comments on the materials used in the program.

Handout 1.7 Learning Management Systems

Online learning requires a system to provide the course materials.

- An in-person learning management system often looks like
 - A syllabus or collection of session agendas
 - A listing of any required readings or materials you may need
 - Any supporting material you need
 - Handouts received in the session
 - Emails home
 - An evaluation

The Curriculum Planning Learning Management System includes:

- The UUA Curriculum Module pages are an online organized place for:
 - Session Agendas
 - A place that holds all the handouts
 - Session-by-session prework directions
 - Supporting videos or readings
 - Evaluations
 - Discussion Forum, which contains some preparatory and reflection questions to deepen the learning.
- Prework/Participant Guide emails home each week (mimics the material found on the UUA LMS just organized by session)
- **Curriculum Planning Slides** which house our individual and collaborative work
- Sample Action Plans Google Slides
- Shared Google Folder holding the Session recording

Resources post-end of class including Facilitator Resources

Handout 1.8 Creating Covenant

The 8 Guidelines for Equity and Inclusion—Visions, Inc.1.

- **“Try on”** is an invitation to be open-minded to others’ ideas, feelings, world views and ways of doing things so that greater exploration and understanding are possible. The invitation also includes feeling free to take those things that “fit” and to leave or file away those things that don’t fit.
- **“It's OK to disagree”** assumes that disagreement is not only inevitable but can help individuals and groups produce better outcomes. By acknowledging what we have in common and by recognizing, understanding, and appreciating what is different between us, individuals and groups can shift the pressure to “be”, “think”, or “act” the same into permission to generate all possible ideas and strategies. This guideline assumes we can disagree and still stay connected and do great work.
- **“It's not OK to blame, shame or attack ourselves or others”** assumes that most of us have learned well how to show our disagreement by making the other person wrong. This happens in direct, indirect, verbal and non-verbal ways. When we attack, shame, or blame ourselves and others, we are less likely to take in what others are sharing and less likely to problem-solve across our differences.
- **“Practice self-focus”** assumes that our learning about differences can be accelerated and maximized when we listen to our internal thoughts, feelings and reactions. When we find ourselves getting irritated with someone about cultural differences, we can blame or shame them or ourselves, or we can figure out internally what is causing our irritation. An effective tool for practicing self-focus is using “I”, rather than “we”, “you”, or “one” statements. When we intend to refer to others, be specific about who those others are --by name or group. In addition, when speaking about our own experience or opinion, use "I have found..." or, " I think, I feel, I believe..." and include feeling words, e.g. mad, sad, scared, happy, relieved, etc.
- **“Notice both the process and content”** means notice both, “what we say”, “how “and “why” we say or do something and how the members of the group react. For example, notice who's active and who's not, who's comfortable and who's not, who's interested and who's not, including ourselves. Ask about both the process and content and share our own thoughts and feelings too.
- **“Practice “both/and” thinking”** invites us to see that more than one reality or perspective can be true at the same time (diunital thinking) rather than seeing reality as strictly either/or, right or wrong, good or bad, this or that (dichotomous thinking).Using “both/and thinking” can be very helpful in reconciling differences and conflicts that do not present easy solutions.
- **“Be aware of both the intent and impact of your actions”** invites us to consider that in cross cultural interactions, our intent might not match our impact. When we have a

negative impact on others across culture, ensuring a successful outcome requires changing that negative impact. This guideline requires a willingness to take risks and to exchange and receive honest feedback about the impact of our words and actions on others. It is possible to be well-intentioned AND still say and do hurtful things. To be successful across differences, we must be willing to shift our behaviors and actions such that people who are different from us feel fully valued and included.

- **“Confidentiality”** invites us to honor personal sharing and to not repeat personal details outside of the group. Confidentiality assumes that feeling free to share in one setting, does not translate into comfort in other settings. So, if we want to bring up information related to a person’s sharing in other settings, we need to privately ask the person if it is acceptable to do so. Confidentiality also assumes that we will not use something someone has shared to hurt them, get them, or punish them later. This is especially important for work groups or teams involving multiple staff or organizational levels. Participants are encouraged to freely share their learnings about theory, practice and themselves in any setting of their choice.

VISIONS Study Guide for COIC. <https://www.edomi.org/wp-content/uploads/2020/02/8-Guidelines-for-Equity-and-Inclusion.pdf>

Handout 1.9 A Guide to Maria Harris' *Fashion Me a People*

By Gaia Brown, edited by Gabrielle Farrell

Background

Fashion Me a People, written by the late Maria Harris, a (liberal) Catholic teaches us that "Curriculum" is an exciting process embracing the entire course of the church's life. It concerns the creative and educational powers used to "fashion a people." Encompassing the total teaching mission of the church, it includes community, service, worship, proclamation, and instruction of all the members from birth to death.

Harris informs us that curriculum is more than materials, is lifespan, and is experienced throughout the entire life of the church, not merely in the classroom.

More recently, this book has been embraced by religious educators as a way to frame new ways in Unitarian Universalist congregational life.

In the following notes, *italics are used when examples are given of how Harris' ideas relate to, or can be adapted for, Unitarian Universalism. They are not Harris' own ideas.*

Introduction

There are five (5) different curriculum "ways" in congregational life:

- **Leiturgia** (think of the word liturgy) - What is the work of the people; what practices bind the people in community? For Harris, it is prayer and taking communion. *Unitarian Universalists often use the word liturgy to refer to how we move through a Sunday service. When we worship together, lighting a chalice, singing a hymn, reciting a bond of union, we are practicing patterns that acknowledge what is of greatest worth to us.*
- **Didache** (think of the word didactic) - **teaching.**
- **Koinonia** - A participatory sharing in a common religious commitment and spiritual community. (*Webster's Third New International Dictionary*); in a word, **community.**
- **Diakonia** (think of the word deacon) - **the act of serving.** This is reaching out to others, personally and communally, locally and globally.
- **Kerygma** (kur IG ma) - **proclamation.** What message, what "belief" binds the people together? For Harris, *Unitarian Universalists might see our seven Principles, and the values and concepts behind them, as central to our faith. When we assert the inherent worth and dignity of every person, we are proclaiming a core belief of Unitarian Universalism.*

PART ONE: THE CONTEXT

- **A People with a Pastoral Vocation** We are called to care for ourselves, for one another, and for the earth which is our home. (p. 24). Clergy and Laity/The ordained and non-ordained share power. Our differing roles complement one another and often overlap. (p. 33) This manifests itself in three components: priestly, prophetic and political. James Luther Adams, Unitarian theologian, spoke of the priesthood and the prophethood of all believers.)
 - As a priestly people, we honor traditions.
 - As a prophetic people, we call for justice and are empathetic with human suffering.
 - As a political people, we have the authority to call the systems of our world to accountability.

