Philosophy of Religious Education

Renaissance Module

HANDOUTS

List of Handouts

Handout 1: Introduction to Renaissance and RE Credentialing

The Renaissance Program has a distinguished history of providing standardized training on topics useful to religious educators, as well as parish ministers, seminarians and lay leaders. The Renaissance program is a major component of the Unitarian Universalist Association (UUA) Religious Education (RE) Credentialing program. These modules are throughout the year online by the UUA Lifespan Faith Engagement office or may be "face to face" trainings:

- Administration as Leadership
- Adult Faith Formation Online
- Beloved Conversations (in partnership with the Fahs Collaborative)
- Curriculum Planning
- Family Ministry Training
- Leading UU Culture Change
- Philosophy of Religious Education
- Teacher Development
- Unitarian Universalist Identity
- Unitarian Universalist History
- Unitarian Universalist Theology
- Worship for All Ages

For more information, visit the Renaissance program page of the UUA website: http://www.uua.org/careers/re/renaissance/index.shtml

The Religious Education Credentialing Program is a 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: http://www.uua.org/careers/re/index.shtml

Handout 2: Preparation for Module Evaluation

Locate the Renaissance Program Participant Online Evaluation Form.

Please complete and submit it within one week of completion of this module. The official Renaissance Certificate will be sent to you within two weeks 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 for 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 other leader

Organization/communication

Other comments or suggestions for leaders

II. The Learning Experience

What was most valuable for you?

Please share at least five 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. The Reader

I read: all/most/some/none of the reader

I found the reader: very useful/somewhat useful/not useful

Comments on the reader

Handout 3: 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

Once we have affirmed the covenant, we will place it into the shared Google Docs Folder

Handout 4: The Religious Education Philosophy Module

Rationale

Unitarian Universalist religious education needs to be re-invented afresh for every era. This workshop is based on the belief that we need to re-examine the philosophies that served us well in the past and incorporate new research and new philosophies of religious education that expand and deepen our understanding.

A changing world affects the lives of us all, especially our children and youth. Changing theories of human development suggest that there may be new considerations and ways of meeting spiritual, ethical, and educational needs.

Philosophizing about religious education is something that needs to be done, not just by a few experts, but by everyone who wishes to participate in religious education. Each person operates on some de facto religious education philosophy. By becoming aware of it and examining it in light of others' views the hope is that we will become empowered to do the kind of thinking that leads to an intentional philosophy of religious education.

This workshop will provide some experiences in thinking about basic questions that are posed by theologians and educators. But it is just a beginning and leaders and participants are invited to return often to the basic philosophical questions and to re-examine and revise their individual and our collective philosophy of Unitarian Universalist religious education.

Learning Objectives:

- Increased ability in articulating one's own religious education philosophy
- Increased clarity about the purposes of lifespan religious education
- Increased comfort and competence in sharing a philosophy of religious education
- Increased understanding of learning and faith development theories.

Handout 5: Session Topics

Session 1: The Congregation as a Learning Community (2 hours)

How do the terms we use affect our philosophies of religious education? What makes a religious community a learning community? How important is relationship building for religious education?

Session 2: Learning Theories & Faith Development (2 hours)

How do people learn? What can learning theories can tell us about our philosophies of religious education? Who is Fowler and what is his theory of faith development? What are the criticisms of his theory?

Session 3: Our Religious Education Philosophies of the Past (2 hours)

Who are the people that have been influential in religious education philosophies of the past? What aspects of past education philosophies are still alive today? Who is Freire and what influence has his Pedagogy of the Oppressed had on Unitarian Universalist religious education philosophy?

Session 4: Liberation Pedagogy (2 hours)

What can we learn from Paulo Freire that is applicable to religious education philosophy? How can we also think critically and use the teachings and writings of others to discern parts of a philosophy that need further work? How does the need for liberation fit into our religious education philosophies?

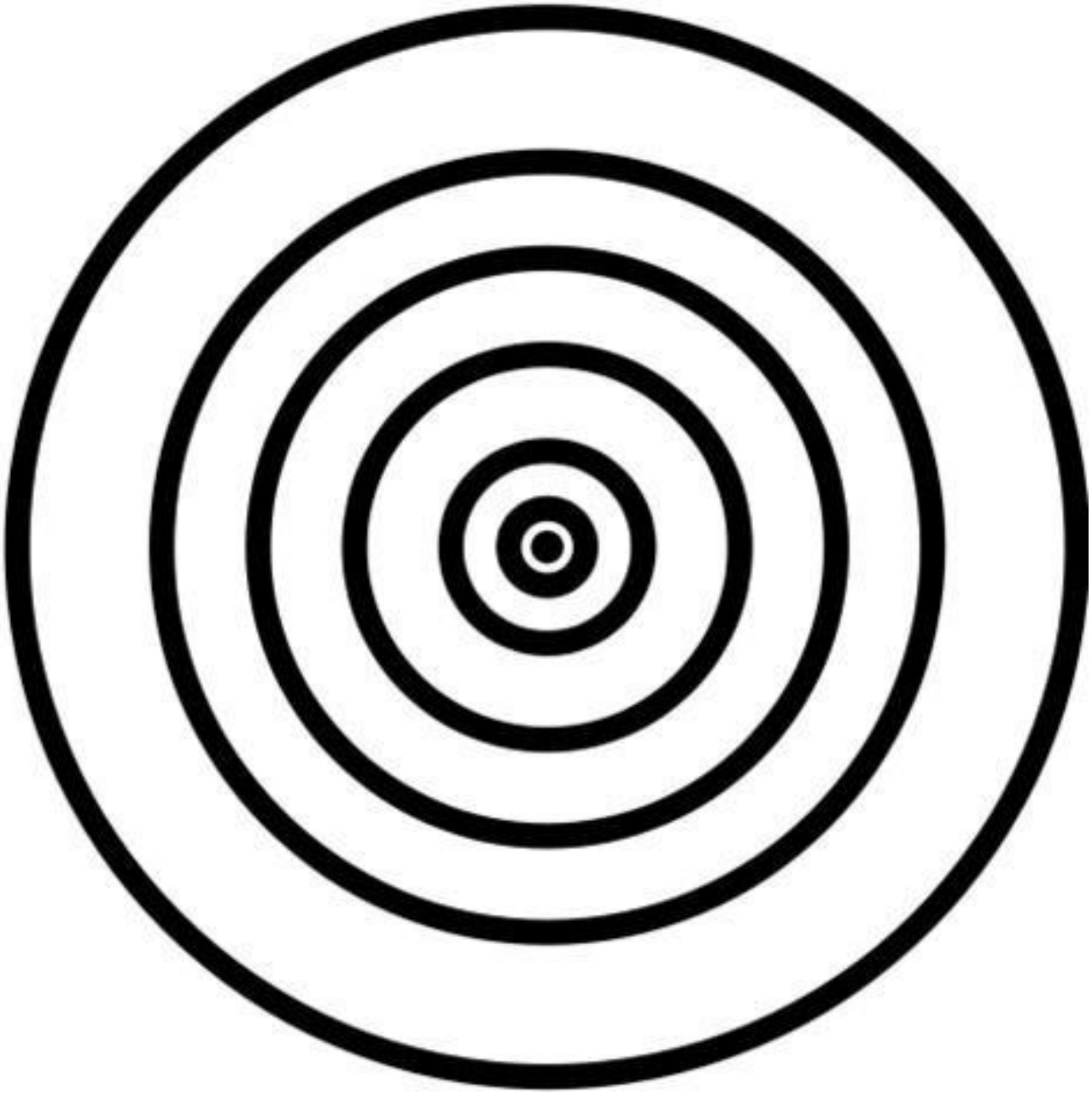
Session 5: Stretching Ourselves Toward Liberation (2 hours)

Why do Unitarian Universalists still struggle with religious language and how does this affect our religious education philosophy? How do we create religious education philosophies that build strong and radical communities working toward wholeness and liberation?

Session 6: Creating a Philosophy of Religious Education (2 hours)

What are some ways we can use technology and social media in religious education? How do we create a religious education philosophy with all the people who are invested in the process?

Handout 6: Religious Education as Relationship Building



Handout 7: Constructivist Learning Theories

- People learn about the world by acting within their environment
- People are active participants in their learning
- People are active in constructing their own learning

Jean Piaget

- Focused primarily on internal influences
- Language as means of disrupting equilibrium for reconstruction of thought
- Involves series of stages people must progress through in order
- Ignores cultural influences on development and learning

Lev Vygotsky

- Emphasized how external forces shape learning
- Language as means of establishing social relationships conducive for learning
- Continuous and lifelong
- Emphasizes cultural differences

Kurt Fischer

- Lifelong and multidimensional
- Learning and development involve the entire brain
- Learning happens through levels and tiers
- Learning happens through a slow and variable process
- Context is important
- Support is essential

Limitations of Piaget's Theory

- Research methods
- Stage theories approach not supported by brain research
- Modern research has proven that children possess many of the abilities at an earlier age than predicted by his theories

Handout 8: Faith Stages According to Fowler

Summary, Rev. Lindsay Bates and Cynthia Wade for Renaissance Module: Philosophy of Religious Education
Expanded by Joy Berry

Pre-stage: Primal Faith
pre-birth to about age 4
For the youngest ones, there is no "other" or external world. "I'm It." This child is his or her feelings, both physical and emotional, and that's the world; other people are not understood as "other people." What the youngest children are going to retain from this time in their lives is how they have felt. The youngest ones don't have any understanding of religious symbols, whether it's of God or Jesus or Torah or Santa Claus. Their experiences at this stage, especially of the nurturing/lack thereof provided by primal others, are apt to surface later in the images of God that begin appearing by about age 4 or 5. Infants form their initial impressions of the world and experience sensations of love, trust and courage (or lack of these) on a body level. The spiritual virtue being instilled is HOPE; the ability is trust through times when that trust is challenged.

Stage One: Intuitive/Projective Faith - Faith is CAUGHT
approximately from ages 4 or 5 to ages 7 or 8
They're learning about how words and symbols work -- which is why this is usually when they're learning to read on their own. Their "cause-and-effect" thinking is still often magical. These children can easily believe, for example, that they are responsible for bad things happening. Under the best of circumstances, a child at this stage is able to trust in the security and "rightness" of the family, and "Because my mommy says so" is an adequate squasher for all challenges. It's important for parents and other authority figures in the child's life to be willing to say that they believe certain definite things, such as that God does not send people to hell, or NO, the baby did NOT die because you were bad or because she was bad. That parental authority can do a lot to ease the fears that arise when their little friends start sharing their Sunday School stories about going to hell if you aren't right with Jesus. A UU parent or RE teacher who will not express a definite opinion at this point in the child's religious growth is not doing the child a favor. The authoritative role of the family and the family's chosen circle (which includes the church) explain why at this stage we talk about our children's religion being "CAUGHT." It's what's around them; it's what the people they trust and care about are doing so they do it too. Spiritually, they're working on the meaning of "Free Will," the inherent worth of each individual, including themselves. They need a lot of encouragement and positive reinforcement for the things they do well and the things they try to do well. They need to know that they are accepted and cared about and loved. This is when our church home needs to be a place of safety and fun and love.

Stage Two: Mythic/Literal Faith - Faith is TAUGHT

approximately from ages 6-8 through ages 10-12
Thought is more complex now, and cause-and-effect thinking passes from the magical to the scientific. Discussion of ideas and of one's own thoughts becomes important. These children are beginning to recognize that they do have their own thoughts, and that other people have other thoughts. How their trusted authority figures handle these differences in thoughts is very important. These children do not want to be thought of as "different." If they know that in their own group different ideas are good, they will be comfortable having ideas that are different. If they are taught that there are absolutely right ideas and absolutely wrong ones, they will feel guilty, inferior, "sinful", if their ideas are not like everybody else's. Children tend at this age to be very concerned with absolute fairness. Morally ambiguous issues are very hard for them. They're often described at this stage as "legalistic." In this stage, the conviction that if you are good, you will be safe and successful and happy, and if you are bad, you will be punished, is normal. But alongside that is the growing awareness of how unfair the real world can be. At this stage, stories are very important. These children want to know the stories that everyone else knows, Bible stories, stories about their own church, stories within the family. Those shared stories are part of what creates the group to which these children belong. That's why we often speak of religious faith at this stage being "TAUGHT." These children want to be told what the trusted adults around them know and value.

Stage Three: Synthetic/Conventional Faith - Faith is BOUGHT
approx. ages 10-12 through adulthood, but not all adults
This stage is one of transition. Many children decide that they are atheists at this point. If there were a God, then things would be fair, but things are not fair, and therefore there can be no God. Many adults also hold this position. Adults in many faith communities, including ours, settle quite happily into this stage. We usually enter it (if we enter it at all) when we begin to recognize how complicated and illogical and unfair life can be. We can't count on "ultimate fairness," so we rearrange our framework of understanding value and worth, and we seek meaning within our own group (realizing that there are others but not necessarily being convinced that those other ways might be as valid as ours). Our group's certainties provide our spiritual and psychological foundations. In this stage, one is "thinking about thinking"; beginning to understand how one develops one's beliefs, how to construct and test hypotheses, now to take another person's perspective while not necessarily agreeing with it. This is a highly relational way of being, and being part of a group is very important. When God is discussed, it's apt to be in relational terms—"God is Love," which makes God a little bit like us, or us a little bit like God, or perhaps in a relationship with God. Important questions become "Who am I?" and "Who are you?" Issues of what we believe and why we believe it become interesting and important. The ideal of relatedness, of belonging, can also create a strong idealism as a member of a group. Ways of being of service become important, in part because how one is regarded by those who are important to us matters a lot. Identity becomes of paramount importance in the face of the many possible conflicting roles they are being invited to fill. Sexual

and gender identity are important issues. The spiritual issue is faithfulness—being true to the values, the commitments, and the ideals of one's community. This is what we refer to as faith that is "BOUGHT." The young person wants to be able to buy into what the trusted group values and believes. And it's the task of the adult community to share our beliefs and values with our young people, to be clear about why we believe certain things are right and others are wrong without being wishy-washy or apologetic about it.

Stage Four: Individuative/Reflexive Faith - Faith is SOUGHT - and FOUGHT*

mid-to-late adolescence through adulthood, but not all adults

This stage is reached as the discovery is made that there really are all sorts of people out there who are not like the folks I grew up with. And they have claims to be taken seriously, which can be perceived as very threatening. This is sometimes a retrenching time. Earlier values are clung to with an almost desperate need for that security. At the same time many presuppositions are being challenged. Early in this stage one tends to see everything in terms of "either/or." Either I'm right or you're right, and if I'm right, you're wrong, and if you're right, I'm wrong. There tends to be a loss of patience with lack of clarity or ambiguity, and a strong need for an identity that one can indeed defend as valid against those who are different. There is often a tendency to caricature, discount, or not take seriously the experiences and differences of members of other groups while being in relation with individual members. One does not yet see that your insistence upon being who you are does not diminish who I am, no matter how different we may be. This is a time of intense seeking, which is why this faith is no longer caught, taught, or bought. Now it is actively "SOUGHT." The challenge is to learn to deal with radical differences and ambiguities, to move beyond what's been called a "class-based universalism," in which issues of right and wrong, good and evil are resolved with the conviction that what's right for me and my group is right for everyone.