- **A People with an Educational Vocation** If we witness lifespan education in the congregation, it affirms for all that education is never finished. Education is the act of giving form, as a potter shapes and reshapes clay. Hence, “fashion me a people.” Some Unitarian Universalists “nurturing a people,” which sounds less directive and more recently, “formation” which adds some intentionality. Religious education is an interplay of the five forms of ministry: proclamation, teaching/preaching, worship, community and outreach/service. The whole church community is the responsible agent for religious education.

- **Curriculum: The Course of the Congregational Life**

From its Latin origin, curriculum means “a course to be run.” Traditional concepts of curriculum have centered around experience, process, or purpose and have largely aligned with the common understanding of schooling. In our frame, education refers to “all the life forms that do educate: family, sports, work and worship.” (p. 64). Harris makes the following points about “curriculum as the course of congregational life.”

 - Subject matter is information about concepts and it is also the meanings and feelings that the subject matter allows us to conceive.
 - Curriculum must be priestly (informed by the past), prophetic (open to the future) and political (in touch with political realities inside and outside the church).
 - Curriculum must take into account all its forms (a model by Eliot Eisner) because it is always teaching:
 - The **explicit** curriculum – what is intentionally presented, what we say we are doing
 - The **implicit** curriculum – patterns and procedures that frame the explicit curriculum. The implicit curriculum can support or contradict the explicit curriculum.
 - The **null** curriculum – that which does not exist. Leaving something out, even if it is not intentional, is not neutral.

PART TWO: THE VOCATION

While Harris discusses each of the five components of curriculum individually, she continually emphasizes how they overlap and interplay with each other.

- **Koinonia: The Curriculum of Community** Harris begins here because this is where people start: they come to churches because of a deep need to feel a place where they can belong. They long for community.
- **Leiturgia: The Curriculum of Worship**
- **Didache: The Curriculum of Teaching** There are different forms:
 - Catechesis: The most explicit form of curriculum, our congregational intentional framework to which we are committed to transmitting.
- **Kerygma: The Curriculum of Proclamation** *Kerygma* means both what is proclaimed and the act of proclaiming. The power of words and actions comes from the concept that when the ancient prophets were speaking, they were speaking the word of God. Forms of Kerygma are:
 - Scripture
 - Theology
 - Prophetic Speech (preaching)
 - Priestly listening
 - Political advocacy – speech taken on behalf of others.
- **Diakonia: The Curriculum of Service** Forms of Diakonia:
 - Social care
 - Social ritual
 - Social empowerment
 - Social legislation

PART III: THE PLANNING

The Fashioning

Since the middle of the 20th Century, curriculum planning has generally been some variation of setting goals, deciding how to achieve those goals, and then evaluating whether the goals have been met. Harris would like us to look at curriculum planning “from a religious and artistic angle of vision, in contrast to one that is technical and mechanical.” (p. 170).

Curriculum planners should think of themselves as artists, as the potter who works with clay, so that we can “fashion a people.” We re-order and re-create experience to give it meaning. What we do will be intuitive rather than technical. The movement of the process we create will take us where we are to go. The process will be more like a dance than a straight line.

Harris challenges five assumptions regarding curriculum. She maintains:

- Curriculum is more than teaching.
- Curriculum is more than academic resources.
- Education is accomplished not just in school but in all of life’s activities.
- Knowing and understanding is a process, not a product that can be measured.
- Education is a lifelong endeavor.

Process:

- Contemplation – be open to be spoken to and surprised. Thinking about [Emergent Strategy](#) here is helpful
- Pastoral: Finding teachers who will shape and hold the vision on behalf of the community and communicating the vision to the community
- Identifying the explicit, implicit, and null curricula of the church
- Contemplating the purpose of the curriculum. *What is our mission?*
- Engagement - getting our materials and selves in order, discarding that which we won't use; deciding what to keep, what to let go of.
- Release - the leaders who have done the work of creating the program allow it to take on its life in the larger congregation, with all the challenges and changes that will follow.

Handout 1.10 Four Strands

Tapestry of Faith focuses on four primary outcomes for children, youth, and adults. Might these strands be considered partial answers to the question What is Religious Education?

Ethical Development (values, ethics, character, stewardship, AR/AO/MC, moral agency, to make the world a better place, to be a better person)

Spiritual Development (spiritual life/practice, mindfulness, connection, transcendence, mystery, worship, ritual) Emphasizes an inner life; experiences that are real but non-rational or pre-rational; experiences often expressed as a sense or feeling, such as a sense of awe or a feeling of oneness.

Unitarian Universalist Identity Development (U, U, and UU history, heritage, Principles, Sources, values, limits)

Faith Development (articulating one's faith, articulating what UUism is, exploring the Big Questions, being an integral part of a faith community and faith tradition, living one's faith, making meaning, finding purpose, drawing strength from one's faith. In this context refers to a process that engages the intellect as well as the emotions and the body (the head, heart, and hands) in making meaning of life.

Handout 2.1: Curriculum Planning Rubric Directions

- Make a copy of the [Curriculum Planning Rubric](#) so that you can customize it for your own congregation. You can print it out and work on it by hand or edit online.
- Open the rubric on another device or in another window. This allows you to review your website for “the church is the curriculum” possibilities in the recent past and/or to look at the planned learning opportunities and add into your [Curriculum Planning Rubric](#). We will likely use the Rubric in each session, and you will use it to build your final project.
- Imagine your rubric as a picture of all the possible engagements children in your congregation can participate in. Opportunities should be included whether they are considered part of the formal Children’s Religious Education ministry. Indeed, discounting their presence in congregational life can lead to competition for space and time. This rubric, and later your plan, is not limited to what you are responsible for, but inclusive of all the ways that children can access intentional meaning-making opportunities. Your plan serves the congregation and is not an organizational chart.
- The top horizontal row notes characteristics of specific offerings. These are characteristics that you will be learning about in this module.
- Complete the first column with any offerings you “hope” to add or those that staff or volunteers are planning on offering. This will help make visible what the curriculum of the “church/congregation” is available and to provide data for your Final Project, which you can read about on **Handout 4.2 Final Project**. We are not going to discuss that here. This is part of your prework for the next session.