Stage Five: Conjunctive/Paradoxical/Consolidative Faith - Faith is FRAUGHT*

may begin as early as late teens/early 20s, more commonly in later adulthood - not all adults reach this stage

Fowler suggests that the transition to this stage is apt to be brought about by experiences in adulthood of deep pain, grief, awareness of the reality of death. It is in this stage that we begin to learn to move away from "either/or" and begin living with "both/and." Concepts and experiences of paradox, of multiple layers of meaning and understanding and experience, are now enriching rather than frightening. Truth is understood to be paradoxical, complex, beyond absolute understanding. Symbols become symbols again, vehicles for experiencing and expressing those things for which exact, scientific explanations can never be adequate. Authority is found in the dialectic of critically self-chosen beliefs, norms, and values with those maintained in the reflective claims of other persons and groups and in various expressions of cumulative human wisdom. One becomes deeply appreciative of the stories, myths, rituals, etc., of other groups, coming to see them as being equally legitimate vehicles of truth. In moral judgment, there tends to be an appeal to a principled "Higher Law." Integrating conflicts of law

with morality can be a struggle. In this stage, one is apt to be strongly loyal to society and its values while seeing clearly the injustices, pain, etc. within it. One realizes that "seeing what justice requires means doing what justice requires." This is often painful. As such, faith is FRAUGHT.

Stage Six: Universalizing Faith - Faith is OUGHT* (we act as we ought to, without struggling to be good)

Very few people achieve this level. In reaching this level, one has truly transcended one's own particulars (while still valuing them) and become a full member of the "Commonwealth of ALL Being." Authority is built upon all previous sources, now located in the individual judgment purified of egoistic striving, attentive to the requirements of pure Being. Morally, loyalty to Being transcends any and all laws or societal norms. Spiritually, if you get this far, you have achieved Buddhahood. But I do think, while few of us honestly get here, it is a vision of faith and of being to which we aspire -- so maybe it's not as far beyond our reach as Fowler often seems to insist.

*additions of FOUGHT, FRAUGHT and OUGHT as snapshot words for stages 4, 5 and 6 by Joy Berry from “Wrought Faith - Minding the Gaps in Faith Development Theory and Practice”

Handout 9: Criticisms of Fowler's Theory

Fowler's theory is based upon the work of Kohlberg and Piaget, who both characterize development as happening in stages which are always experienced in the same order. However, lifespan development is now recognized as complex and uneven, and heavily influenced by a person's culture and environment. Even Piaget himself in later life moved away from his conception of a rigid, hierarchical structure and considered development more in terms of a spiral than a series of ordered stages.

Fowler's theory is gender biased and gender binary. Fowler noted that the scale under-scored women and over-scored men and suggested the inclusion of "relational knowing" in the fourth stage. Feminist work on moral development (e.g., Carol Gilligan and Nona Lyons, 1982, 1983) has viewed the stages as fluid, dynamic, non-hierarchical phases or steps shaped by emotion, imagination, relationship, and cognition. By listening to girls and women resolve serious moral dilemmas in their lives, Gilligan traced the development of morality organized around ideas of responsibility and care. This conception of morality contrasted sharply with the morality of rights described by Piaget (1965) and Kohlberg (1981, 1984), who studied the evolution of moral reasoning in boys and men. More recent critiques of Gilligan and Kohlberg cite the complexity of gender as a social construct, which must be considered.

People operating within a rights morality—more commonly men—evoke the metaphor of "blind justice" and rely on abstract laws and universal principles to adjudicate disputes and conflicts impersonally, impartially, and fairly. Those operating within a morality of responsibility and care—primarily women—reject the strategy of blindness and impartiality. They posit that the needs of individuals cannot always be deduced from general rules and principles; rather, moral choice must be determined inductively from the experiences each participant brings to the situation. They believe that effective dispute resolution requires dialogue so each individual is understood on their own terms; in other words, mutual understanding is most likely to lead to creative consensus.

Fowler's Faith Development theory is culturally specific. He developed his theory within the context of late twentieth century Euro-American intellectual culture. From a Vygotskian perspective, this theory fails to consider the role of engagement in cultural life in forging development. Modern psychology which recognizes the validity and value of a plurality of viewpoints is in conflict with any theory which does not reflect cultural diversity. Furthermore, faith is shaped by the interactions with people and the building of relationships, suggesting a theory that is vertical as well as horizontal in its perspective.

Fowler's theory is hierarchical in that higher stages are preferential to lower ones, the stages and claims some people never progress to higher levels, implying inferiority.

While the earlier stages address advances in children's thinking and characterize many of their evolving needs for faith development, stages 3, 4 and 5 may be considered instead as different directions as opposed to stages. Since Fowler claims that adults can get "stuck" in any one of these stages, perhaps a view that is less judgmental and recognizes the influences of culture, gender, socio-economic status and a person's family environment would see these as equal paths to follow or pass into via a sideways motion rather than upwards.

Fowler's theory overemphasizes cognition and does not address emotional/affective issues such as transition and transformation. Faith development is more than cognitive development; it is full of emotions, pain, healing, fear, courage, rage, as well as love and becoming our best selves. All those aspects of faith formation are absent from this theory.

Handout 10: Other Perspectives on Developmental Stages

Abbreviated Summary: Child Development

Adapted from *Nurturing Children and Youth: A Developmental Guidebook*, by Dr. Tracey L. Hurd, published by the UUA (Boston, 2005); also "Stages in Children's Development of Racial/Cultural Identity and Attitudes," Louise Derman-Sparks (UUA 2012)

	Preschool Child	**Early School Age Child**	**School Age Child**
Physical Development	Body is acquiring gross and fine motor skills Learns through physical experiences Needs sensory and tactile experiences Doesn't have link between thinking and action refined	Starts coordinating motor skills (rides bike, games) Uses tools for drawing, writing Very active; needs physical challenges Learns through doing Needs to play	Fine and gross motor skills almost fully developed Central nervous system primarily fully developed Needs food, rest, exercise May enter puberty Is a top consumer of media images of bodies, ideals, wellness

Cognitive, Intellectual Development	Self is primary reference point: "egocentric" Obtains Object Permanence Categorizes & classifies Dichotomizes Appearance = reality Fluid between fantasy & reality Needs to problem solve	Starts to understand the notion of "Conservation" Interested in numbers, letters, words, facts Self is still primary reference point Enjoys being "correct" Learns best in the "zone of proximal development"	Engages in logical thinking Develops hierarchical reasoning Concrete Operational thinking—based on non-abstract "pieces" Develops specific learning styles; learning disabilities may become more clear
Social, Affective Development	Social circle of family is primary reference points Has not acquired race or gender constancy Starting to learn notion of "friend" Empathic, but centered on self	Learns through social interaction Enjoys peers and working together Has beginning "true" friendships Often rigid is thinking about gender, race, roles	Peers and friendships are important Identities navigated through social relationships Takes perspectives of others May segregate based on gender, racial, ethnic identities

Moral Development	Categorizes right and wrong- sometimes too rigidly Needs support linking words to actions & moral issues	Attends to order and authority; uses rules Develops a sense of industriousness Starts to understand motive	Uses “Golden Rule Interested in fairness, justice and care Aware of moral issues & interesting in helping
Racial / Cultural Identity Development	Developing awareness of self as separate Beginning to absorb cultural identity through daily interactions Critical window for becoming skilled in home language(s) Beginning to identify and “match” people according to “racial” characteristics – often confused about who belongs to which group	May feel a sense of cultural crisis when entering school – may reject either home or school culture, or learn to “code switch” Aware of and exploring meaning of / cultural messages about various aspects of identity (gender, race, class, etc.) May use insults related to skin color, but are also interested in how it happens	Begin to establish identity groups with self-made rules Increased use of name-calling, but also interested in learning science of skin color and history of race and race-relations Role model of people involved in anti-racism/social justice struggle very important to them
Spiritual, Religious, Faith Development	Learns about religion and faith through experience Receptive to spirituality	Does religion to know religion Latter part of Fowler’s Intuitive Project stage of faith development Needs to have rigidities, and	Enjoys membership in faith or denominational communities “Does” religion & spirituality

	Not afraid of "big questions" – full of wonder Fowler's Intuitive Projective stage of faith development	"correct" answers gently challenged	Enters Fowler's Mythical Literal stage of faith

Important Notes:

By age 9, "when faced with counter-stereotypic information, children who showed highly stereotyped attitudes tended to forget that information or even, disturbingly, to distort it in memory to be consistent with their stereotyped beliefs." ~ Bigler & Liben, 1993, *Child Development*

"After age 9, racial attitudes tend to stay constant unless the child experiences a life-changing event." ~ Frances Aboud, 1988, *Children and Prejudice*

	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	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

	Seeks support for self-esteem and body image		
Cognitive, Intellectual Development	Concentrates on self and others' perceptions of self Engages an "imaginary audience," a mental idea of others observing 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, reviewing 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	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	Increases self-reliance Develops sense of identity and intimacy Expresses interest in vocational and personal life choices

	Expresses criticism of self and others	LGBTQIA+ and questioning youth	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
Racial / Cultural Identity Development	Want to learn more about their cultural group and its true identity Aware of differences between how dominant culture experiences their group and how group experiences itself Conscious of contradictions between what adults say and what they do	Sense of self and other groups well established, as is sense of justice, though may lie dormant at school Need opportunities to express true life narratives	Learning accurate history about racial groups plays a crucial role Active work on social justice increases sense of personal empowerment Great capacity for anti-racist/social justice organizing

Spiritual, Religious, Faith Development	Enjoys presence or absence of 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 disenfranchising Deepens religious or spiritual identity	Claims authority around issues of faith Further develops spirituality as an important part of self Engages in "faith" beyond traditional organized religion

Handout 11: Wrought Faith: Minding What We've Missed in Faith Development, Joy Berry, Religious Educator

James Fowler's classic theory centers the individual's progress through six stages of faith. The first four have "shorthand" names that make it easy to remember how development happens in each. Faith is *caught* in stage one, and then it is *taught, bought, and sought* in stages two through four, Fowler offered.

Yet without a commitment to faith that is *wrought* - intentionally shared learning in our congregations - the promise of faith development, and indeed the very premise of a "covenantal faith," is in question.

Wrought is an old word that means worked. I use it because it rhymes with those common shorthand versions for Fowler's stages. But also because wrought is a good old word: it describes something strong but flexible, able to be forged, changed, and strengthened, through active work. It's resilient and malleable: it's meant to be shaped with tools, by humans. Its final form is determined by how it is worked.

Fowler believed that individuals move through the stages of faith in a linear process, and that most people never move beyond stage 4, to the "rare" stages 5 and 6.

But why is that? Is there something special in the psyche of those few gurus and transcendentalists? Or is it possible that faith development, like most other kinds of emotional-spiritual-social development, depends on the capacity of the environment to support it?

Fowler wrote that in stage 4, folks begin to question authority and that includes the rules and expectations of faith community. The UUA's handout on faith stages is here: http://www.uua.org/.../wholeness/workshop2/167602.shtml

It reports that stage 4 folks often leave churches when they don't get their way.

What if Fowler's emphasis on the individual made him miss something essential, about how individual development always happens in a context of connection: that our own, and even our congregations' potential faith development is determined by how much of it happens in shared work, learning and growing together across generations?

What if our human blueprint for faith development as individuals depends on the degree to which our communities of faith are engaged in shared faith work? What if our collective learning experiences are the practice and training that determines how whole and strong and complete

our faith can eventually become? Does that mean communities, like individuals, can be defined by their collective faith stage?

How much of our faith is shaped in shared work, in our congregations today? And how might doing more of it change the overall faith development stage of our congregations?

Stage four is about the individual journey: asking questions and seeking answers. It's where we become capable of setting aside the opinions of others and making decisions about what's best for us, about what we believe and don't believe, as independent and unique individuals. It's an important stage; but it should be a waystation, not a destination. Is it possible that having congregations with many individuals at stage 4 create challenges to the whole notion of religious education (led by adults from the congregation)?

Is covenantal community possible without a majority of congregants moving on to Fowler's stage five, when the "strong need for individual self-reflection gives way to a sense of the importance of community in faith development" and "a realization that other people's faiths might inform and deepen their own"?

The most compelling question of all, to me, after a decade as a congregational religious educator, is this: *Can we expect to develop the faith of our children and youth beyond the faith stage of the adults we recruit to be their teachers and mentors and guides?*

Is work toward the Beloved Community, the world we dream about, or missional faith possible in congregations without a commitment to this kind of faith formation?

I believe that unless congregations make a real commitment to wrought faith that is shared, intentional, and collaborative (and throughout the lifespan) we are hard-pressed to succeed in our goals as a faith.

Of course, this puts faith development at the center of church. For THAT to happen, ministers, religious educators, musicians, the board would have to commit to a changed congregational life, RE, worship, and music ministries.

Is that possible?

Handout 12: Dewey and Progressive Education

Dewey, a prolific author whose writings spanned many years, does not readily yield to summary. Yet in possibly his best known work, “The School and Society,” three lectures delivered in 1899, one can see a reflection, a criticism, and a synthesis of American educational thought at the turn of the century.

Dewey’s thinking evidences the democratic faith in common schools as the instrument of reform. According to Dewey, what the best and wisest parents want for their children: “Any other ideal for our school is narrow and unlovely; acted upon, it destroys our democracy.” He envisions schools as the lever of society wherein students are saturated with a spirit of service and provided with the instruments of effective self-direction. Thus he was critical of the standard way of educating, since schools were isolated from the struggle for a better life and dominated by a medieval conception of learning. Instead, he argued, schools should be a genuine form of active community life, not a place set apart for the learning of lessons. To teach merely for the acquisition of information fostered individualism; Dewey passionately believed that schools must be social in orientation so as to teach students the process necessary for the workings of democracy. Schools should not merely reflect society, but improve it. As embryonic forms of community life, they should be permeated with the spirit of art, of history, and of science. If the school were related to life, all of its studies would necessarily be correlated.

Dewey devoted himself to fashioning an alternative form of schooling, one in which passivity, mechanical massing of children, and uniformity of curriculum and method were replaced by activity, group participation, and adaptation to the needs of the student. He acknowledged that his cause was revolutionary—not unlike the case of Copernicus. Only, as Dewey saw it, “the child becomes the sun about which the appliances of education revolve; he [sic] is the center about which they are organized.” Yet Dewey’s methodology also simply recognized what already existed in the child— interest in conversation, inquiry, construction, and artistic expression:

> *If we seek the kingdom of heaven, educationally, all other things shall be added unto us—which, being interpreted, is that if we identify ourselves with the real instincts and needs of childhood, and ask only after its fullest assertion and growth, the discipline and information and culture of adult like shall all come in their due season.*

"My Pedagogic Creed," written in 1897, encapsulates the principles to which Dewey devoted his education vocation; its very title suggests the religious character education held for Dewey. Education, conceived of as a "continuing reconstruction of experience," was religious insofar as it provided the "fundamental method of social progress and reform," the "most perfect and intimate union of science and art conceivable in human experience." Because it shaped human powers and adapted them to social service, education was the "supreme art."