Handout 2.2 Unitarian Universalist Curricula Eras published by the Association

New Beacon Series Late 30s to mid-60s Sophia Lyon Fahs

- **Reacting** to conventional Christian education, creeds, and dogma
- **Context:**
 - Revolutions in technology (electricity, telegraph, airplanes, automobiles)
Intellectual revolutions: Darwin, Freud, Marx, James, Dewey
 - WWI & WWII
 - Stock market crash of 1929
 - Humanism
 - Rise of scientific method
 - Industrialization, urbanization, immigration
- **Characteristics of New Beacon Series:**
 - Spiritual unfolding not religious doctrine
 - Innate religious nature
 - Spontaneous questioning
 - Encourage reflection
 - Wisdom from the Bible and other religious traditions
 - Wonder of nature
 - Respect for science and the compatibility of science and religion
 - Understanding, Tolerance, and Respect
 - Cultural relativity/ religion as expression of culture
 - Universals of religious questions, needs
 - Nonsectarian curricula
 - No one religion is right
 - Applied Dewey to religion
- **Examples:**
 - Martin and Judy,
 - Jesus the Carpenter's Son,
 - Abraham,
 - Moses,
 - Prophets,
 - Experiences With Living Things,
 - Church Across the Street

Kit Era 1965-1982 Hugo (Holly) Holleroth

- **Reacting to:** Progressive education movements; liberation movements
- **Context:**
 - Cold War
 - Nuclear threat
 - Panic over sputnik

- God is Dead
- Sexual Revolution
- Social Revolution
- Vietnam War
- Civil Rights Movement(s)
- Questioning authority and basis of morality (in government, religion, education)
- **Characteristics:**
 - Emphasis on math and science
 - Experiential, experimental approach - new math
 - Builds on Fahs' cultural relativity and universality
 - Influence on methodology – experiential, variety of learning experiences
 - Influence on content – values clarification; anthropological; secular
 - Multimedia (filmstrips, 33 rpm records and cassette tapes, posters, puzzles)
 - Directly addresses life issues (sexuality, values, decision-making, communication)
 - Hope that curricula can be used in public school contexts
 - Not UU explicit
 - Brings social issues into church school Secular approach
 - Required training and it was supported by UUA and Regions
 - Dense, challenging to prepare for volunteers who were beginning to evaporate as more women began working full-time
- Examples**
 - Haunting House,
 - About Your Sexuality (precursor to OWL)
 - Adventures of God's Folk
 - Freedom and Responsibility,
 - Man the Culture Builder,
 - Man the Meaning Maker,
 - Project Listening,
 - The Disagreements Which Unite Us

RE Futures Era 1983-1999 Elizabeth Anastos/Judith A. Frediani

- **Reacting to:** the secular preceding decades and to the cultural revolutions of the 60s and 70s. 80s backlash: back to basics [Standardized testing in public schools – triumph of content over method] ; Parents' feeling that their children were growing up without a UU religion;
- **Context:** Guided & inspired by RE Futures Committee Report and Stone House Conversations
- **Characteristics**
 - Explicitly religious (We are a religion.)
 - Explicitly UU Spiritual practices introduced
 - Use of Principles Religious language used
 - Social justice focus - Social Justice more central
 - A/R A/O lenses introduced
 - Explicitly UU ("Our children don't know what a UU is.")

- Designed to foster UU Identity (Don't we want our children to stay UU as adults?)
- Major themes identified (became "pillars"):
- UU Identity, World Religions, Jewish/Christian heritage, the arts (became social justice/ecology, etc.)
- Spirituality through meditation, opening and closing ritual, worship
- Team approach to curriculum development
- Lifespan emphasis ("RE is not just for kids!")
- "Religious growth and learning" to get away from "schooling model" and classroom methodologies
- Much easier to prepare for volunteers (lesson was only 7 pages vs. 40)

Examples:

- We Are Many, We Are One;
- Chalice Children;
- In Our Hands (5 ages);
- Rainbow Children;
- Race to Justice;
- Travel in Time;
- Stepping Stone Year;
- Timeless Themes;
- Special Times;
- Messages in Music;
- Neighboring Faiths;
- On the Path;
- Life Issues for Teens;
- Life Tapestry;
- Adult curricula

Tapestry of Faith 2000 - Judith A. Frediani

- **Reacting to:** Embodying a faith development focus for our congregations, by creating a series of programs and resources for all ages that nurture UU identity: spiritual growth, a transforming faith, and vital communities of justice and love.
- **Context:**
 - Inspired by Essex Conversations and Association-wide feedback Interest/acknowledgement of Unitarian Universalism as a religion among other religions in society
 - Interest in defining faith for a non-creedal religion
 - Decline in mainline religious participation/growth in fundamentalism
 - Minimal UU growth in numbers
 - Increasingly MC society/global village
 - Need to meet the cultural changes/challenges of the 21st century
- **Characteristics of Tapestry of Faith:**
 - Available free online
 - Draws from all Seven Sources
 - Emphasizes community, interdependence and relationship
 - Consistently uses anti-racist, anti-oppressive, multi-cultural lenses

- Outcome-focused: faith development, spiritual growth, UU Identity, ethical development - (the four strands)
- Content eclectic
- Adaptable for church size and methodologies
- Authors were religious educators in congregations
- Easily adaptable and can be used in parts
- Family/parent as religious educators component
- Lifespan (including multigenerational)
- Use of technology

Examples

- There are many. This is the largest curriculum era in our history. Please visit www.uua.org/re/tapestry.
- Some titles to look at include:
- Moral Tales for Grades 2-3
- Windows and Mirrors 3 - 5
- Toolbox of Faith for Grades 4-5
- Amazing Grace for Grade 6
- Heeding the Call: Qualities of a Justice-Maker Grades 7-9
- Chorus of Faiths High School
- Resistance and Transformation: UU Social Justice History Adult
- Wisdom from the Hebrew Scriptures Multigenerational

Handout 2.3 Other Unitarian Universalist Curriculum Published Outside of the Association

Please note initial publication dates and relate them to the eras

- [Roots and Wings](#), a collaborative group of adult offerings that offer online adult faith formation
- [Soul Matters for Children and Youth and Families](#)
- [UU Cards](#) (about 100 different curricula)
- [BluuBox](#)
- UU Sources [for Youth \(Wellspring\)](#)
- [Spirit Play](#)
- [Cartuuns](#)

Handout 2.4 Religious Education Models

adapted by Gabrielle Farrell

Structural Models for Religious Education

We will do well to clarify our meanings and work toward some common language as we discuss issues of models and paradigms, content, and method. “Models” herein describes the structures and designs we create to do the ministry of religious education. Most of our models center on Sunday morning offerings for children and youth.

Classroom-Based Learning

This structure, also called “the Sunday school model,” may include participants grouped by any method—age, gender, interest, or random assignment. The model does not imply any particular method of instruction or theoretical model (such as [Spirit Play](#) and [Workshop Rotation](#)) is classroom-based. Many innovative and exciting methods of teaching may be, and are, used in this kind of setting.

Promises of this model are:

- Familiar concept
- A sense of being at home when they meet in the same place
- Others include: ??????

Costs of this model are:

- Spaces can be insufficient
- Space can feel temporary
- Can require a large number of adult volunteers
- Others include: ????????