Education was the supreme art because Dewey believed that the potential of societal reconstruction made the teacher the "prophet of the true God and usherer in of the kingdom of God." His view of the exalted vocation of the teacher rested upon a perspective shared with certain other liberals of his time, a naturalistic philosophy that regarded belief in the supernatural as a remnant of a more primitive outlook. His objections to supernaturalism rested on numerous grounds. It ruined religion, since it made religion an absolute in which people settled for security in fixed doctrines rather than risked discovery of truth by way of experimental methods. It distracted people from the realities of life, since it focused on ideal existence; it led to the false dualism of sacred and secular and was all too often grounded in crass ignorance. Moreover, supernaturalism was incompatible with democracy, because it too often legitimized the authoritarian rule of an elite.

Whether or not Dewey was a theist himself is debated. Certainly his 1934 Terry Lectures at Yale, published as *A Common Faith*, do not reflect traditional theism. Here Dewey used the term God to denote "the unity of all ideal ends arousing us to desire and actions" and ultimately defined God as "this active relation between ideal and actual." Enamored as he was of scientific method, Dewey could not assent to a transcendent God who could not be empirically verified. Though he continued to use the term and to make frequent reference to the "divine," his usage

evoked images not of a personal Creator, but of the point at which the ideal became present. His profound commitment to education was a religious act, though not in the theistic sense.

Progressivism's Contribution to Religious Education

Perhaps the contribution of Dewey and other progressives to religious education can be summarized in three points. First, their insistence upon the interrelatedness of doing and knowing engendered a new enthusiasm for "learning by doing," what a later age has termed "hands-on" education. This recognition of the power of experiential learning was formalized in Dewey's laboratory school at the University of Chicago and has continued to challenge succeeding generations of educators. Second, their articulation of a child-centered curriculum considerably influenced religious educators who accordingly reworked creed-centered curricula. The assumption that teaching begins with the situation and needs of the learner rather than the content is rooted in the progressive outlook. Third, the progressivist emphasis on the "whole child" and on formation rather than conversion harmonized with Bushnell's notion of nurture. It provided religious educators with an impetus to use the social sciences and to incorporate psychology into their considerations; it legitimized their awakening sense of the dual character of education as both a political activity and a religious act.

Source: Mary C. Boys. Educating in Faith: Maps and Visions. (San Francisco: Harper & Row Publishers, 1989)

Handout 13: Fahs and MacLean

Fulfilling Channing's Challenge

by Jeanne Nieuwejaar

INTRODUCTION

William Ellery Channing, in his 1837 address to the Unitarian Sunday School Society, outlined much of the essential and enduring philosophy of liberal religious education and presaged the shift from a didactic methodology to a progressive one. Our churches did not implement his philosophy and methodology, however, until a full century later when they flowered in the work of Sophia Fahs and Angus H. MacLean, among others. David Parke has written, "Whereas Channing only announced a revolution, Mrs. Fahs effected one" (Parke, 1965, p. 381).

Many of the same educational theorists influenced MacLean and Fahs while they were working and studying at Teachers College, Columbia throughout the 1920s. The influence of John Dewey, Horace Bushnell, George Coe, Harrison Elliott, and Hugh Hartshorne were important, and led each of these two religious educators to base their work on children's natural capacities for religious and ethical growth and on the pedagogical principle of experiential learning.

FAHS: FOUNDATIONS OF HER PHILOSOPHY

Through her years at Teachers College and the Sunday School there, Fahs underwent a "profound intellectual and religious transformation. . . toward progressive education, and away from a Biblical worldview," writes David Parke. "Her world view shifted from Christ to the child, her premise from conversion to growth, her community from the Church to the family of man [sic]. In short, she became a religious liberal" (Parke, 1965, p.267).

She continued to teach at the Sunday School after receiving her degree, and in her own intense and thorough fashion, she continued her education to continually improve her skills as a religious educator. This self-education intensified over the next twenty years as Fahs's energies were directed primarily to the task of mothering.

Through this task to which she dedicated herself seriously, she learned much about the nature of childhood, the needs and capacities of children, and the impact of traditional religious education upon them.

Over the years another significant influence on Fahs's developing theory was the work of G. Stanley Hall, an educational philosopher and experimental psychologist who also had an

interest in religious education. It was through his work that the principle of natural growth, a central concept in Fahs's enduring philosophy, received experimental verification and scientific status. It was his theory of recapitulation, however, that found its way into Fahs' thesis work. This theory stated that the development of the individual organism repeats, or recapitulates, the evolution of the human race. In religious education this would imply that children should be exposed to -- should re-experience, in a sense -- a little bit of every religious expression in the history of humankind in order to develop naturally to religious maturity.

Fahs did not accept all the details of Hall's thinking. She did agree that every child must confront the same elemental forces of nature, of birth and death, of love and conflict; that "modern children must make their peace with the same forces that early man [sic] reacted to in pre-rational and pre-scientific ways" (Hunter, 1966, p 105). Parke, in his thesis on "The Historical and Religious Antecedents of the New Beacon Series in Religious Education," suggests that Fahs' original contribution to the theory of religious education was her blending of Dewey's principle, that learning consists in the reconstruction of experience, and Hall's principle, that individual experience recapitulates racial experience. "Her unique contribution to education, thus understood, is a religious dimension, which infuses the life situation approach of Dewey with drama and purpose, and which ingratiates the iron law of recapitulation of Hall with freedom and joy" (Parke, 1965, P. 282). We find this theory very much in effect in her later work on the New Beacon Series.

Fahs' most comprehensive statement of her philosophy of religious education, Today's Children and Yesterday's Heritage, was published in 1952 - after her formal retirement from editorship of Beacon materials.

In this work she defines religion as the "vital and healthy result of [the child's] own creative thought and feeling and experience as he responds to life in all its fullness. Influences from without and from the past affect the formation of such religion; but the life-giving element is within the child and in his/her [sic] present experiences" (Fahs, 1952, p. 16).

FULFILLING THE PHILOSOPHY

Fahs would make no clear division between secular and religious education, and stressed close cooperation between the Sunday School and the Weekday Schools, hoping that weekday schools, too, would recognize and foster the religious dimensions of the child's experience. Religious experience had a special place in the church school curriculum, she claimed, but not an exclusive place, ". . . since it is the very nature of religious experiences that when they are set off by themselves apart from other experiences of life, they tend to lose their vitality" (Parke, 1965, p.274).

The individual's experiences are meaningless, however, until critically reflected upon, evaluated, and integrated into the whole of life. Teaching thus consists in enriching natural experiences, uncovering and interpreting meanings, and crystallizing learnings into guidelines for the future. The atmosphere and structure must always be democratic, with children free to reach their own conclusions, and must honor the particular developmental levels of the children.

MACLEAN: EXPERIENCE AND EDUCATION

From among a choice of job offers, MacLean chose a professorship at the Theological School of St. Lawrence University, " . . . because of the intimacy, freedom, and natural surroundings promised" (Parke, 1965, p. 203). MacLean spent thirty-two years at this theological school, nine of them as Dean. Although his thinking was entirely compatible with that of the faculty and student body of St. Lawrence, he did not actively embrace Universalism until the 1940s.

MacLean's most comprehensive statement of his philosophy of religious education was published in 1934 as "The New Era in Religious Education." Parke says of it, "The New Era" was the most original work in its field produced by a Universalist or a Unitarian in the twentieth century, perhaps ever" (Parke, 1965, p. 205). In it MacLean affirms, "The good life is the human life" (p. 6). The child's capacity for enjoying the world must be developed, and can be more effectively developed by companions than by books.

The theory of progressive education is pervasive in this work. Children learn what they are ready to learn and what is relevant to their experience; education must begin with present,

worthy experiences. "Life is the real school, in the sense that people change and grow where and when they live" (MacLean, 1934, p. 31). MacLean fully realized that learning by doing could easily be simplified into submissive performing of acts suggested by the teacher, and thus merely a gentle form of coercion. "The value of doing depends in part upon the degree of motivation behind it," he wrote (p. 66). Experiences designed to be educational would be effective only when the children's experiences were rich enough to absorb the learning and when their psychological stage enabled them to welcome and/or seek it.

An important dimension of the immediate experience of the children's education, says MacLean, is the modeling of the whole community. The adults, the teachers, must live out their religious ideals; or, as he would later phrase it, the method is the message.

Like Fahs, MacLean insists that one hour in church on Sunday mornings is inadequate for real religious growth. The time spent on religious education must be extended, but there must also be a rich communication and interchange between the religious education program, the church community, and the larger community beyond. In this work, as throughout his whole career, MacLean affirms that the home is the real base of religious growth, and thus must be an integral part of the religious education network. Because of his emphasis on the contextual nature of religious development, he stresses the responsibilities of church adults, especially the teacher, to influence their larger communities. They should do everything possible as citizens to change their communities to make them more religiously nurturing. They should build in their church a community within a community that would provide a place not only for worship and study, but also for "enterprise," the living out of the ideals of their religious convictions.

The children's own experiences are the center of the educational curriculum. Children are confronted with social conflicts, problems, and crises from their very early years, and must have a readiness to respond. Their education, particularly their religious education, should better prepare them for the social realities and ethical responsibilities that are thrust upon them. The personal, experiential approach is the best way to accomplish this preparedness.

The teacher's primary job, in MacLean's thinking, was to shape and supervise positive experiences, and above all else, to give assistance in integrating those experiences into the child's conceptual system and undergirding faith. Positive integration was dependent on the number and consistency of experiences of the good, on habits of mind, and on the opportunity to promote the good life, the opportunity to act upon the new value. "Integration is not merely a gathering together of experiences: It is itself a creative experience. Where integration is in process, conflicts arise, and conflict is an initial step in moral growth" (MacLean, 1934, p. 253).

Faith, MacLean said, is the substance of things hoped for, and hope, in turn, was derived from the substance of experience. If the things hoped for were good, enriching ones, the faith also would be strong and positive. But, again, this faith is a function of experience. "Children cannot be talked into a beautiful faith," he wrote (1934, p. 247) . "Whatever experience contributes to making one love life, anticipates and determines a faith that embodies that love" (p. 251). The basic emphasis in education, therefore, must be on the process itself, on the environment of social harmony.

Source: Liberal Religious Education Journal (Number Four, Spring 1990) Fahs and MacLean A Living Heritage, Excerpts from "Fulfilling Channing's Challenge" by Jeanne Nieuwejaar (pages 7-32)

Handout 14: The Great End in Religious Instruction

by William Ellery Channing

Note the second line of this version has been adapted from the original to omit ableist language.

The great end in religious instruction is not to stamp our minds on the young, but to stir up their own;

Not to make them experience as we experience, but to explore inquiringly and steadily themselves;

Not to give them a definite amount of knowledge, but to inspire a fervent love of truth;

Not to form an outward regularity, but to touch inward springs;

Not to bind them by ineradicable prejudices to our particular sect or peculiar notions,

But to prepare them for impartial, conscientious judging of whatever subjects may be offered to their decision;

Not to burden the memory, but to quicken and strengthen the power of thought;

Not to impose religion upon them in the form of arbitrary rules, but to awaken the conscience, the moral discernment.

In a word, the great end is to awaken the soul; to bring understanding, conscience, and heart into earnest, vigorous action on religious and moral truth, to excite and cherish spiritual life.

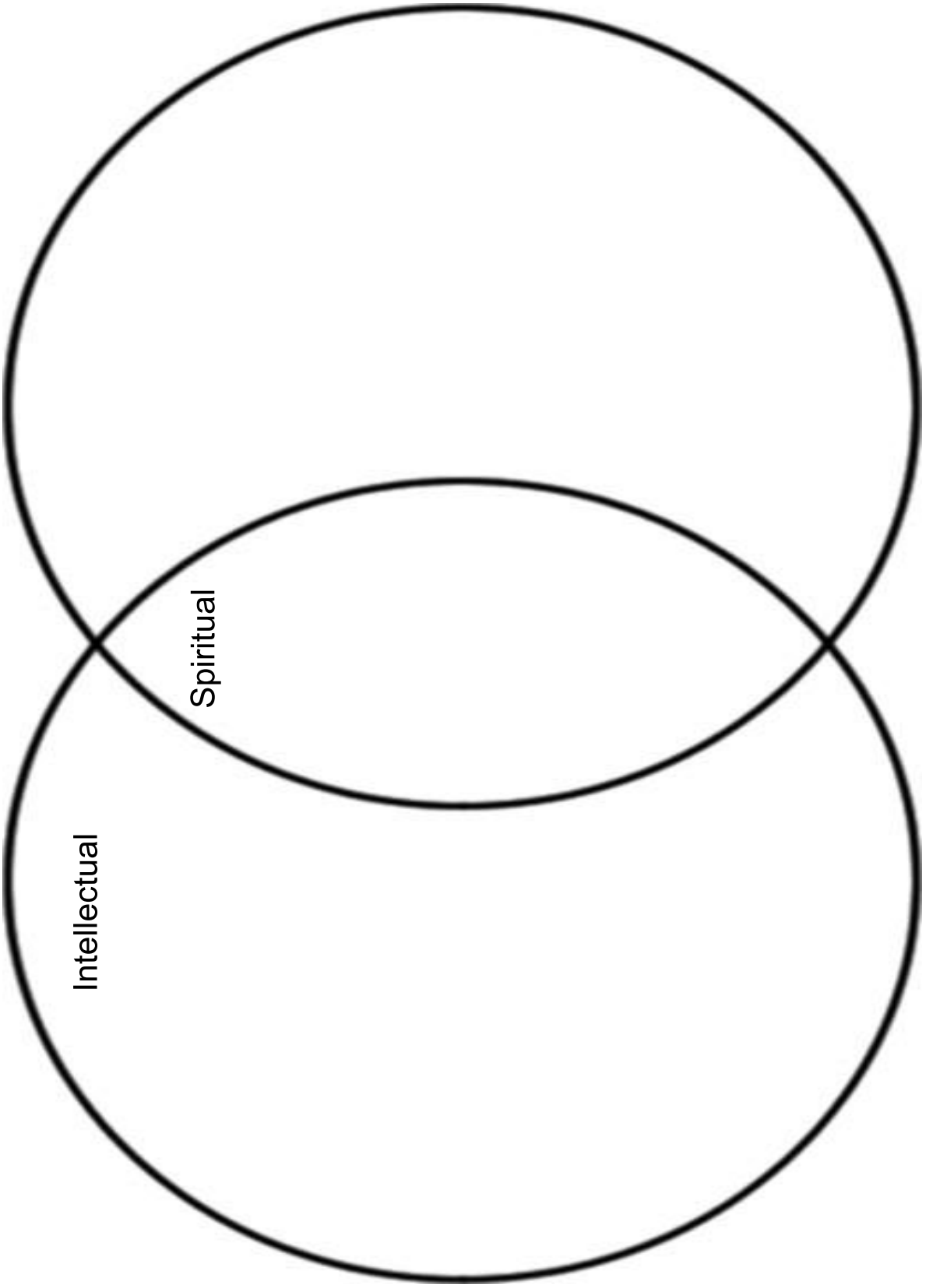
Handout 15: John Westerhoff:

Modes/Dimensions of Consciousness

Mode of Thinking	
Active-Intellectual	**Responsive-Intuitive**
Characterized by…	
Reflection	Experience
Order	Chaos
Prediction	Surrender
Logical Analysis	Mystery
Control	Imagination
	Surprise
Nurtured by…	
Sciences	Arts
Verbal Expression	Non-verbal activities
Expressed through…	
Signs	Symbols
Concepts	Myths
Reflective action	Rituals

Based on John Westerhoff, "Values for Today's Children," from an informal address delivered in 1979, and published in *Religious Education*, the REA journal, vol. 75, #3, May, June, 1980.

Handout 16: Head & Heart Activity



Handout 17: Paulo Freire, “The Banking Method of Education”

CHAPTER
2

A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally *narrative* character. This relationship involves a narrating Subject (the teacher) and patient, listening objects (the students). The contents, whether values or empirical dimensions of reality, tend in the process of being narrated to become lifeless and petrified. Education is suffering from narration sickness.

The teacher talks about reality as if it were motionless, static, compartmentalized, and predictable. Or else he expounds on a topic completely alien to the existential experience of the students. His task is to "fill" the students with the contents of his narration—contents which are detached from reality, disconnected from the totality that engendered them and could give them significance. Words are emptied of their concreteness and become a hollow, alienated, and alienating verbosity.

The outstanding characteristic of this narrative education, then, is the sonority of words, not their transforming power. "Four times four is sixteen; the capital of Pará is Belém." The student records, memorizes, and repeats these phrases without perceiving what four times four really means, or realizing the true significance of "capital" in the affirmation "the capital of Pará is Belém," that is, what Belém means for Pará and what Pará means for Brazil.

Narration (with the teacher as narrator) leads the students to

memorize mechanically the narrated content. Worse yet, it turns them into "containers," into "receptacles" to be "filled" by the teacher. The more completely she fills the receptacles, the better a teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are.

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

In the banking concept of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing. Projecting an absolute ignorance onto others, a characteristic of the ideology of oppression, negates education and knowledge as processes of inquiry. The teacher presents himself to his students as their necessary opposite; by considering their ignorance absolute, he justifies his own existence. The students, alienated like the slave in the Hegelian dialectic, accept their ignorance as justifying the teacher's existence—but, unlike the slave, they never discover that they educate the teacher.

The *raison d'être* of libertarian education, on the other hand, lies in its drive towards reconciliation. Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers *and* students.

This solution is not (nor can it be) found in the banking concept. On the contrary, banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:

(a) the teacher teaches and the students are taught;
(b) the teacher knows everything and the students know nothing;
(c) the teacher thinks and the students are thought about;
(d) the teacher talks and the students listen—meekly;
(e) the teacher disciplines and the students are disciplined;
(f) the teacher chooses and enforces his choice, and the students comply;
(g) the teacher acts and the students have the illusion of acting through the action of the teacher;
(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
(i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
(j) the teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings. The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

The capability of banking education to minimize or annul the students' creative power and to stimulate their credulity serves the interests of the oppressors, who care neither to have the world revealed nor to see it transformed. The oppressors use their "humanitarianism" to preserve a profitable situation. Thus they react almost instinctively against any experiment in education which stimulates

the critical faculties and is not content with a partial view of reality but always seeks out the ties which link one point to another and one problem to another.

Indeed, the interests of the oppressors lie in "changing the consciousness of the oppressed, not the situation which oppresses them";[1] for the more the oppressed can be led to adapt to that situation, the more easily they can be dominated. To achieve this end, the oppressors use the banking concept of education in conjunction with a paternalistic social action apparatus, within which the oppressed receive the euphemistic title of "welfare recipients." They are treated as individual cases, as marginal persons who deviate from the general configuration of a "good, organized, and just" society. The oppressed are regarded as the pathology of the healthy society, which must therefore adjust these "incompetent and lazy" folk to its own patterns by changing their mentality. These marginals need to be "integrated," "incorporated" into the healthy society that they have "forsaken."

The truth is, however, that the oppressed are not "marginals," are not people living "outside" society. They have always been "inside"—inside the structure which made them "beings for others." The solution is not to "integrate" them into the structure of oppression, but to transform that structure so that they can become "beings for themselves." Such transformation, of course, would undermine the oppressors' purposes; hence their utilization of the banking concept of education to avoid the threat of student *conscientização*.

The banking approach to adult education, for example, will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that, on the contrary, Roger gave green grass to the rabbit. The "humanism" of the banking approach masks the effort to turn women and men into automatons—the very negation of their ontological vocation to be more fully human.

1. Simone de Beauvoir, *La Pensée de Droite, Aujord'hui* (Paris); ST, *El Pensamiento político de la Derecha* (Buenos Aires, 1963), p. 34.

Those who use the banking approach, knowingly or unknowingly (for there are innumerable well-intentioned bank-clerk teachers who do not realize that they are serving only to dehumanize), fail to perceive that the deposits themselves contain contradictions about reality. But, sooner or later, these contradictions may lead formerly passive students to turn against their domestication and the attempt to domesticate reality. They may discover through existential experience that their present way of life is irreconcilable with their vocation to become fully human. They may perceive through their relations with reality that reality is really a *process*, undergoing constant transformation. If men and women are searchers and their ontological vocation is humanization, sooner or later they may perceive the contradiction in which banking education seeks to maintain them, and then engage themselves in the struggle for their liberation.

But the humanist, revolutionary educator cannot wait for this possibility to materialize. From the outset, her efforts must coincide with those of the students to engage in critical thinking and the quest for mutual humanization. His efforts must be imbued with a profound trust in people and their creative power. To achieve this, they must be partners of the students in their relations with them.

The banking concept does not admit to such partnership—and necessarily so. To resolve the teacher-student contradiction, to exchange the role of depositor, prescriber, domesticator, for the role of student among students would be to undermine the power of oppression and serve the cause of liberation.

Implicit in the banking concept is the assumption of a dichotomy between human beings and the world: a person is merely *in* the world, not *with* the world or with others; the individual is spectator, not re-creator. In this view, the person is not a conscious being (*corpo consciente*); he or she is rather the possessor of *a* consciousness: an empty "mind" passively open to the reception of deposits of reality from the world outside. For example, my desk, my books, my coffee cup, all the objects before me—as bits of the world which surround me—would be "inside" me, exactly as I am inside my

study right now. This view makes no distinction between being accessible to consciousness and entering consciousness. The distinction, however, is essential: the objects which surround me are simply accessible to my consciousness, not located within it. I am aware of them, but they are not inside me.

It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students. The teacher's task is to organize a process which already occurs spontaneously, to "fill" the students by making deposits of information which he or she considers to constitute true knowledge.[2] And since people "receive" the world as passive entities, education should make them more passive still, and adapt them to the world. The educated individual is the adapted person, because she or he is better "fit" for the world. Translated into practice, this concept is well suited to the purposes of the oppressors, whose tranquility rests on how well people fit the world the oppressors have created, and how little they question it.

The more completely the majority adapt to the purposes which the dominant minority prescribe for them (thereby depriving them of the right to their own purposes), the more easily the minority can continue to prescribe. The theory and practice of banking education serve this end quite efficiently. Verbalistic lessons, reading requirements,[3] the methods for evaluating "knowledge," the distance between the teacher and the taught, the criteria for promotion: everything in this ready-to-wear approach serves to obviate thinking.

The bank-clerk educator does not realize that there is no true security in his hypertrophied role, that one must seek to live *with* others in solidarity. One cannot impose oneself, nor even merely

2. This concept corresponds to what Sartre calls the "digestive" or "nutritive" concept of education, in which knowledge is "fed" by the teacher to the students to "fill them out." See Jean-Paul Sartre, "Une idée fundamentale de la phénomenologie de Husserl: L'intentionalité," *Situations I* (Paris, 1947).

3. For example, some professors specify in their reading lists that a book should be read from pages 10 to 15—and do this to "help" their students!

co-exist with one's students. Solidarity requires true communication, and the concept by which such an educator is guided fears and proscribes communication.

Yet only through communication can human life hold meaning. The teacher's thinking is authenticated only by the authenticity of the students' thinking. The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concerned about *reality*, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible.

Because banking education begins with a false understanding of men and women as objects, it cannot promote the development of what Fromm calls "biophily," but instead produces its opposite: "necrophily."

> While life is characterized by growth in a structured, functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, to approach life mechanically, as if all living persons were things. . . . Memory, rather than experience; having, rather than being, is what counts. The necrophilous person can relate to an object—a flower or a person—only if he possesses it; hence a threat to his possession is a threat to himself; if he loses possession he loses contact with the world. . . . He loves control, and in the act of controlling he kills life.[4]

Oppression—overwhelming control—is necrophilic; it is nourished by love of death, not life. The banking concept of education, which serves the interests of oppression, is also necrophilic. Based on a mechanistic, static, naturalistic, spatialized view of consciousness, it transforms students into receiving objects. It attempts to control thinking and action, leads women and men to adjust to the world, and inhibits their creative power.

4. Fromm, *op. cit.*, p. 41.

When their efforts to act responsibly are frustrated, when they find themselves unable to use their faculties, people suffer. "This suffering due to impotence is rooted in the very fact that the human equilibrium has been disturbed."[5] But the inability to act which causes people's anguish also causes them to reject their impotence, by attempting

> . . . to restore [their] capacity to act. But can [they], and how? One way is to submit to and identify with a person or group having power. By this symbolic participation in another person's life, [men have] the illusion of acting, when in reality [they] only submit to and become a part of those who act.[6]

Populist manifestations perhaps best exemplify this type of behavior by the oppressed, who, by identifying with charismatic leaders, come to feel that they themselves are active and effective. The rebellion they express as they emerge in the historical process is motivated by that desire to act effectively. The dominant elites consider the remedy to be more domination and repression, carried out in the name of freedom, order, and social peace (that is, the peace of the elites). Thus they can condemn—logically, from their point of view—"the violence of a strike by workers and [can] call upon the state in the same breath to use violence in putting down the strike."[7]

Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression. This accusation is not made in the naïve hope that the dominant elites will thereby simply abandon the practice. Its objective is to call the attention of true humanists to the fact that they cannot use banking educational methods in the pursuit of liberation, for they would only negate that very pursuit. Nor may a revolutionary society inherit these methods from an oppressor society. The revolutionary society which practices banking education is either misguided or

5. *Ibid.*, p. 31.
6. *Ibid.*
7. Reinhold Niebuhr, *Moral Man and Immoral Society* (New York, 1960), p. 130.

mistrusting of people. In either event, it is threatened by the specter of reaction.

Unfortunately, those who espouse the cause of liberation are themselves surrounded and influenced by the climate which generates the banking concept, and often do not perceive its true significance or its dehumanizing power. Paradoxically, then, they utilize this same instrument of alienation in what they consider an effort to liberate. Indeed, some "revolutionaries" brand as "innocents," "dreamers," or even "reactionaries" those who would challenge this educational practice. But one does not liberate people by alienating them. Authentic liberation—the process of humanization—is not another deposit to be made in men. Liberation is a praxis: the action and reflection of men and women upon their world in order to transform it. Those truly committed to the cause of liberation can accept neither the mechanistic concept of consciousness as an empty vessel to be filled, nor the use of banking methods of domination (propaganda, slogans—deposits) in the name of liberation.

Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of women and men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of human beings in their relations with the world. "Problem-posing" education, responding to the essence of consciousness—*intentionality*—rejects communiqués and embodies communication. It epitomizes the special characteristic of consciousness: being *conscious of*, not only as intent on objects but as turned in upon itself in a Jasperian "split"—consciousness as consciousness *of* consciousness.

Liberating education consists in acts of cognition, not transferrals of information. It is a learning situation in which the cognizable object (far from being the end of the cognitive act) intermediates the cognitive actors—teacher on the one hand and students on the other. Accordingly, the practice of problem-posing education entails at the outset that the teacher-student contradiction to be resolved. Dialogical relations—indispensable to the capacity of cognitive

actors to cooperate in perceiving the same cognizable object—are otherwise impossible.

Indeed, problem-posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for a process in which all grow. In this process, arguments based on "authority" are no longer valid; in order to function, authority must be *on the side of* freedom, not *against* it. Here, no one teaches another, nor is anyone self-taught. People teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher.

The banking concept (with its tendency to dichotomize everything) distinguishes two stages in the action of the educator. During the first, he cognizes a cognizable object while he prepares his lessons in his study or his laboratory; during the second, he expounds to his students about that object. The students are not called upon to know, but to memorize the contents narrated by the teacher. Nor do the students practice any act of cognition, since the object towards which that act should be directed is the property of the teacher rather than a medium evoking the critical reflection of both teacher and students. Hence in the name of the "preservation of culture and knowledge" we have a system which achieves neither true knowledge nor true culture.

The problem-posing method does not dichotomize the activity of the teacher-student: she is not "cognitive" at one point and "narrative" at another. She is always "cognitive," whether preparing a project or engaging in dialogue with the students. He does not regard cognizable objects as his private property, but as the object of reflection by himself and the students. In this way, the problem-posing educator constantly re-forms his reflections in the reflection of the

students. The students—no longer docile listeners—are now critical co-investigators in dialogue with the teacher. The teacher presents the material to the students for their consideration, and re-considers her earlier considerations as the students express their own. The role of the problem-posing educator is to create; together with the students, the conditions under which knowledge at the level of the *doxa* is superseded by true knowledge, at the level of the *logos*.

Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves a constant unveiling of reality. The former attempts to maintain the *submersion* of consciousness; the latter strives for the *emergence* of consciousness and *critical intervention* in reality.

Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and obliged to respond to that challenge. Because they apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated. Their response to the challenge evokes new challenges, followed by new understandings; and gradually the students come to regard themselves as committed.

Education as the practice of freedom—as opposed to education as the practice of domination—denies that man is abstract, isolated, independent, and unattached to the world; it also denies that the world exists as a reality apart from people. Authentic reflection considers neither abstract man nor the world without people, but people in their relations with the world. In these relations consciousness and world are simultaneous: consciousness neither precedes the world nor follows it.

> La conscience et le monde sont donnés d'un même coup: extérieur par essence à la conscience, le monde est, par essence relatif à elle.[8]

8. Sartre; *op. cit.*, p. 32.

In one of our culture circles in Chile, the group was discussing (based on a codification[9]) the anthropological concept of culture. In the midst of the discussion, a peasant who by banking standards was completely ignorant said: "Now I see that without man there is no world." When the educator responded: "Let's say, for the sake of argument, that all the men on earth were to die, but that the earth itself remained, together with trees, birds, animals, rivers, seas, the stars . . . wouldn't all this be a world?" "Oh no," the peasant replied emphatically. "There would be no one to say: 'This is a world'."