Learning Communities

The concept of learning communities has come to us from the field of organizational development. Charles Foster’s book *Educating Congregations*¹ is one that details the use and impact of this approach in congregations. It suggests that religious professionals should design congregational education around *preparation of events* in the life of the church, such as worship, Christmas, Easter, and other liturgical seasons through learning opportunities directed at “preparation for participation, engagement in the event, and mutually critical reflection”...Traditional educational structures are re-directed to equipping people to participate in “significant congregational events” and further, “Classes that are not recast as

¹ Charles R. Foster, *Educating Congregations. The Future of Christian Education*. (Nashville, Abingdon Press, 1994.)

times of preparation for specific events of worship and mission may become occasions for enriching the education people receive elsewhere in the life of the congregation.”

Promises of this model are:

- Flexibility to tailor learning to events/celebrations important to the specific congregation
- Can align learning opportunities across all age groups to support events and life of the congregation
- Others include: ??????

Costs of this model are:

- May seem difficult to put into practice in most congregations
- No written materials and/or training currently exist to support this model
- Others include: ????????

Home and Family Ministries

William Ellery Channing’s famous 1837 Discourse on Religious Instruction includes these words “whether in the Sunday-school or the family.” The Seder and other Jewish home festivals have long been an important component of religious education which take place within the context of the family. More recently there has been recognition that the family is the primary religious educator.

Roman Catholic educator Gail Thomas McKenna devotes a chapter to “Family-Centered” approaches in her book *Models and Trends in Religious Education*¹⁷ that gives ideas for setting up family programs in the church and offers suggestions for families at home.

[The Death of Sunday School](#) laid out a possible model.

Way Cool Sunday School/Religious Education Without Walls

...we put lived experience before the dissemination of information, took Sunday School out of the church’s basement and into the city streets, eliminated age divisions, used curricula as a resource rather than a recipe, intentionally invited (and transported) non-UU children to Sunday school from area shelter and group homes—yes, we became both missionaries and evangelists—and we confused social action with religious education. We called this approach “Way Cool Sunday School.”²¹

Worship & Learning Blend

“Worship, which is an end in itself, is also an occasion for intergenerational learning. For many churches and synagogues, age-inclusive worship is an on-going un-self-conscious practice. These faith communities have never considered doing anything else.”

This “model intentionally integrates worship and learning and...facilitates a wide variety of growth experiences. It brings all ages together for worship and learning, separates younger learners from adults for activities in different settings, and brings them back together for celebration and sharing.” Close coordination between worship leaders and those planning activities is necessary for this to work.

In a posting to the UUA’s *Reach-List* in December 2000, Lisa Elliott, Director of Religious Education at the Unitarian Society of Fairhaven, Massachusetts, suggested: “Another alternative to the school model for religious education...is expanding the worship time and then supplementing our chalice lighting/singing/storytelling/talking/being silent/laughing/dancing/chalice extinguishing children’s worship circles with ‘classroom’ or small group (perhaps based on age/grade or learning styles) discussion and arts/crafts and service projects.”

In June 2001 Mark Gallagher received the Unitarian Sunday School Society’s Adult Sermon Award. In his sermon, he proposed a new format for religious education of children at the Michael Servetus Unitarian Universalist Church in Vancouver, Washington. It included elements such as retreats, social action, and at-home family practices, but centered on a Sunday morning program consisting of “a mixed age children’s worship service—what we might call Children’s Chapel” for forty minutes “spent in making *music*, in *dynamic meditation and prayer practices*, and in engaging *rituals*. It would also include a *lesson*.” This would be preceded by fifteen minutes in the sanctuary with adults, as they were doing already and followed by twenty minutes of activities in smaller Friendship Groups (which may or may not be classroom-based).

Gail Forsyth-Vail² [Adapted Small Group Ministry for Children and Youth](#) to fit this model.

More recently, [theme-based ministry](#) supported by the widely-used [Soul Matters](#) also locates itself in this model.

Promises of this model:

- Ties worship to learning
- Roles can be clearer
- Encourages congregational staff to work across disciplines instead of siloing
- May meet Harris’ the “entire church is the curriculum” theory

²Gail Forsyth-Vail, *Adapting Small Group Ministry for Children’s Religious Education: An Implementation Plan with Thirty-One Sample Sessions*. (North Andover, Mass.: North Parish of North Andover, Unitarian Universalist, 2003.)

- Forsyth-Vail finds “that adults don’t feel so inadequate if their job is to get to know children and help them talk about their lives in light of their faith, rather than being the teachers’ of material they don’t feel prepared to teach.”

Costs of this model:

- Length of worship may be experienced as too long for children, too reduced for adults
- Communication is difficult to establish
- Disjointed curriculum
- Insufficient resources for multigenerational worship services
- Hard to integrate newcomers
- Lack of enthusiasm of adult volunteers
- Others:
- Needs considerable time for worship prep involvement.

There are many variations of programming for teenagers within our congregations. Models that have proved effective include these three:

Youth Program Models

- **Integrated Program.** In this model, the Sunday morning RE meeting and the youth group are the same. A formal program with a curriculum plan is followed most Sunday mornings, with one Sunday morning each month devoted to planning activities and projects. Announcements and necessary follow-up are carried out through Sunday morning classes in intervening weeks. Adult leaders may be the same or different for classes and for activities.
- **Traditional.** There is a Sunday morning program of classes and youth group meetings (regular or sporadic) and activities are held outside Sunday morning. The classes may be during, before or after, or between services.
- **Youth Adult Committee.** The YAC, made up of about six youth and four or five adults, has responsibility for youth activities and classes. The committee meets monthly and serves as a clearinghouse for activity planning and keeping a calendar to avoid conflicts. This committee has responsibility for planning and reviewing the curriculum for Sunday morning classes (junior and senior youth) and recruiting adult leaders for activities and classes.

To what model would [Makerspace](#) be aligned?

Many thanks to religious educators Dawn Star Borchelt, Pat Ellenwood, and Françoise Ateto for peer review and to Ms. Borchelt for editorial assistance. All opinions and any errors or misinterpretations remain my own, of course.--BJM GMF edited this for the Curriculum Planning Module July 2021

Handout 3.1 Congregational Mission and Curriculum Planning³

Prework

Respond to the following question prior to Session Three:

To what does your congregation devote resources — volunteer time, staff time, messaging and/or money?

Locate your Congregation's Mission Statement

The mission statement is often on an obscure Governance page on your website. You may use a Religious Education Mission statement if the former is not available; however, if they are not aligned, even in practice, it can prove problematic.

How does this mission align with what your congregation devotes resources—volunteer time, staff time, and/or money?

How does this mission reflect the congregational community? The culture of the larger community? Where is it aligned and where are there gaps?

Ideally, how does Religious Education carry out the congregation's mission? Be specific in terms of offerings, as well as general overview.