The peasant wished to express the idea that there would be lacking the consciousness of the world which necessarily implies the world of consciousness. *I* cannot exist without a *non-I*. In turn, the *not-I* depends on that existence. The world which brings consciousness into existence becomes the world *of* that consciousness. Hence, the previously cited affirmation of Sartre: *"La conscience et le monde sont donnés d'un même coup."*

As women and men, simultaneously reflecting on themselves and on the world, increase the scope of their perception, they begin to direct their observations towards previously inconspicuous phenomena:

> In perception properly so-called, as an explicit awareness [*Gewahren*], I am turned towards the object, to the paper, for instance. I apprehend it as being this here and now. The apprehension is a singling out, every object having a background in experience. Around and about the paper lie books, pencils, inkwell, and so forth, and these in a certain sense are also "perceived", perceptually there, in the "field of intuition"; but whilst I was turned towards the paper there was no turning in their direction, nor any apprehending of them, not even in a secondary sense. They appeared and yet were not singled out, were not posited on their own account. Every perception of a thing has such a zone of background intuitions or background awareness, if "intuiting" already includes the state of being turned towards, and this also is a "conscious experience", or more briefly

9. See chapter 3.—Translator's note.

a "consciousness of" all indeed that in point of fact lies in the co-perceived objective background.[10]

That which had existed objectively but had not been perceived in its deeper implications (if indeed it was perceived at all) begins to "stand out," assuming the character of a problem and therefore of challenge. Thus, men and women begin to single out elements from their "background awareness" and to reflect upon them. These elements are now objects of their consideration, and, as such, objects of their action and cognition.

In problem-posing education, people develop their power to perceive critically *the way they exist* in the world *with which* and *in which* they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. Although the dialectical relations of women and men with the world exist independently of how these relations are perceived (or whether or not they are perceived at all), it is also true that the form of action they adopt is to a large extent a function of how they perceive themselves in the world. Hence, the teacher-student and the students-teachers reflect simultaneously on themselves and the world without dichotomizing this reflection from action, and thus establish an authentic form of thought and action.

Once again, the two educational concepts and practices under analysis come into conflict. Banking education (for obvious reasons) attempts, by mythicizing reality, to conceal certain facts which explain the way human beings exist in the world; problem-posing education sets itself the task of demythologizing. Banking education resists dialogue; problem-posing education regards dialogue as indispensable to the act of cognition which unveils reality. Banking education treats students as objects of assistance; problem-posing education makes them critical thinkers. Banking education inhibits creativity and domesticates (although it cannot completely destroy) the *intentionality* of consciousness by isolating consciousness from

10. Edmund Husserl, *Ideas—General Introduction to Pure Phenomenology* (London, 1969), pp. 105–106.

the world, thereby denying people their ontological and historical vocation of becoming more fully human. Problem-posing education bases itself on creativity and stimulates true reflection and action upon reality, thereby responding to the vocation of persons as beings who are authentic only when engaged in inquiry and creative transformation. In sum: banking theory and practice, as immobilizing and fixating forces, fail to acknowledge men and women as historical beings; problem-posing theory and practice take the people's historicity as their starting point.

Problem-posing education affirms men and women as beings in the process of *becoming*—as unfinished, uncompleted beings in and with a likewise unfinished reality. Indeed, in contrast to other animals who are unfinished, but not historical, people know themselves to be unfinished; they are aware of their incompletion. In this incompletion and this awareness lie the very roots of education as an exclusively human manifestation. The unfinished character of human beings and the transformational character of reality necessitate that education be an ongoing activity.

Education is thus constantly remade in the praxis. In order to *be*, it must *become*. Its "duration" (in the Bergsonian meaning of the word) is found in the interplay of the opposites *permanence* and *change*. The banking method emphasizes permanence and becomes reactionary; problem-posing education—which accepts neither a "well-behaved" present nor a predetermined future—roots itself in the dynamic present and becomes revolutionary.

Problem-posing education is revolutionary futurity. Hence it is prophetic (and, as such, hopeful). Hence, it corresponds to the historical nature of humankind. Hence, it affirms women and men as beings who transcend themselves, who move forward and look ahead, for whom immobility represents a fatal threat, for whom looking at the past must only be a means of understanding more clearly what and who they are so that they can more wisely build the future. Hence, it identifies with the movement which engages people as beings aware of their incompletion—an historical movement which has its point of departure, its Subjects and its objective.

The point of departure of the movement lies in the people themselves. But since people do not exist apart from the world, apart from reality, the movement must begin with the human-world relationship. Accordingly, the point of departure must always be with men and women in the "here and now," which constitutes the situation within which they are submerged, from which they emerge, and in which they intervene. Only by starting from this situation—which determines their perception of it—can they begin to move. To do this authentically they must perceive their state not as fated and unalterable, but merely as limiting—and therefore challenging.

Whereas the banking method directly or indirectly reinforces men's fatalistic perception of their situation, the problem-posing method presents this very situation to them as a problem. As the situation becomes the object of their cognition, the naïve or magical perception which produced their fatalism gives way to perception which is able to perceive itself even as it perceives reality, and can thus be critically objective about that reality.

A deepened consciousness of their situation leads people to apprehend that situation as an historical reality susceptible of transformation. Resignation gives way to the drive for transformation and inquiry, over which men feel themselves to be in control. If people, as historical beings necessarily engaged with other people in a movement of inquiry, did not control that movement, it would be (and is) a violation of their humanity. Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects.

This movement of inquiry must be directed towards humanization—the people's historical vocation. The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore it cannot unfold in the antagonistic relations between oppressors and oppressed. No one can be authentically human while he prevents others from being so. Attempting *to be more* human, individualistically, leads to *having*

more, egotistically, a form of dehumanization. Not that it is not fundamental *to have* in order *to be* human. Precisely because it *is* necessary, some men's *having* must not be allowed to constitute an obstacle to others' *having*, must not consolidate the power of the former to crush the latter.

Problem-posing education, as a humanist and liberating praxis, posits as fundamental that the people subjected to domination must fight for their emancipation. To that end, it enables teachers and students to become Subjects of the educational process by overcoming authoritarianism and an alienating intellectualism; it also enables people to overcome their false perception of reality. The world—no longer something to be described with deceptive words—becomes the object of that transforming action by men and women which results in their humanization.

Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question: Why? While only a revolutionary society can carry out this education in systematic terms, the revolutionary leaders need not take full power before they can employ the method. In the revolutionary process, the leaders cannot utilize the banking method as an interim measure, justified on grounds of expediency, with the intention of *later* behaving in a genuinely revolutionary fashion. They must be revolutionary—that is to say, dialogical—from the outset.

Handout 18: bell hooks, “Paulo Friere”

dents and professors read Freire, they approach his work from a voyeuristic standpoint, where as they read they see two locations in the work, the subject position of Freire the educator (whom they are often more interested in than the ideas or subjects he speaks about) and the oppressed/marginalized groups he speaks about. In relation to these two subject positions, they position themselves as observers, as outsiders. When I came to Freire's work, just at that moment in my life when I was beginning to question deeply and profoundly the politics of domination, the impact of racism, sexism, class exploitation, and the kind of domestic colonization that takes place in the United States, I felt myself to be deeply identified with the marginalized peasants he speaks about, or with my black brothers and sisters, my comrades in Guinea-Bissau. You see, I was coming from a rural southern black experience, into the university, and I had lived through the struggle for racial desegregation and was in resistance without having a political language to articulate that process. Paulo was one of the thinkers whose work gave me a language. He made me think deeply about the construction of an identity in resistance. There was this one sentence of Freire's that became a revolutionary mantra for me: "We cannot enter the struggle as objects in order later to become subjects." Really, it is difficult to find words adequate to explain how this statement was like a locked door—and I struggled within myself to find the key—and that struggle engaged me in a process of critical thought that was transformative. This experience positioned Freire in my mind and heart as a challenging teacher whose work furthered my own struggle against the colonizing process—the colonizing mind-set.

GW: In your work, you indicate an ongoing concern with the process of decolonization, particularly as it affects

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Paulo Freire

African Americans living within the white supremacist culture of the United States. Do you see a link between the process of decolonization and Freire's focus on "conscientization"?

bh: Oh, absolutely. Because the colonizing forces are so powerful in this white supremacist capitalist patriarchy, it seems that black people are always having to renew a commitment to a decolonizing political process that should be fundamental to our lives and is not. And so Freire's work, in its global understanding of liberation struggles, always emphasizes that this is the important initial stage of transformation—that historical moment when one begins to think critically about the self and identity in relation to one's political circumstance. Again, this is one of the concepts in Freire's work—and in my own work—that is frequently misunderstood by readers in the United States. Many times people will say to me that I seem to be suggesting that it is enough for individuals to change how they think. And you see, even their use of the *enough* tells us something about the attitude they bring to this question. It has a patronizing sound, one that does not convey any heartfelt understanding of how a change in attitude (though not a completion of any transformative process) can be significant for colonized/oppressed people. Again and again Freire has had to remind readers that he never spoke of conscientization as an end itself, but always as it is joined by meaningful praxis. In many different ways Freire articulates this. I like when he talks about the necessity of verifying in praxis what we know in consciousness:

> That means, and let us emphasize it, that human beings do not get beyond the concrete situation, the condition in which they find themselves, only by their consciousness or their intentions—however good those intentions may be. The possibilities that I had for transcending the narrow limits of a five-by-two-foot cell in which I was locked after the April 1964 coup d'etat were not sufficient to change my condition as a prisoner. I was always in the cell, deprived of freedom, even if I could imagine the outside world. But on the other hand, the praxis is not blind action, deprived of intention or of finality. It is action and reflection. Men and women are human beings because they are historically constituted as beings of praxis, and in the process they have become capable of transforming the world—of giving it meaning.

I think that so many progressive political movements fail to have lasting impact in the United States precisely because there is not enough understanding of "praxis." This is what touches me about Antonio Faundez asserting in *Learning to Question* that

> one of the things we learned in Chile in our early reflection on everyday life was that abstract political, religious or moral statements did not take concrete shape in acts by individuals. We were revolutionaries in the abstract, not in our daily lives. It seems to me essential that in our individual lives, we should day to day live out what we affirm.

It always astounds me when progressive people act as though it is somehow a naive moral position to believe that our lives must be a living example of our politics.

GW: There are many readers of Freire who feel that the sexist language in his work, which went unchanged even after the challenge of contemporary feminist movement and feminist critique, is a negative example. When you first read Freire what was your response to the sexism of his language?

bh: There has never been a moment when reading Freire that I have not remained aware of not only the sexism of the language but the way he (like other progressive Third World political leaders, intellectuals, critical thinkers such as Fanon, Memmi, etc.) constructs a phallocentric paradigm of liberation—wherein freedom and the experience of patriarchal manhood are always linked as though they are one and the same. For me this is always a source of anguish for it represents a blind spot in the vision of men who have profound insight. And yet, I never wish to see a critique of this blind spot overshadow anyone's (and feminists' in particular) capacity to learn from the insights. This is why it is difficult for me to speak about sexism in Freire's work; it is difficult to find a language that offers a way to frame critique and yet maintain the recognition of all that is valued and respected in the work. It seems to me that the binary opposition that is so much embedded in Western thought and language makes it nearly impossible to project a complex response. Freire's sexism is indicated by the language in his early works, notwithstanding that there is so much that remains liberatory. There is no need to apologize for the sexism. Freire's own model of critical pedagogy invites a critical interrogation of this flaw in the work. But critical interrogation is not the same as dismissal.

GW: So you see no contradiction in your valuing of Freire's work and your commitment to feminist scholarship?

bh: It is feminist thinking that empowers me to engage in a constructive critique of Freire's work (which I needed so that as a young reader of his work I did not passively absorb the worldview presented) and yet there are many other standpoints from which I approach his work that enable me to experience its value, that make it possible for that work to touch me at the very core of my being. In

talking with academic feminists (usually white women) who feel they must either dismiss or devalue the work of Freire because of sexism, I see clearly how our different responses are shaped by the standpoint that we bring to the work. I came to Freire thirsty, dying of thirst (in that way that the colonized, marginalized subject who is still unsure of how to break the hold of the status quo, who longs for change, is needy, is thirsty), and I found in his work (and the work of Malcolm X, Fanon, etc.) a way to quench that thirst. To have work that promotes one's liberation is such a powerful gift that it does not matter so much if the gift is flawed. Think of the work as water that contains some dirt. Because you are thirsty you are not too proud to extract the dirt and be nourished by the water. For me this is an experience that corresponds very much to the way individuals of privilege respond to the use of water in the First World context. When you are privileged, living in one of the richest countries in the world, you can waste resources. And you can especially justify your disposal of something that you consider impure. Look at what most people do with water in this country. Many people purchase special water because they consider tap water unclean—and of course this purchasing is a luxury. Even our ability to see the water that come through the tap as unclean is itself informed by an imperialist consumer perspective. It is an expression of luxury and not just simply a response to the condition of water. If we approach the drinking of water that comes from the tap from a global perspective we would have to talk about it differently. We would have to consider what the vast majority of the people in the world who are thirsty must do to obtain water. Paulo's work has been living water for me.

GW: To what extent do you think your experience as an African American has made it possible for you to relate to Freire's work?

bh: As I already suggested, growing up in a rural area in the agrarian south, among black people who worked the land, I felt intimately linked to the discussion of peasant life in Freire's work and its relation to literacy. You know there are no history books that really tell the story of how difficult the politics of everyday life was for black people in the racially segregated south when so many folks did not read and were so often dependent on racist people to explain, to read, to write. And I was among a generation learning those skills, with an accessibility to education that was still new. The emphasis on education as necessary for liberation that black people made in slavery and then on into reconstruction informed our lives. And so Freire's emphasis on education as the practice of freedom made such immediate sense to me. Conscious of the need for literacy from girlhood, I took with me to the university memories of reading to folks, of writing for folks. I took with me memories of black teachers in the segregated school system who had been critical pedagogues providing us liberatory paradigms. It was this early experience of a liberatory education in Booker T. Washington and Crispus Attucks, the black schools of my formative years, that made me forever dissatisfied with the education I received in predominantly white settings. And it was educators like Freire who affirmed that the difficulties I had with the banking system of education, with an education that in no way addressed my social reality, were an important critique. Returning to the discussion of feminism and sexism, I want to say that I felt myself included in *Pedagogy of the Oppressed*, one of the first Freire books I read, in a way that I never felt myself—in my experience as a rural black person—included in the first feminist books I read, works like *The Feminine Mystique* and *Born Female*. In the United States we do not talk enough about the way in which class shapes our

perspective on reality. Since so many of the early feminist books really reflected a certain type of white bourgeois sensibility, this work did not touch many black women deeply; not because we did not recognize the common experiences women shared, but because those commonalities were mediated by profound differences in our realities created by the politics of race and class.

GW: Can you speak about the relationship between Freire's work and the development of your work as feminist theorist and social critic?

bh: Unlike feminist thinkers who make a clear separation between the work of feminist pedagogy and Freire's work and thought, for me these two experiences converge. Deeply committed to feminist pedagogy, I find that, much like weaving a tapestry, I have taken threads of Paulo's work and woven it into that version of feminist pedagogy I believe my work as writer and teacher embodies. Again, I want to assert that it was the intersection of Paulo's thought and the lived pedagogy of the many black teachers of my girlhood (most of them women) who saw themselves as having a liberatory mission to educate us in a manner that would prepare us to effectively resist racism and white supremacy, that has had a profound impact on my thinking about the art and practice of teaching. And though these black women did not openly advocate feminism (if they even knew the word) the very fact that they insisted on academic excellence and open critical thought for young black females was an antisexist practice.

GW: Be more specific about the work you have done that has been influenced by Freire.

bh: Let me say that I wrote *Ain't I a Woman: Black Women and Feminism* when I was an undergraduate (though it was not published until years later). This book was the concrete manifestation of my struggle with the question of moving

from object to subject—the very question Paulo had posed. And it is so easy, now that many, if not most, feminist scholars are willing to recognize the impact of race and class as factors that shape female identity, for everyone to forget that early on feminist movement was not a location that welcomed the radical struggle of black women to theorize our subjectivity. Freire's work (and that of many other teachers) affirmed my right as a subject in resistance to define my reality. His writing gave me a way to place the politics of racism in the United States in a global context wherein I could see my fate linked with that of colonized black people everywhere struggling to decolonize, to transform society. More than in the work of many white bourgeois feminist thinkers, there was always in Paulo's work recognition of the subject position of those most disenfranchised, those who suffer the gravest weight of oppressive forces (with the exception of his not acknowledging always the specific gendered realities of oppression and exploitation). This was a standpoint which affirmed my own desire to work from a lived understanding of the lives of poor black women. There has been only in recent years a body of scholarship in the United States that does not look at the lives of black people through a bourgeois lens, a fundamentally radical scholarship that suggests that indeed the experience of black people, black females, might tell us more about the experience of women in general than simply an analysis that looks first, foremost, and always at those women who reside in privileged locations. One of the reasons that Paulo's book, *Pedagogy in Process: The Letters to Guinea-Bissau*, has been important for my work is that it is a crucial example of how a privileged critical thinker approaches sharing knowledge and resources with those who are in need. Here is Paulo at one of those insightful moments. He writes:

> Authentic help means that all who are involved help each other mutually, growing together in the common effort to understand the reality which they seek to transform. Only through such praxis—in which those who help and those who are being helped help each other simultaneously—can the act of helping become free from the distortion in which the helper dominates the helped.

In American society where the intellectual—and specifically the black intellectual—has often assimilated and betrayed revolutionary concerns in the interest of maintaining class power, it is crucial and necessary for insurgent black intellectuals to have an ethics of struggle that informs our relationship to those black people who have not had access to ways of knowing shared in locations of privilege.

GW: Comment, if you will, on Freire's willingness to be critiqued, especially by feminist thinkers.

bh: In so much of Paulo's work there is a generous spirit, a quality of open-mindedness that I feel is often missing from intellectual and academic arenas in U.S. society, and feminist circles have not been an exception. Of course, Paulo seems to grow more open as he ages. I, too, feel myself more strongly committed to a practice of open-mindedness, a willingness to engage critique as I age, and I think the way we experience more profoundly the growing fascism in the world, even in so-called "liberal" circles, reminds us that our lives, our work, must be an example. In Freire's work in the last few years there are many responses to the critiques made of his writing. And there is that lovely critical exchange between him and Antonio Faundez in *Learning to Question* on the question of language, on Paulo's work in Guinea-Bissau. I learn from this

example, from seeing his willingness to struggle nondefensively in print, naming shortcomings of insight, changes in thought, new critical reflections.

GW: What was it like for you to interact personally with Paulo Freire?

bh: For me our meeting was incredible; it made me a devoted student and comrade of Paulo's for life. Let me tell you this story. Some years ago now, Paulo was invited to the University of Santa Cruz, where I was then a student and teacher. He came to do workshops with Third World students and faculty and to give a public lecture. I had not heard even a whisper that he was coming, though many folks knew how much his work meant to me. Then somehow I found out that he was coming only to be told that all the slots were filled for participants in the workshop. I protested. And in the ensuing dialogue, I was told that I had not been invited to the various meetings for fear that I would disrupt the discussion of more important issues by raising feminist critiques. Even though I was allowed to participate when someone dropped out at the last minute, my heart was heavy because already I felt that there had been this sexist attempt to control my voice, to control the encounter. So, of course, this created a war within myself because indeed I did want to interrogate Paulo Freire personally about the sexism in his work. And so with courtesy, I forged ahead at the meeting. Immediately individuals spoke against me raising these questions and devalued their importance, Paulo intervened to say that these questions were crucial and he addressed them. Truthfully, I loved him at this moment for exemplifying by his actions the principles of his work. So much would have changed for me had he tried to silence or belittle a feminist critique. And it was not enough for me that he owned his "sexism," I want to know why he had not seen

that this aspect of earlier work be changed, be responded to in writing by him. And he spoke then about making more of a public effort to speak and write on these issues —this has been evident in his later work.

GW: Were you more affected by his presence than his work?

bh: Another great teacher of mine (even though we have not met) is the Vietnamese Buddhist monk Thich Nhat Hanh. And he says in *The Raft Is Not the Shore* that "great humans bring with them something like a hallowed atmosphere, and when we seek them out, then we feel peace, we feel love, we feel courage." His words appropriately define what it was like for me to be in the presence of Paulo. I spend hours alone with him, talking, listening to music, eating ice cream at my favorite cafe. Seriously, Thich Nhat Hanh teaches that a certain milieu is born at the same time as a great teacher. And he says:

> When you [the teacher] come and stay one hour with us, you bring that milieu. . . . It is as though you bring a candle into the room. The candle is there; there is a kind of light-zone you bring in. When a sage is there and you sit near him, you feel light, you feel peace.

The lesson I learned from witnessing Paulo embody the practice he describes in theory was profound. It entered me in a way that writing can never touch one and it gave me courage. It has not been easy for me to do the work I do and reside in the academy (lately I think it has become almost impossible) but one is inspired to persevere by the witness of others. Freire's presence inspired me. And it was not that I did not see sexist behavior on his part, only that these contradictions are embraced as part of the learning process, part of what one struggles to change—and that struggle is often protracted.

GW: Have you anything more to say about Freire's response to feminist critique?

bh: I think it important and significant that despite feminist critiques of his work, which are often harsh, Paulo recognizes that he must play a role in feminist movements. This he declares in *Learning to Question:*

> If the women are critical, they have to accept our contribution as men, as well as the workers have to accept our contribution as intellectuals, because it is a duty and right that I have to participate in the transformation of society. Then, if the women must have the main responsibility in their struggle they have to know that their struggle also belongs to us, that is, to those men who don't accept the machista position in the world. The same is true of racism. As an apparent white man, because I always say that I am not quite sure of my whiteness, the question is to know if I am really against racism in a radical way. If I am, then I have a duty and a right to fight with black people against racism.

GW: Does Freire continue to influence your work? There is not the constant mention of him in your latest work as was the case with the first books.

bh: Though I may not quote Freire as much, he still teaches me. When I read *Learning to Question,* just at a time when I had begun to engage in critical reflections on black people and exile, there was so much there about the experience of exile that helped me. And I was thrilled with the book. It had a quality of that dialogue that is a true gesture of love that Paulo speaks about in other work. So it was from reading this book that I decided that it would be useful to do a dialogical work with the philosopher Cornel West. We have what Paulo calls "a talking book,"

Breaking Bread. Of course my great wish is to do such a book with Paulo. And then for some time I have been working on essays on death and dying, particularly African American ways of dying. Then just quite serendipitously I was searching for an epigraph for this work, and came across these lovely passages from Paulo that echo so intimately my own worldview that it was as though, to use an old southern phrase, "My tongue was in my friend's mouth." He writes:

> I like to live, to live my life intensely. I am the type of person who loves his life passionately. Of course, someday, I will die, but I have the impression that when I die, I will die intensely as well. I will die experimenting with myself intensely. For this reason I am going to die with an immense longing for life, since this is the way I have been living.

GW: Yes! I can hear you saying those very words. Any last comments?

bh: Only that words seem to be not good enough to evoke all that I have learned from Paulo. Our meeting had that quality of sweetness that lingers, that lasts for a lifetime; even if you never speak to the person again, see their face, you can always return in your heart to that moment when you were together to be renewed—that is a profound solidarity.

Handout 19: Taking a Special Education Approach

Excerpted and updated from the OWL Taking a Special Education Approach resource for facilitators

BEHAVIORS, CHARACTERISTICS, AND PREVALENCES ASSOCIATED WITH DISABILITIES

Youth with Attention Deficit Hyperactivity Disorder

Attention deficit hyperactivity disorder (ADHD) is a brain-based condition characterized by inattention, hyperactivity, and impulsivity. The estimated number of children ever diagnosed with ADHD, according to a national 2016 parent survey, is 6.1 million (9.4%). An ADHD diagnosis requires the symptoms to have persisted for at least six months in at least two settings, with greater frequency and severity than their peers evidently experience.

Youth with predominantly inattentive ADHD display six or more of the following traits. They may

- process information more slowly and less accurately
- be forgetful
- become easily distracted, having trouble focusing and maintaining attention during tasks and activities
- fail to pay close attention to details
- make careless mistakes
- give the impression that they are not listening when they are spoken to directly
- have trouble with organization
- lose items needed to complete a task
- avoid, dislike, or quickly lose interest in something, especially if it requires substantial mental effort or is not enjoyable
- not follow instructions or finish a task or activity
- exhibit symptoms of hyperactivity or impulsivity

Youth with hyperactive-impulsive ADHD display six or more of the following traits. They may

- fidget or wriggle around when seated
- get out of their seats when they are expected to remain seated

- become restless and need to move around
- have difficulty playing quietly
- move constantly
- blurt out responses, talk out of turn, or redirect the conversation
- have difficulty waiting for a turn
- show emotions without restraint or expectation of consequences
- handle and play with items around them
- exhibit symptoms of inattention

A youth who displays six or more traits associated with each type of ADHD is diagnosed as having a combined type of ADHD. It is common for youth with ADHD to have other coexisting conditions. Mental health conditions such as depression, anxiety, and bipolar disorder typically accompany ADHD. Symptoms of ADHD can hamper social, academic, and occupational functioning.

Youth with Autism Spectrum Disorder

Autism spectrum disorders (ASDs) include a group of developmental disorders that typically manifest before age three and continue to affect a person throughout life. While individuals exhibit different behaviors and varying severity of symptoms, youth who have an ASD tend to share certain characteristics, including impairments in social interactions, challenges in reciprocal communication, and engagement in repetitive behaviors, interests, or activities. Youth with an ASD may also be hypersensitive to sensory stimuli.

At this writing (2022), according to the Centers for Disease Control, approximately 1 in 44 children has ASD, with boys more than 4 times as likely to be identified with ASD as girls. About one-third of children with ASD also have an intellectual disability. Some youth with high-functioning ASD tend to have a well-developed vocabulary and no cognitive impairments.

Youth with autism spectrum disorder may

- have significant delays in, or complete lack of, speech development
- have poor motor control
- react inconsistently to visual, auditory, or tactile stimulation
- avoid eye contact

- repeat what is said (echolalia)
- become overly preoccupied with or insist upon engaging in repetitive behaviors, interests, activities, or routines and become distressed when unable to do so
- start conversations unrelated to the established topic or setting
- phrase sentences and questions in ways that may be difficult for peers to interpret
- avoid engaging in activities with others
- be unable to understand another person's thoughts, feelings, or beliefs
- have difficulty initiating, maintaining, or ending conversations
- be unable to recognize, understand, or show nonverbal cues (facial expressions or bodily gestures) that can facilitate or inhibit communication
- use objects in the room, including their own bodies, for stimulation

Youth with a high-functioning ASD may

- exhibit characteristics listed above
- have a well-developed or technical vocabulary but appear to be socially immature
- speak in a monotone
- have difficulty understanding abstract concepts (concrete thinking and literal interpretations are common and sarcasm, jokes, and idioms can be misunderstood or taken literally)
- have difficulty remembering, organizing, and applying information that they just learned
- struggle with redirecting attention to something new
- have difficulty maintaining attention and often become distracted by irrelevant information
- insist on carrying out specific rituals or routines or become distressed when unable to do so
- have poor motor coordination
- enjoy being alone and tend to function better one-to-one than in group settings
- be perceived as egocentric
- dominate or ignore conversations according to their own interest level and not

recognize another person's level of interest or lack of interest

- not understand the concept of friendships and romantic relationships
- require "friends" to meet certain criteria
- be overly honest and speak their minds regardless of another's feelings
- have difficulty starting, continuing, or ending conversations (poor impulse control can result in interrupting, making irrelevant comments, or talking over others)
- not exhibit signs (verbal or nonverbal) that confirm they are listening, and thus give the impression that they are not paying attention
- have difficulty identifying and interpreting someone's thoughts, feelings, knowledge, or beliefs, often because of difficulty recognizing and understanding verbal and nonverbal cues that reveal the other person's thoughts and feelings
- have unusual interests or priorities that they engage in for longer periods of time than their peers (becoming "experts" in their areas of interest, sometimes acquiring and cataloging facts and objects, and focusing their interactions and conversations with others on these areas of interest to the point that they may come across as monologues)

Youth who exhibit many but not all characteristics above or have mild areas of impairment might be diagnosed with pervasive developmental disorder, not otherwise specified.

Youth with Intellectual Disabilities

Intellectual disability can be the result of a genetic or hereditary condition such as Down syndrome, fragile X syndrome, or phenylketonuria (PKU). Fetal alcohol spectrum disorders caused by prenatal exposure to alcohol and disorders caused by environmental exposure to lead are other causes of intellectual disability. Intellectual disabilities vary in severity (mild, moderate, severe, or profound). Youth with an intellectual disability generally have impairments in cognitive abilities and limitations in conceptual, social, and practical skills. Youth with fragile X syndrome, fetal alcohol spectrum disorders, and Down syndrome may also present with condition-specific symptoms such as hearing problems, hyperactivity, impulsivity, inattention, learning disabilities, and poor coordination. A U.S. Department of Education report noted that

450,000 young people received special education services because of an intellectual disability in 2009.

An intellectual disability is diagnosed on the basis of significantly below average performance in tests of cognitive skills such as learning, reasoning, and problem solving or standardized intelligence tests. Youth with an intellectual disability may have poor conceptual skills such as reading, writing, speech, and self-direction and difficulty understanding concepts of time, money, and number. They may show impaired social skills in the areas of interpersonal communication, ability to follow rules, or interpersonal problem solving; they may exhibit gullibility, naïveté, or a lack of self-esteem. They may be challenged in the areas of personal care, safety, self-help, health care, scheduling, transportation, and using communication devices.

Youth with intellectual disabilities may have impairments in cognition, short term memory, or long term memory. Therefore, they may

- take longer to learn tasks
- be unable to acquire or understand knowledge or skills by observation alone
- lack understanding of abstract concepts, instead thinking concretely and interpreting others' statements literally
- have trouble applying knowledge or skills in different settings or situations, or with different people
- have difficulty remembering knowledge, skills, events, or sequences of events
- recall events or information incorrectly, slowly, incompletely, or without sufficient detail
- struggle with interpersonal communication because they have trouble understanding the meaning intended by others or picking up on subtle social cues
- find it hard to initiate contact and develop relationships with others
- take longer than peers to learn and demonstrate modesty
- have difficulty understanding and deciphering social and sexual boundaries
- not know or remember the socially appropriate context (how, when, where, with whom) of behaviors or interpersonal communication

- become overly compliant, often believing other people know best
- lack opportunities to practice organizing or planning activities because of restrictions on their leisure time

Youth with Learning Disabilities

A learning disability may not be obvious to others yet may significantly affect the way a youth acquires, understands, and/or utilizes one or more of these skills:

- concentration
- information processing (receiving, storing, recognizing, or recalling information)
- interpersonal communication
- language (verbal or written)
- mathematical conceptualization
- motor skills

In 2009, more than 2.4 million people ages 6 to 21 received special education services for specific learning disabilities, according to the U.S. Department of Education's Office of Special Education Programs, making learning disabilities the most common reason for youth to receive such services. A 2003 study found that one-third of youth with ADHD had a learning disability as well. However, learning disabilities do not result from a coexisting disability. Instead, learning disabilities are believed to be a result of the way an individual's brain processes information.