The Mission Statement is where you are headed, not where you are. If your congregation's mission statement can work as direction for your use, use it. If you have a specific Religious Education statement, you may prefer to use that one. Write it here.

Mission statements that can be repeated by memory are best. **(The question for this section appears on the UUA's Forum Discussion Page. Answer it there.)**

³ From Online Adult Faith Formation Renaissance Module

Handout 3.2 Guiding Questions to Discern Mission

Use your answers to the questions in the previous exercise for your group discussion on other participant's mission statements.

This in-session exercise begins with each person sharing their mission statement aloud with your project partner. These questions may help the conversation “flow”:

- I can see where you are going here on the vision, tell me where you are stuck?
- What ways do you organize the offerings now...does attendance or leadership for those offerings help you clarify the vision a bit?
- I am reading it this way.....describe that....is that what you mean?
- Tell me what implementing this vision looks like specifically in terms of offering?
- Before checking out, invite everyone to consider whether they have any follow-up questions about what they heard.

Handout 3.3 Curriculum Planning Process Chart

Act	Who is responsible?	How is it done?	When/how often is it done?	How could it be more helpful?
Develop RE philosophy Visioning, mission				
Assess needs Compare the present situation against the Philosophy.				
Set goals May be ongoing. Yearly goals can be more specific.				
Review resources				
Select, adapt, develop curricula				
Implement program				

Handout 3.4 Reckless Borrowing or Appropriate Cultural Sharing?

Jacqui James, Former Anti-Oppression Programs and Resource Director
Department of Religious Education, UUA

There has been an increasing awareness among religious educators of cultural appropriation especially as it relates to religious rituals, symbols, and artifacts, so that UUs begin to ask themselves whether they are involved in reckless borrowing or appropriate cultural sharing.

This is a broad and controversial subject for Unitarian Universalists. As our worship increasingly incorporates ritual and spirituality from other cultures, concerns are raised about whether it is possible for Unitarian Universalists to authentically incorporate rituals, symbols, and artifacts from many of the world's cultures and traditions. And we hear concerns about the implications of racism inherent in cross cultural "borrowing" of various spiritual rituals and traditions.

Our Principles and Purposes affirm that "the tradition we share draws from many sources," including "wisdom from the world's religions which inspires us in our ethical and spiritual life." And it certainly is true that almost all religions have borrowed heavily from others blending and combining religions or aspects of religions. Over time and with exposure to various religious peoples and ideas, our original Unitarian Universalist traditions adopted their present pluralistic theological positions.

Since we as Unitarian Universalists seek to promote justice, equity, peace, and the inherent worth and dignity of every person, we must look at how the integration of rituals, symbols, and ideas of other traditions may be affecting those whose traditions are being "borrowed." It is important that we learn to differentiate between drawing from the wisdom and appropriating rituals, artifacts, and other elements of the spiritual traditions of other religions.

To appropriate means to take possession of specific aspects of someone else's culture in unethical, oppressive ways. Cultural appropriation is acting in ways that belie understanding or respect for the historical, social, and spiritual context out of which particular traditions and cultural expressions were born. The Reverend Marjorie Bowens-Wheatley defines cultural appropriation as consciously or unconsciously seeking to emulate concepts, beliefs, or rituals

that are foreign to a particular framework, individual, or collective. It is incorporating language, cultural expressions, forms, lifestyles, rituals, or practices about which there is little basis for direct knowledge, experience, or authenticity. It is also the superficial appreciation of a culture without regard to its deeper meaning.

Incorporating aspects of different traditions is complex. With our ready access to information, it is easy to find books, music, meditation, and rituals from around the world. However, making sense of these traditions and integrating them coherently is not as easy. There is a real danger of misrepresenting and misunderstanding another tradition. Although we have access to many cultures and traditions and the freedom to use them, this does not relieve us of any responsibilities for the results of appropriation.

Many Native American people, including highly respected religious elders, have condemned the theft of rituals and symbols from indigenous religions. They identify it as cultural exploitation that threatens the survival and wellbeing of indigenous people.

There are a number of questions that "borrowers" need to ask themselves:

- How much do I know about this tradition; how do I respect it and not misrepresent it?
- What do I know of the history and experience of the people from whom I am borrowing?
- Is this borrowing distorting, watering down, or misinterpreting the tradition?
- Is the meaning changed?
- Is this overgeneralizing the culture (remind yourself that every culture can be diverse). When pieces of a culture are taken out of context, robbing them of power and meaning, problems arise.
- What is the motivation for cultural borrowing? What is being sought and why?
- How do the "owners" of the tradition feel about pieces of the tradition being borrowed?

- If artifacts and/or rituals are being sold, where does the money go?
- Is this really spiritually healthy for Unitarian Universalists? When we, as a religious tradition borrow rituals from other cultures, we lose the significant meaning they take on from the community in which they are based. We risk becoming impersonators.
- How can we acknowledge rather than exploit the contributions of all people?

There is no one answer in dealing with issues of cultural appropriation. However, as a movement committed to a responsible search for truth and meaning, it is imperative to try to answer some of the difficult questions and to act responsibly.

**CONSIDERATIONS FOR CULTURAL BORROWING:
QUESTIONS TO ASK (AND ANSWER)**

**From the UUA Cultural (Mis)Appropriations Ad Hoc Committee, Judith Frediani,
Chair**

Motivation	<ul style="list-style-type: none"> ● Why am I doing this? ● What is my motivation?
Goal	<ul style="list-style-type: none"> ● What is the goal? ● Why do we want multiculturalism? ● Why this particular cultural material or event?
Context	<ul style="list-style-type: none"> ● What is the context in which I will use the cultural material? ● What is the cultural context from which it is taken? The history? ● What are the controversies/sensitivities surrounding this material? ● What are the power relationships in this context? The privileges?
Preparation	<ul style="list-style-type: none"> ● What am I willing to do to prepare for this experience? ● Have I done my homework on this material? ● What sources/resources have I used? ● Have I asked people from the culture for feedback/critical review of my plans? The history? ● Have asked people from the culture to create or co-create the material? Did I invite people from the culture to participate? To speak for themselves in this plan?
Relationship	<ul style="list-style-type: none"> ● Am I in relationship with people from this culture? ● Am I willing to be part of that community's struggle? ● What is my relationship with the source of the material? ● What can I give in return? What do I offer? ● With whom do I ally myself with this usage? ● Am I working alone?
Identity	<ul style="list-style-type: none"> ● How does this work nurture self-identity and group identity? ● How does this strengthen UU identity? ● How does it help UUs be religious? ● What does this say about UU faith? ● How does it relate to UU spirituality or spiritual practice? ● What can UUs learn from other traditions?

Adaptation	<ul style="list-style-type: none"> ● With printed material, who holds the copyright? ● Have I received permission to use the material? ● Who has the right to adapt? Why? ● Who will be insulted/offended by this adaptation? ● With whom do I ally myself with this adaptation? ● What is the difference between symbolic and real ritual, and how am I using this ritual? ● If I am using a translation, is it accurate, authentic, current?
Language	<ul style="list-style-type: none"> ● Am I using current, authentic language?

From An Introduction to Multicultural Education, Second Edition, by Dr. James A. Banks. (Boston: Allyn and Bacon, 1999.)

Level 1 The Contributions Approach

Highlights cultural heroes/heroines, holidays, and discrete cultural elements.

- We learn the story of Rosa Parks and reflect on her contributions to society.
- We observe a Kwanzaa ritual – notice what this does NOT suggest
- We learn a haiku form of poetry.
- We invite an African American speaker for Dr. Martin Luther King, Jr. day and learn about some aspect of the African-American experience.

Level 2 The Additive Approach

The time spent on multicultural investigation is greatly increased by adding units of exploration.

- If at Level 1 we heard the story of Rosa Parks, at Level 2 we hear a series of stories about other, lesser-known African American freedom fighters, but more importantly, why, with some attention to action and reflection.

Level 3 The Transformative Approach

The curriculum in the broadest sense – the learning – is altered to always include diverse ethnic and cultural perspectives. And though “centering” was not a widely-used concept at the time of this model guidance, Banks would say the cultural majority of white Anglo Saxon is “decentered” in approach.

- If at Level 1, we learned a Native American myth, and
- At Level 2, we did a unit on Native American mythology,

- At Level 3, we study Native American mythology from a Native American's values and experience: what is important to them, not what the majority population can pick and choose to fit their needs. We learn what is valuable, not to the dominant majority, but to the storytellers of different mythologies. The entire structure of the learning experience is redesigned to explore the theme or content from multiple perspectives.

Level 4 The Social Action Approach

In Level 4, we not only explore multiple perspectives, we make decisions on issues and take actions to solve problems. We reach out to family members, the congregation, and the larger community. We listen, reflect and work collaboratively with vulnerable populations under their leadership to make changes that support their good, and the wider good (and to learn to see it.)

For example:

- We not only learn about a cultural minority in our community, we write letters of protest to the local newspaper when we feel that their coverage of that community is biased. We support or oppose legislation. And we carry out these actions at the cultural minority's direction/suggestion.
- We support the publication of multicultural resources for adults, youth and children designed and written by those populations.

Note: Banks' Model is well over 20 years old, and the concept of what multicultural education has expanded considerably since then, with many more voices adding to the mix of what this looks like. Banks' model is provided here because UU congregations are still struggling with the Contributions and Additive models.

Continuum on Becoming an Anti-Racist Multicultural Organization

MONOCULTURAL ==> MULTICULTURAL ==> ANTI-RACIST ==> ANTI-RACIST MULTICULTURAL					
<i>Racial and Cultural Differences Seen as Deficits ==> Tolerant of Racial and Cultural Differences ==> Racial and Cultural Differences Seen as Assets</i>					
<p>Exclusive</p> <p>An Exclusionary Institution</p> <ul style="list-style-type: none"> Intentionally excludes or segregates African Americans, Native Americans, Latinos, and Asian Americans Intentionally and publicly enforces the racist status quo throughout institution Institutionalizes formal policies and practices, teachings, and decision making on all levels Usually has similar intentional policies and practices toward other socially oppressed groups such as women, gays and lesbians, Third World citizens, etc. Openly maintains the dominant group's power and privilege 	<p>2. Passive</p> <p>A "Club" Institution</p> <ul style="list-style-type: none"> Tolerant of a limited number of "token" People of Color and members from other social identity groups allowed in with "proper" perspective and credentials. May still secretly limit or exclude People of Color in contradiction to public policies Continues to intentionally maintain white power and privilege through its formal policies and practices, teachings, and decision making on all levels of institutional life Often declares, "We don't have a problem." Monocultural norms, policies and procedures of dominant culture viewed as the "right way" business as usual" Engages issues of diversity and social justice only on club member's terms and within their comfort zone. 	<p>3. Symbolic Change</p> <p>A Compliance Organization</p> <ul style="list-style-type: none"> Makes official policy pronouncements regarding multicultural diversity Sees itself as "non-racist" institution with open doors to People of Color Carries out intentional inclusiveness efforts, recruiting "someone of color" on committees or office staff Expanding view of diversity includes other socially oppressed groups <p><i>But...</i></p> <ul style="list-style-type: none"> "Not those who make waves" Little or no contextual change in culture, policies, and decision making Is still relatively unaware of continuing patterns of privilege, paternalism and control Token placements in staff positions: must assimilate into organizational culture 	<p>4. Identity Change</p> <p>An Affirming Institution</p> <ul style="list-style-type: none"> Growing understanding of racism as barrier to effective diversity Develops analysis of systemic racism Sponsors programs of anti-racism training New consciousness of institutionalized white power and privilege Develops intentional identity as an "anti-racist" institution Begins to develop accountability to racially oppressed communities Increasing commitment to dismantle racism and eliminate inherent white advantage Actively recruits and promotes members of groups have been historically denied access and opportunity <p><i>But...</i></p> <ul style="list-style-type: none"> Institutional structures and culture that maintain white power and privilege still intact and relatively untouched 	<p>5. Structural Change</p> <p>A Transforming Institution</p> <ul style="list-style-type: none"> Commits to process of intentional institutional restructuring, based upon anti-racist analysis and identity Audits and restructures all aspects of institutional life to ensure full participation of People of Color, including their world-view, culture and lifestyles Implements structures, policies and practices with inclusive decision making and other forms of power sharing on all levels of the institutions life and work Commits to struggle to dismantle racism in the wider community, and builds clear lines of accountability to racially oppressed communities Anti-racist multicultural diversity becomes an institutionalized asset Redefines and rebuilds all relationships and activities in society, based on anti-racist commitments 	<p>6. Fully Inclusive</p> <p>Anti-Racist Multicultural Organization in a Transformed Society</p> <ul style="list-style-type: none"> Future vision of an institution and wider community that has overcome systemic racism and all other forms of oppression. Institution's life reflects full participation and shared power with diverse racial, cultural and economic groups in determining its mission, structure, consistency, policies and practices Members across all identity groups are full participants in decisions that shape the institution, and inclusion of diverse cultures, lifestyles, and interest A sense of restored community and mutual caring Allies with others in combating all forms of social oppression Actively works in larger communities (regional, national, global) to eliminate all forms of oppression and to create multicultural organizations.

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Handout 3.6 Continuum on Becoming an Anti-Racist, Multi-Cultural Organization

Handout 3.7 Multiple Intelligences Learning Activities

Please note that Howard Gardner's Theory of Multiple Intelligences has come under critique because people often contain multitudes of intelligences, some to lesser and some to greater degrees. Often someone may inhabit a number of these intelligences and no person should be confined to just one type.