Youth with learning disabilities tend to have typical or above-average intelligence. Depending on their abilities, they respond to various modes of learning.

Common types of learning disability are dyslexia, dysgraphia, dyscalculia, auditory and visual processing disorders, and nonverbal learning disorders.

Youth with dyslexia have difficulty comprehending, recognizing, or using language, particularly when reading. Youth with this type of learning disability may

- read slowly and imprecisely
- have difficulty with reading comprehension
- pronounce words incorrectly

- mix words up
- misspell words
- misunderstand the meanings of words
- struggle with word rhyming

Youth with dysgraphia have difficulty writing or composing words, sometimes within a particular space. Youth with this type of learning disability may

- have poor handwriting
- struggle with writing thoughts down
- write incomplete sentences
- have trouble organizing words or sentences

Youth with dyscalculia have difficulty understanding and applying mathematical concepts. Youth with this type of learning disability may

- have difficulty sequencing information
- have trouble with visual-spatial relationships
- struggle with time-related concepts
- have difficulty reading and recalling numbers
- struggle with numerical estimation
- find it challenging to determine different responses to a problem

Youth with auditory and visual processing disorders have difficulty processing and understanding visual and auditory information. Youth with this type of learning disability may

- have difficulty storing and recalling visual and auditory information or instructions
- have trouble recalling the sequence of words or lists that they hear
- have difficulty identifying similar and differently sounding words
- struggle to differentiate objects according to characteristics like size, shape, or color
- have difficulty recognizing particular objects within a surrounding environment and/or
- find it difficult to glean information from pictures, charts, graphs, or other

visual material

Youth with nonverbal learning disorders have difficulty processing what is seen and felt, reading nonverbal signs and cues, organizing the visual-spatial field, and maintaining proper psychomotor coordination. Youth with this type of learning disability may

- have difficulty processing what they see and feel
- have poor motor skills and/or bodily coordination
- have difficulty getting a sense of self and objects within a particular space
- struggle with adapting to new situations or changes in routine
- process information and interpersonal communication very concretely
- have difficulty organizing thoughts
- have difficulty applying knowledge to new situations
- have trouble interpreting nonverbal communication and tone of voice
- have difficulty determining the intent behind what is said

CREATING AN INCLUSIVE LEARNING ENVIRONMENT

Facilitators can create a welcoming environment for youth with autism spectrum disorders or attention-related, learning, or intellectual disabilities in which they can engage and learn with their peers in their OWL program. This section provides strategies and concrete suggestions grounded in Universal Design for Learning (UDL), an educational framework that aims to maximize learning for all. This section will help you intentionally employ diverse methods for teaching, engaging participants, and helping youth demonstrate knowledge and skills.

It is likely that youth with disabilities who enroll in an OWL program already go through their weekday schooling with a plan that helps their teachers address their learning needs. As early as possible, contact the parent(s)/guardian(s) of youth who are known to have a disability. Meet with them and with the youth as well. Try to get a sense of the youth's learning style, strengths, and challenges. Ask the parent(s)/guardian(s) and the youth to tell you about attention span, sensory sensitivities, socialization skills, and other relevant aspects of the youth's disability. Ask about accommodations that have proven helpful to the youth in a school setting. Become familiar with any individualized supports and assistive technology the youth may use, and do

this early enough so you will have time to prepare and implement any adaptations. For example, a youth with an autism spectrum disorder may already use an augmentative alternative communication (AAC) device containing words and/or pictures to help the youth communicate. Facilitators will need to familiarize themselves with how the youth uses their AAC device; for example, a youth may need extra time to locate words or icons on the device in order to respond to a question or participate in a discussion. If possible, facilitators should plan to share workshop content with a parent/guardian in advance, so the youth's AAC device can be programmed with words and/or pictures to help the youth engage and learn. Both facilitators and leaders of the sponsoring organization may benefit from information a parent/guardian offers that will help you plan to address the disability. While the program may not have the capacity to incorporate every learning accommodation that can benefit each youth, the information you gain from parents and caregivers will help you adapt the program and workshops to maximize every participant's success.

Once you have determined the special needs that are known to be represented in the group and touched base with parents, focus on how you will incorporate the recommended accommodations into the structure, planning, and teaching of your program. Choose an approach that supports all participants' learning while addressing the special needs of youth in the group who have disabilities. As a general rule, plan to present information in a variety of ways to engage youth interest in a topic. For every topic you cover in Our Whole Lives, offer a variety of opportunities for youth to demonstrate their knowledge and skills.

You may well discover that an alternative learning modality appeals to youth for whom you had not originally incorporated it. Take advantage of the opportunity to deepen inclusion and intensify engagement. For example, if a youth has an item of assistive technology, others may be interested to learn how the device works. When you allow the program to be a place where youth with disabilities can teach their peers about how they learn and how their helpful devices work, you foster a social connection. Always check with the youth with the disability to learn how comfortable they are with sharing.

Structuring the Program

Select an easily accessible location. Choose a meeting space where you can arrange furniture to best suit the group. For example, you will want to allow enough space around tables and chairs for all participants to move freely, and you will want to be able to place youth who struggle to maintain concentration and attention, especially youth with learning disabilities or ADHD, away from potential distractions like windows. If you anticipate a youth will use an assistive technology device that requires an electrical outlet or extra tabletop space, plan accordingly. Consider placing participants who are likely to use alternative multisensory materials, especially youth with intellectual disabilities or autism spectrum disorders, in areas convenient to the materials and away from unnecessary distractions. Other considerations for set-up include sensitivities to sounds, lights, or odors and any participant's need to get up and move about with minimal distraction to others.

Select a consistent time, duration, and location for the workshops. Plan the calendar for the entire OWL program in as much detail as you can, and try to minimize changes. Youth with learning disabilities and intellectual disabilities often benefit from a structured learning environment. Changes to a routine can be particularly difficult for youth with autism spectrum disorders or nonverbal learning disabilities, while youth with an attention-related or intellectual disability may struggle with remembering inconsistent times or locations for the OWL workshops.

Make sure each workshop includes scheduled breaks for participants to move around. For each workshop, create an agenda using words, pictures, and colors. Refer to it throughout the workshop to keep the youth on task, remind them of what they have already accomplished, and prepare them for what they will do next. Affirm participants' efforts to achieve an objective or stay on a task.

Youth must do some reading to fully benefit from the program. Yet reading can pose a variety of challenges for many youth, especially those with an intellectual disability or a learning disability such as dyslexia. Plan to read aloud or use other modalities, such as video or role-playing, to reinforce written material. As you plan each workshop, take the time to break down written material into shorter passages for multiple readers to read aloud. Create a print version of every written passage to give participants, so all can follow along as a facilitator or volunteer reads aloud. You may wish to enlarge font size and/or list content items on separate index cards to enable particular youth to participate in reading aloud. Be prepared to summarize the content

and purpose of every reading selection. Never assign a youth to read aloud; always ask for volunteers to ensure no one is caught off guard and embarrassed.

Employ Multiple Modalities

Adjust the handouts. Enlarge handouts and add writing space to make it easier for individuals with reading or writing difficulties to read and respond.

Plan to verbally describe the purpose of each handout and to read and review handout instructions aloud. You can affirm understanding by asking participants to explain what they are supposed to do. Provide examples of appropriate responses. Allow alternative ways to provide responses on handouts, such as verbalizing a response, typing it using a cell phone or tablet, drawing it, or role-playing it.

Use videos. Videos appeal to all sorts of learners and can help you teach and reinforce concepts and keep participant attention; many are suggested as part of the Our Whole Lives program. Preview a video to be sure that it explicitly demonstrates content in a way that will serve participant comprehension as well as engagement. Plan to pause and replay segments of the video to review or discuss specific content you wish participants to understand or remember. Since youth with special needs often struggle with social skills, consider using videos that allow youth to practice identifying feelings and practice responding to others. The Multisensory Teaching resources section (page xlvi) suggests sources that may offer useful videos.

Provide teaching tools that can be touched. Tactile items such as anatomy models, dolls, contraceptive products, and hygiene products make abstract concepts of anatomy, pregnancy prevention, and hygiene much more concrete. Use tactile items throughout the program to reinforce knowledge and skills. Invite participants to demonstrate their knowledge or ask their questions using the tactile items during group discussions and interactions and provide responses or complete tasks with them. See the section on Multisensory Teaching resources (page xlvi) for help finding OWL teaching aids.

Pacing, Prompts, and Props

Adjust the pace of instruction. Youth with disabilities may have challenges that affect their ability to receive instructions, understand concepts related to sexuality, and participate in an activity or complete a handout. Adjust the pace of your teaching and instructions, discussion times, and activities to meet participants' needs.

Prepare to give instructions in multiple ways. Provide directions for activities in oral, written, and picture formats and make sure they are clear and easy to understand. Plan to use positive feedback and frequent updates on time remaining to keep all participants on task and prevent inattention; restate the instructions or ask youth to restate them to be sure they are clear; and give examples of desired responses.

Contextualize the sexuality content. Youth with disabilities like autism spectrum disorders or intellectual disabilities often need explicit instruction on when, where, and with whom sexual expression might appropriately occur. Throughout the workshops, plan to emphasize the importance of being in private to dress, take care of (or receive assistance with) personal hygiene, touch or stimulate the genitals, have sexual intercourse, or engage in other behaviors involving the sexual organs. Discuss ways to manage situations in which privacy is not attainable.

Incorporate movement. Some youth with autism disorder and attention-related disabilities may focus and engage better if they can manually manipulate an object during group time. Provide items for youth to hold if they feel fidgety, like stress balls or pipe cleaners. When possible, incorporate tactile manipulation of objects into learning activities. Some youth may feel a need to move. Schedule stretch-and-move breaks and/or incorporate movement into learning so all participants get physical activity. Designate an area in the room where individuals can stand while content is being taught. Choose volunteers who need movement to help distribute or collect materials.

Use colors. Colored markers and index cards or paper can be useful tools to emphasize particular concepts, keep participants engaged, and provide a visual way for participants to demonstrate knowledge. Apply color to concepts; for example, assign red to represent unhealthy relationship behaviors and green to represent healthy relationship behaviors or use red, yellow, and green to signify high, low, and no risk. For activities in which participants are to move to different positions in the room to indicate different opinions or beliefs, place colored

paper at each position to clearly designate its meaning; taking a position by a green paper could indicate agreement with a given proposition, for instance, while standing by the red paper would indicate disagreement. Give youth paper to hold or point to as a means to represent agreement or disagreement, respond with yes or no, or identify a statement as true or false. Print handouts on a variety of colors to help participants organize their materials.

Incorporate images, pictures, and diagrams. Images can be useful to emphasize and concretely display the sexuality content and keep the attention of youth with special needs. Examples may include pictures of the steps for correct condom application, enlarged diagrams of the sexual anatomy, and a pictorial glossary of a workshop's sexuality vocabulary. Avoid confusing diagrams and pictures. Enlarge visual aids to make them easier to see and understand. Referring to visual aids throughout a workshop as content is taught, reviewed, and discussed will reinforce knowledge and skills. Suggest that participants use the visual aids when they provide responses during group discussions or interactions or when they complete tasks. Sources for obtaining and incorporating multi-modal materials are listed in the section on Multisensory Teaching Resources (page xlvi).

Model the content. Have participants role-play to reinforce knowledge and skills and to facilitate group discussions and interactions. Also invite participants to use role-playing to provide responses and complete tasks.

Strategies to Help Everyone Learn

Keep language simple. Processing difficulties, short attention spans, or impaired cognition can make it hard for youth with disabilities to understand, remember, or recall sexuality-related information. Communicate information in simple, explicit language. Avoid euphemisms and slang. Youth with intellectual disabilities or autism spectrum disorders may interpret what is said in the workshop literally. Check for understanding throughout the workshop.

Build on existing knowledge. Access participants' prior knowledge related to new topics, to give them a point of reference that will help them grasp and remember new information and stay motivated. Teach or review background information that is necessary to understand the workshop topic.

Repeat, review, reinforce. Youth with autism spectrum disorders or attention-related, intellectual, or learning disabilities have conditions that can hamper their comprehension, retention, and application of information. Repeat sexuality content using multisensory techniques and materials. Refer to content already taught that directly relates to the new workshop topic. Reintroduce relevant examples in different circumstances. Sexuality content can be repeated, reviewed, and reinforced in a variety of ways and at different times throughout a workshop and throughout the curriculum series.

Promote pro-social behaviors. Youth with autism spectrum disorders or attention-related, intellectual, or learning disabilities struggle with social skills, which can make it difficult for them to develop appropriate peer and intimate relationships. Review, model, and post group behavior rules. Find opportunities to explicitly explain, encourage, and model pro-social skills such as distinguishing feelings, deciphering verbal and nonverbal expressions, making eye contact, engaging in reciprocal communication, observing and respecting the personal space of others, recognizing others' feelings, not interrupting, and expressing socially appropriate behavior or statements. Provide positive feedback for youth as they demonstrate these skills. Encourage group participation and engagement among peers.

Use posters to emphasize important points. Youth with disabilities benefit when key points are reviewed or reinforced. Some struggle with sequencing or recalling information. Make visual aids using newsprint or posterboard. Post images, charts, or word maps for participants to reference throughout the workshop.

Keep it positive! Positive feedback can give youth with disabilities immediate and concrete confirmation of accomplishment, reinforce learning, and help guide behavior such as pro-social interactions. Give positive feedback frequently or to reinforce particular behavior. Clearly highlight the youth's specific achievement or improvement, such as applying a condom correctly or maintaining personal space with another group member.

Handout 20: Tough Terms

FAITH

- Paul Tillich in his book *Dynamics of Faith* defines faith as “the state of being ultimately Concerned. The dynamics of faith are the dynamics of a [person’s] ultimate concern.”

- “Faith is often better understood as a verb than a noun, and as a process than as a possession.” — Frederick Buechner

- Faith development theorist James Fowler spoke of faith as a dynamic verb, as an active not static thing. He talked of “faithing”, something we do, a process of wrestling meaning from life and testing it through action and subjecting it again and again to the scrutiny of our minds, to the leap of our hearts, to the reality of action.

- Sam Keen in *Life Maps: Conversations on the Journey of Faith* looks at the developmental aspect of “faith as trust.”

- John Westerhoff defines faith as an expression of meaning revealed in a person’s life style, or the foundation upon which persons live their lives – that point of centeredness or ultimacy that underlies and is expressed abstractly in a world view and value system…in a person’s thought, feeling, and action.