Verbal-Linguistic Intelligence Verbal-linguistic students love words and use them as a primary way of thinking and solving problems. They are good writers, speakers, or both. They use words to persuade, argue, entertain, and/or teach. Learning Activities and Project Ideas:

- Completing crossword puzzles with vocabulary words.
- Playing games like Scrabble, Scrabble Junior, or Boggle.
- Writing short stories
- Writing feature articles
- Writing a letter to the editor in response to articles.
- Writing to state representatives about local issues.
- Using digital resources such as electronic libraries, desktop publishing, word games, and word processing.
- Creating poems
- Listening to a storyteller.
- Telling a story to the class.
- Participating in debates.

Logical-Mathematical Intelligence

Description: Logical-mathematical students enjoy working with numbers. They can easily interpret data and analyze abstract patterns. They have a well-developed ability to reason and are good at chess and computer programming. They think in terms of cause and effect.

Learning Activities and Project Ideas:

- Playing math games like mancala, dominoes, chess, checkers, and Monopoly.
- Searching for patterns in the classroom, school, outdoors, and home.
- Conducting experiments to demonstrate science concepts
- Using science tool kits for science programs.
- Designing alphabetic and numeric codes.
- Making up analogies.

Spatial Intelligence

Description: Students strong in spatial intelligence think and process information in pictures and images. They have excellent visual receptive skills and excellent fine motor skills. Students with this intelligence use their eyes and hands to make artistic or creatively designed projects. They can build with Legos, read maps, and put together 1,000-piece jigsaw puzzles. Learning Activities and Project Ideas:

- Taking photographs
- Using clay or play dough to make objects or represent concepts from content-area lessons.
- Using pictorial models such as flow charts, visual maps, Venn diagrams, and timelines to connect new material to known information.
- Taking notes using concept mapping, mind mapping, and clustering.

- Using puppets to act out and reinforce concepts learned
- Using maps to study geographical locations discussed
- Illustrating poems for the class poetry book

Musical Intelligence

Musical students think, feel, and process information primarily through sound. They have a superior ability to perceive, compose, and/or perform music. Musically smart people constantly hear musical notes in their head. Learning Activities and Project Ideas:

- Writing their own songs and music about content-area topics.
- Putting original poems to music, and then performing them
- Setting a poem to music, and then performing it
- Incorporating a poem they have written with a melody they already know.
- Listening to music from different historical periods.
- Tape recording a poem over "appropriate" background music (i.e., soft music if describing a kitten, loud music if they are mad about pollution).
- Using rhythm and clapping to memorize math facts and other content-area information.
- Listening to music that teaches concepts like the alphabet, parts of speech, and states and capitals.

Bodily-Kinesthetic

Bodily-kinesthetic students are highly aware of the world through touch and movement. There is a special harmony between their bodies and their minds. They can control their bodies with grace, expertise, and athleticism. Learning Activities and Project Ideas:

- Creating costumes for role-playing, skits, or simulations.
- Performing skits or acting out scenes from books or key historical events.
- Designing props for plays and skits.
- Playing games like Twister and Simon Says.
- Using charades to act out characters in a book, vocabulary words, animals, or other content-area topics.
- Participating in scavenger hunts, searching for items related to a theme or unit.
- Acting out concepts. For example, for the solar system, "student planets" circle around a "student sun." Students line up appropriately to demonstrate events in a history timeline.
- Participating in movement breaks during the day.
- Building objects using blocks, cubes, or Legos to represent concepts from content-area lessons.

Interpersonal

Students strong in interpersonal intelligence have a natural ability to interact with, relate to, and get along with others effectively. They are good leaders. They use their insights about others to negotiate, persuade, and obtain information. They like to interact with others and usually have lots of friends. Learning Activities and Project Ideas:

- Working in cooperative groups to design and complete projects.
- Working in pairs to learn math facts.
- Interviewing people with knowledge about content-area topics (such as a veteran to learn about World War II, a lab technician to learn about life science, or a politician to

- understand the election process).
- Tutoring younger students or classmates.
- Using puppets to put on a puppet show.

Intrapersonal Intelligence

People with a strong intrapersonal intelligence have a deep awareness of their feelings, ideas, and goals. Students with this intelligence usually need time alone to process and create.

Learning Activities and Project Ideas:

- Writing reflective papers on content-area topics.
- Writing essays from the perspective of historical figures, such as Civil War soldiers or suffragette.
- Writing a literary autobiography, reflecting on their reading life.
- Writing goals for the future and planning ways to achieve them.
- Work alone
- Keeping journals or logs throughout the year.
- Making a scrapbook for their poems, papers, and reflections.

Naturalistic Intelligence

This intelligence refers to a person's natural interest in the environment. These people enjoy being in nature and want to protect it from pollution. Students with strong naturalistic intelligence easily recognize and categorize plants, animals, and rocks. Learning and Project Ideas:

- Caring for classroom plants.
- Caring for classroom pets.
- Sorting and classifying natural objects, such as leaves and rocks.
- Researching animal habitats.
- Observing natural surroundings.
- Organizing or participating in park/playground clean-ups, recycling drives, and beautification projects.

Handout 3.8 Abbreviated Summary: Child Development

Adapted from *Nurturing Children and Youth: A Developmental Guidebook*, by Dr. Tracey L. Hurd, published by the UUA (Boston, 2005)

	Early Adolescence	Middle Adolescence	Late Adolescence
Physical Development	Transitions into adult body Eats and sleeps more Demonstrates or does not demonstrate behaviors that may indicate risk for eating disorders or depression Seeks support for self-esteem and body image	Develops sexuality more fully; feelings of gendered attraction and sexual orientation are often central Navigates greater risks relating to alcohol, drug use, sexual activity Peak physical growth stage for male youth	Achieves full physical development Gains more assurance about body image Engages in sexual activity; more likely to be partnered Learns to manage stress and maintain health
Cognitive, Intellectual Development	Concentrates on self and other's perceptions of self Engages an "imaginary audience," a mental idea of others watching Particular intelligence strengths become evident (linguistic, mathematical, interpersonal, musical, etc.)	Has the ability to think deductively, inductively, conceptually, hypothetically Engage in practices to celebrate new mindfulness about self (journal writing, re-reading emails, etc.) Become more critical of the world around them	Particularly open to learning; a time ripe for formal / informal education Expresses ideas with more linguistic skill Sees many points of view and may claim multiple realities as the truth
Social, Affective Development	Social relationships with peers are very important Learns social scripts (embedded in the contexts of race, ethnicity, and class) about what it means to be a sexual person Expresses criticism of self and others	Tries to claim an identity/ies Needs to belong and have a sense of self-worth Struggles with gender and sexual identity – often a time of increased stress for LGBTQ and questioning youth	Increases self-reliance Develops sense of identity and intimacy Expresses interest in vocational and personal life choices Brings to realization sexual identity of self
Moral Development	Demonstrates interest in ethics of care and justice; Respects social order, although sometimes challenges it as well	Thinks conceptually and enjoys moral reasoning; Engages in "principled morality" – principles are more important than laws	Wrestles with personal morality and life choices; Expresses interest in moral and philosophical thinking, for self and wider world
Spiritual, Religious, Faith Development	Enjoys presence or absence of a religious creed; expresses interest in religion that embodies one's values; sustains faith development by engaging with a community that allows questioning	Conceptualizes religion as an outside authority that can be questioned; Questions faith leading to deeper ownership or separation from; deepens religious or spiritual identity	Claims authority around issues of faith; develops spirituality as an important part of self; engages in "faith" beyond traditionally organized religion

Spiritual, Religious, Faith Development	Learns about religion and faith through experience; receptive to spirituality; not afraid of big questions; Full of wonder	Does religion to know religion; needs to have rigidities, an correct answers; gently challenge	Enjoys membership in faith communities; does religion and spirituality
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	Early Adolescence	Middle Adolescence	Late Adolescence
Physical Development	Transitions into adult body Eats and sleeps more Demonstrates or does not demonstrate behaviors that may indicate risk for eating disorders or depression Seeks support for self-esteem and body image	Develops sexuality more fully; feelings of gendered attraction and sexual orientation are often central Navigates greater risks relating to alcohol, drug use, sexual activity Peak physical growth stage for male youth	Achieves full physical development Gains more assurance about body image Engages in sexual activity; more likely to be partnered Learns to manage stress and maintain health
Cognitive, Intellectual Development	Concentrates on self and other's perceptions of self Engages an "imaginary audience," a mental idea of others watching Particular intelligence strengths become evident (linguistic, mathematical, interpersonal, musical, etc.)	Has the ability to think deductively, inductively, conceptually, hypothetically Engage in practices to celebrate new mindfulness about self (journal writing, re-reading emails, etc.) Become more critical of the world around them	Particularly open to learning; a time ripe for formal / informal education Expresses ideas with more linguistic skill Sees many points of view and may claim multiple realities as the truth
Social, Affective Development	Social relationships with peers are very important Learns social scripts (embedded in the contexts of race, ethnicity, and class) about what it means to be a sexual person Expresses criticism of self and others	Tries to claim an identity/ies Needs to belong and have a sense of self-worth Struggles with gender and sexual identity – often a time of increased stress for GLBTQ and questioning youth	Increases self-reliance Develops sense of identity and intimacy Expresses interest in vocational and personal life choices Brings to realization sexual identity of self
Moral Development	Demonstrates interest in ethics of care and justice; Respects social order, although sometimes challenges it as well	Thinks conceptually and enjoys moral reasoning; Engages in "principled morality" – principles are more important than laws	Wrestles with personal morality and life choices: Expresses interest in moral and philosophical thinking, for self and wider world
Spiritual, Religious, Faith Development	Enjoys presence or absence of a religious creed; expresses interest in religion that embodies one's values; sustains faith development by engaging with a community that allows questioning	Conceptualizes religion as an outside authority that can be questioned; Questions faith leading to deeper ownership or separation from; deepens religious or spiritual identity	Claims authority around issues of faith; develops spirituality as an important part of self; engages in "faith" beyond traditionally organized religion

HANDOUT 4.1 An RE Ministry for Adults (and interested Youth)

developed by the Rev. Linda Olson Peebles

- **N is for Novice** A person who attends regularly and/or shows interest and ability and capacity for religious education ministry.

- **A is for Assistant** Make sure you or your Team “recruit this person” as an Assistant Event Facilitator or Co-Teacher.

- **T is for Teacher** After they co-facilitate or assist, invite them to consider being the primary teacher in some way that fills them up.

- **E is for Expert** When they have gotten their feet this wet, invite them to be part of the Children and Youth Ministry Planning team.

P.S. This works for Adult Religious Education Ministry too

Handout 4.2 Description of the Final Curriculum Plan Project

A Congregational Curriculum Plan for Children & Youth

Background

The final project is designed to provide a congregational plan for your religious education program for children and youth in your congregation. It is meant to include offerings that you, as an implementer, may be responsible for, *and* programs offered by others. The final project is meant to be directed to the congregant answering the question:

- *“Could you share what religious education offerings are available here for my child or teenager?”*

Project

Each participant will present their Curriculum Plan in some written form: mock website, handout, congregational email, newsletter article, RE Prospectus. Your plan should utilize the rubric developed throughout the module which detailed qualities of curriculum for desired learning characteristics and possible additions in the coming year (or years). Although the project itself is specific to your congregation, your final project presentation must include:

- a piece of advice/problem solving that you received from your partner
- a specific challenge you had to overcome; and
- a specific addition to your plan that excites you.

Complete Your Rubric

You will do this primarily on your own time, though there is some in-session opportunity to add to it.

Team Work

You will meet in project teams across sessions to ask questions and provide suggestions to each other. Keep track of at least one idea to share in your presentation.

Share Your Plan on the Collaborative Slides

Post your Final Project on the [Shared Collaborative Slides](#) folder the night before the last session. This allows the Facilitators to group the slides making for easy access during the session. Contact facilitators if you need assistance. The facilitators will give you Zoom “screen sharing” permission so that you can present your plan and then hand it off to the next presenter in your group. Questions to ask yourself when developing your curriculum plan are:

- Would that plan be clear to a newcomer congregant?
- Is the scope of my curriculum plan reasonable enough to be completed for a presentation?
- Have you considered the characteristics noted/audited for on the Congregational Rubric?
- Have I noted some specific resources that will be used?
- What model am I using as a foundation?

Timing

Your Action Plan presentation is up to 4 mins, with one minute to share the 3 additional learnings. There will be one-two minutes for the group to ask questions or give feedback, including the Facilitators. A timer will sound at the end of 4 minutes, and if necessary again at the end of seven minutes. Note: It may be necessary to separate the group into two breakout groups presenting simultaneously. All projects will be available in google slides, however.

Handout 5.1 Guidelines for Giving Feedback

There's a difference between critiquing and criticizing. When we critique something, we applaud what we liked about it and offer ideas to make it even better. Here are some questions to consider and discuss with each presentation. You might make notes during the presentations to remember your thoughts. (Just as people have been asked to keep their presentations to a limited amount of time, remember to keep your comments to the point, so that there will be time to hear from as many people as possible.)

1. What do I *like* about this curriculum? What are its strengths and gifts?
2. Are there clarifying questions I need to ask to be sure I understand?
3. What suggestions do I have that could improve it? What resources do I know of, or what experiences have I had, that might enrich or support this curriculum plan?