- Thomas Groome suggests that faith is a lifelong developmental process involving the total person which addresses issues of ultimate concern, such as the meaning of life and death, the nature of being, the existence and nature of deity, and the like.

- Faith can be defined in a three-fold way – as including “belief”—the cognitive (best conclusions of our minds), as “feel—the affective (those allegiances of our hearts), or as “act”—the behavioral (those things we are willing to put our lives on the line for).

- One’s faith is extremely personal and individual, focusing not so much on creeds and doctrines per se, but more on those perceptions and values of an ultimate nature which are a part of that individual’s very being. Faith Development reflects the changing nature of one’s faith perceptions and understanding through the developmental journey of his or her life. It is through Faith Development that maturing adults function in increasingly complex and adequate responses to life’s ultimate questions and issues.

RELIGION

- “The religious way is the deep way, the way with a growing perspective and an expanding view. It is the way that dips into the heart of things, into personal feelings, yearnings, and hostilities that often must be buried and despised and left misunderstood… The religious way is the way that sees what physical eyes along fail to see, the intangibles at the heart of every phenomenon… The religious way is the way that touches universal relationships that goes high, wide and deep, that expands the feelings of kinship… And if God symbolizes or means these larger relationships, the religious way means finding God; but the work in itself is not too important. It is the enlarged and deepening experiences that bring the growing insights and that create the sustaining ambition ‘to find life and find it abundantly… When such a religious quality of exploration is the goal, any subject, any phenomenon, anything, animate or inanimate, human or animal, may be the starting point… Religion is the gestalt of all experiences.” — Sophia Lyon Fahs

- “Religion is that cluster of memories and myths, hopes and images, rites and customs that pulls together the life of a person or group into a meaningful whole… It lends coherence to life, furnishes a fund of meaning, gives unity to human events and guides people in making decisions. Religion, as its Latin root suggests, is what binds things together.” — Harvey Cox

- “Religion at its best is the distillation of images.” — Sharon Parks

- “Religion is the result of the tough and tender experiences of life…” — Richard Gilbert

- “Being religious means asking passionately the questions of the meaning of our existence and being willing to receive answers, even if the answers hurt. Such an idea of religion makes religion universally human, but it certainly differs from what is usually religion. It does not describe religion as the belief in the existence of gods or one God, and as a set of activities and institutions for the sake of relating oneself to these beings in thought, devotion, and obedience. No one can deny that the religions which have appeared in history are religious in this sense. Nevertheless, religion in its innermost nature is more than religion in this narrower sense. It is the state of being concerned about one’s one being and about being universally…Religion is the dimension of depth in all of life experiences…My religion is the answer to the question which I am.” — Paul Tillich

SPIRITUALITY

- Spirituality is the experience of a depth dimension to life, a dimension beyond the physical, the obvious, the provable, the universally shared.

- Spirituality is the inner quickening that comes with a sudden or long sought awareness which touches the core of one's existence.

- Spirituality is the heightened awareness of oneself in relationship to humankind and the universe.

- Spirituality is the relationship a person experiences with the universe and the meaning that relationship has for how that person orders and lives life. It includes personal experiences of insight and connection, interpretation and sharing of those experiences, and decisions to act in ways that bring one's life into harmony with the meanings those experiences have evoked.

- Spirituality is at the core of meaning-making—for those who experience it.

- Spirituality involves the relationship between one's consciousness and one's soul – and between one's being and the universe as a whole.

- Spirituality is an evocation of feelings that leads into the spiritual; extrasensory, transcendent experience.

- By spiritual, I mean the ancient and abiding human quest for connectedness with something larger and much more trust-worthy than our egos, with our own selves, with one another, with the worlds of history and nature, with the invisible winds of the spirit, and with the mystery of being alive. — Parker Palmer

ETHICS

- It's as basic as how people treat each other and it is the choices we make that can affect the course of our lives and the lives of others.

- Ethics refers to standards of conduct, standards that indicate how one should behave based on moral duties and values, which themselves are derived from principles of right and wrong. There are two aspects of ethics: The first involves the ability to discern right from

wrong, good from evil, propriety from impropriety. The second involves the commitment to do what is right, good, and proper. Ethics entails action; it is not just a topic to debate.

- There is the “Is” Ethics vs. “Ought” Ethics. Is ethics describes operational standards of behavior – that is, how an individual or group usually behaves, without reference to what should be. It is usually associated with cultural relativism. Ought ethics is prescriptive ethics; it is ethics concerned with discernment of and commitment to principles that establish “standards” of behavior to every person.

- “Ought” ethics prescribe how people should behave, prescribing standards for what “ought” to be without reference to how things actually are. The ideal behavior is based on specific values and principles, which define what is right, good, and proper.

- Ethical development concerns the principles and values about how people interact with other people. Our ethical development depends on our relationships – our relationships with our parents and family, our peer group and their values, and our faith community and living tradition, our world and planet.

- Our values are learned through experience. Our ethics are practiced in our living every day. Our ethical behavior grows out of our religious identity. From our core values and Spirituality, we practice ethical decision-making, and our ethical behavior emerges. - Pat Hoertdoefer

Handout 21: More Tough Terms

PRAYER

- Many of the past generation and many today have found three abiding values in prayer: The quiet meditation on life, The reaching out toward the universal and infinite, and The courageous facing of one's profoundest wishes. Let parents sense and share with their children the glory and mystery of everyday things. Let them look with sympathy upon humanity's age-long dilemmas. Let no question be taboo. The next generation can ill afford to have the deeper values deleted from the book of life. — Sophia Lyon Fahs

- Prayer … is an effort to reach deep and to reach out and to become what we would like to be, and need to be, and ought to be. Proper prayer is not a petition to escape realities. It is an effort to face up to realities, to understand them, to deal with them. It is an expression of the desire to grow in spiritual stature, in courage, in strength, and in faith. The purpose of prayer is to transform those doing the praying, to lift them out of fear and selfishness into serenity, patience, determination, belonging. If we being to approach prayer in this manner, it assumes an entirely new significance. — Rev. Jack Mendelsohn

- In rational prayer the soul may be said to accomplish three things important to its welfare: it withdraws within itself and defines its good, it accommodates itself to destiny, and it grows like the ideal which it conceives. — George Santayana

- The word prayer has almost as many meanings as there are people who pray. For some it is a conversation, a speaking to God; for others it is speaking to oneself; and for still others it is speaking aloud – to all who are gathered together, or to no one in particular. — Rev. Patricia Hoertdoerfer

- Prayers offer a skillful means for marrying an inner sense of peace with outer demands of the world. They help us to quiet and focus the agitated mind. They use the words to carry us beyond words…By silencing inner noise and distractions, prayer brings us into the presence of the moment. Its gift is an inner experience of prayerfulness in which the silent center of life's meaning is revealed. — from *Earth Prayers*

- The prayer of our souls is a petition for persistence; not for the one good deed, or single thought, but deed on deed, and thought on thought, until day calling unto day shall make a life worth living.

THEOLOGY

- Theology comes from two Greek words: theos, which is commonly interpreted as “God;” and logia, which means “sayings.” Based purely on a linguistic translation then, theology means “the sayings of God”—Who is God? Where is God? What is God? How one might come to know God? In more contemporary terms, we may speak f theology as being in dialogue about that to which we give ultimate value and meaning. Some would add that theology is rational discourse about God, but I would disagree since religion is itself non-rational. It is based strictly in faith.

- Daniel Migliore evokes the classical definition of St. Augustine defining theology as “faith seeking understanding: in relation to ourselves—acknowledging, of course, that we can never completely eliminate our own subjectivity. One would begin with faith statement and then continue to test their beliefs against other faith claims. That’s what theology really is—faith seeking understanding, seeking to understand our own beliefs in relation to other beliefs. It is also critical reflection on the meaning of whatever we understand as ultimate reality; which may or may not include a concept of the divine.

- Theology begins with a question (or more accurately, a series of questions) which we all come to ask at some point in life, even if we don’t articulate them. Theology tries to make sense of the world. The basic question it asks is: why? why? Unitarian Universalists tend to ask that “why” question a lot.

- Why am I here? Why are we here? What is the purpose of life? Is there something more—something beyond all the uncertainty that we feel and see? And when we explore it, we can go further. Why is there suffering? Why is there evil? What will happen to me when I die? — Marjorie Bowens-Wheatley

Handout 22: Unitarian Universalist Principles & Sources

WE, THE MEMBER CONGREGATIONS OF THE UNITARIAN UNIVERSALIST ASSOCIATION, COVENANT TO AFFIRM AND PROMOTE:

- The inherent worth and dignity of every person;
- Justice, equity, and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.
- Many of our congregations have also adopted Black Lives of UUs' suggested 8th principle: Journeying toward spiritual wholeness by working to build a diverse multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions.

THE LIVING TRADITION WE SHARE DRAWS FROM MANY SOURCES:

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

Grateful for the religious pluralism which enriches and ennobles our faith, we are inspired to deepen our understanding and expand our vision. As free congregations we enter into this covenant, promising to one another our mutual trust and support.

Handout 23: Online Resources for Religious Education

Timelines:

www.timetoast.com – create timelines which can be shared via the internet site

www.tiki-toki.com – create timelines which can be shared and even created as a group project

Concept Mapping:

www.wordle.net – generates a "word cloud" from text you provide which you can then tweak with different fonts and graphic styles; the word cloud gives prominence to those words used most often in your text

www.tagxedo.com – also allows the creation of word clouds with different fonts and graphic designs

www.bubbl.us – colorful and easy to use concept mapping tool to organize concepts, reinforce information and process ideas through visual "bubbles"

Art/Animations/Video Projects:

http://www.powtoon.com/ -- a Do-It-Yourself animated presentation tool for video presentations, social media clips, and more

www.doink.com – draw or use community-generated art or flash-style animations for presentations

www.makebeliefscomix.com – communicate through comic strip art, including choice of characters and different emotions including some characters with physical disabilities

Charts & Graphs:

www.chartle.net – create charts and graphs

www.popplet.com – collaborative way to explore ideas, record thoughts and collect inspiration from others plus synthesize information through creation of charts and graphs

Collaboration Tools:

www.wallwisher.com – for a different take on discussion boards, wallwisher offers the chance to have discussions via post-it notes on a "wall"

www.storybird.com – allows two (or more) people to create a story in round-robin fashion by writing their own text and inserting pictures; they then have the option of sharing their Storybird privately or publicly on the network

www.popplet.com – collaborative way to explore ideas, record thoughts and collect inspiration from others plus synthesize information through creation of charts and graphs

Zoho Notebook -- online interactive collaborative applications with both audio and video capabilities

Google docs -- online resource for sharing and collaborating on documents

Penzu – create personal journal, online diary or take notes on graphics that look like real notebook paper

Scriblink -- instant notebook for you to share with your friends at home and at school

Webnote -- create an instant web page for class notes. An RSS feed is provided for keeping track of updates. Share the url to allow others to add information and notes.

Skrbl_ -- instant collaboration through web whiteboard

Notesake – create individual and group notes to share which can be revised independently of your own notes

http://www.collba.com/ -- chat with team mates in private rooms, share files, links + code snippets all in real time

www.moodle.com – open source software which allows for creating webinars, podcasts and more

www.pinterest.com – acts like a bulletin board in allowing you to pin items by topic

Interactive Assessments:

www.socrative.com -- smart student response system that empowers teachers to engage their classrooms through a series of educational exercises and games via smartphones, laptops, and tablets

www.jeopardylabs.com – create “Jeopardy” style games easily and share with participants

Videos & Documentaries:

www.snagfilms.com/films/browse -- access to thousands of documentaries and short features on a whole variety of topics

http://documentaryheaven.com/ -- another great source for documentaries and short features on a variety of topics including history, science, politics and more

Educationally-Based Social Media Sites:

www.twiducate.com – a Twitter-style social media and sharing site designed for teachers sharing with their students and for students to share with one another

www.edmoto.com -- social media website for teachers and students that also allows the teacher to post assignments, special notifications, quizzes and polls

Reference Resources:

www.easybib.com – for information on the best way to list citations for different sources

www.creativecommons.org – resource for copyright-free multimedia

www.cooltoolsforschools.wikispaces.com -- links and information comparing different presentation, collaborative, teaching, mapping and audio/video tools available for teaching

www.freetech4teachers.com – an ongoing blog with information and links to free web 2.0 tools for teachers and the great ways to use them

Handout 24: For Further Reading

Class & SocioEconomic Justice

Commission on Appraisal of the Unitarian Universalist Association. *Class Action: The Struggle with Class in Unitarian Universalism*. Boston, MA: Unitarian Universalist Association, 2017.

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Human Growth and Development

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Parker, Kayla, Ed. B*ecoming: A Spiritual Guide for Navigating Adulthood.* Boston: Skinner House Books, 2015.

Parks, Sharon. *The Critical Years: The Young Adult Search for a Faith to Live By.* San Francisco: Harper & Row, 1986.

Multiculturalism

Jones, Paula Cole, ed. *Encounters: Poems about Race, Ethnicity & Identity*. Boston, MA: Skinner House Books, 2011.

Tatum, Beverly Daniel. *Why are All the Black Kids Sitting Together in the Cafeteria and Other Conversations About Race.* Basic Books, Revised, Updated Edition, 2017.

Oluo, Ijeoma. S*o You Want to Talk About Race.* Seal Press, Reprint Edition, 2019.

Ortiz, Paul. *An African American and Latinx History of the United States.* Boston, MA: Beacon Press, 2018.

Takai, Ronald. *A Different Mirror: A History of Multicultural America*. Back Bay Books; Revised Edition, 2008.

Multiracial/Multi-ethnic Families

Funderburg, Lise. *Black, White, Other: Biracial Americans Talk about Race and Identity*. Sixth Borough Ink; Anniversary Edition, 2017.

Jackson Nakazawa, Donna. *Does Anybody Else Look Like Me?* Da Capo Lifelong Books, 2004.

Laszloffy, Tracey. *Raising Biracial Children*. Alta Mira Press, 2005.

Morrsion-Reed, Mark. *In-Between: Memoir of an Integration Baby.* Boston, MA: Skinner House Books, 2008.

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Handout 21: Development of Morality

Children learn the foundations of morality early. As moral development is an essential part of faith development, it is important to recognize that even children as young as preschoolers are already developing a strong foundation of morality as influenced by the important people in their lives.

By the end of early childhood, (children ages 4-6) their personal conscience has already begun to take shape and they already have the abilities to:

 Argue over matters of justice and fairness

 State many moral rules

 Develop compassionate concerns and principles of good conduct

The Pragmatic Approach to Morality:

 Asserts that each person makes moral judgments at varying levels of maturity depending upon the person's current context and motivations

 Everyday moral judgments are practical tools that people use to achieve their goals

 People often act first and then invoke moral judgments to rationalize their actions

 Sometimes people use moral judgments for immoral purposes

 People frequently rise above self-interest to defend others' rights

Consider:

 How does this concept of moral development differ from that of Fowler's Faith Development Stage Theory?

 What are the implications for the development of morality for our religious education/faith development programs?

 How does instilling a sense of what it means to be a Unitarian Universalist fit in with moral development and our religious education philosophies?