

Unitarian Universalist Identity Renaissance Module

HANDOUTS



UNITARIAN
UNIVERSALIST
ASSOCIATION

Revised 2018 by Linnea Nelson and Leia Durland-Jones

List of Handouts

Session One

- 1 River Journey Exercise Instructions
- 2 Covenant
- 3 Goals & Schedule of Sessions
- 4 Introduction to Renaissance and Credentialing Programs
- 5 Preparing for Module Evaluation
- 6 Reflection Questions for Session One
- 7 A Wide and Generous Faith
- 8 River Journey Questions
- 9 Trees as Metaphor

Session Two

- 10 Brief Overview of UU History Resources
- 11 Themes in North American UU History
- 12 Scenarios for Reflecting on Unitarian and Universalist History
- 13 Unitarian Universalist Principles and Sources
- 14 Elevator Speeches: "To the Point" UUA pamphlet
- 15 Reflecting "First and Last Principle"
- 16 Reflection Questions for Session Two

Session Three

- 17 Abbreviated Summary: Child Development
- 18 Abbreviated Summary: Adolescent Development
- 19 Wrought Faith (Fahs Collaborative)
- 20 Examples for Facilitating UU Identity Development
- 21 Learning Needs
- 22 Guidelines for Group Project
- 23 Reflection Questions for Session Three

Session Four

- 24 Scenarios and Guiding Questions
- 25 Growing Edges in Unitarian Universalism
- 26 Characteristics of White Supremacy Culture
- 27 Reflection Questions for Session Four

Session Five

- 28 Living our UU Identities and Values
- 29 Reflection Questions for Session Five
- 30 Selected Resources

Handout 1: River Journey Exercise Instructions

In preparation for Session 1, please plan some quiet time (ideally, we'd like you to spend about 20 minutes) to reflect on your own spiritual journey. Begin by reading and reflecting on this quote:

I am a third-generation Unitarian Universalist. This religion runs in my blood. It has spurred me and soothed me. But most Unitarian Universalists are at one time or another, newcomers to our faith. Ninety percent of us come out of other religious traditions; some come from none at all. This makes for both richness and confusion. Nonetheless, regardless of background, we each share a few fundamental convictions. Finally, let me put it this way. Too often in this world, religion has been the agent of division and fear. Unitarian Universalism seeks to heal a fractured world and the broken lives within it by calling every one of us to the best that is in us. Beyond nationalism and ethnic prejudice, beyond materialism and greed, beyond the petty and the shallow—we invoke a global loyalty, an ecological ethic, and a deeper mercy. In the last analysis our Unitarian Universalist mission and the faith that sustains it is clear and straightforward: We would treat the wounds of a narrow spirit with the salve of a generous heart. How better than that to eradicate fear? How better than that to honor life's mysteries?

—William F. Schulz, past UUA President

You may wish to use music or the sound of water such as:

Peter Mayer's "God is a River" music video-<https://www.youtube.com/watch?v=gOdN-TGnTOc>

"Relaxing Stream" sounds from SoothingVideo.com-
<http://www.soothingvideo.com/relaxing-mountain-stream-mp3-free-download/>

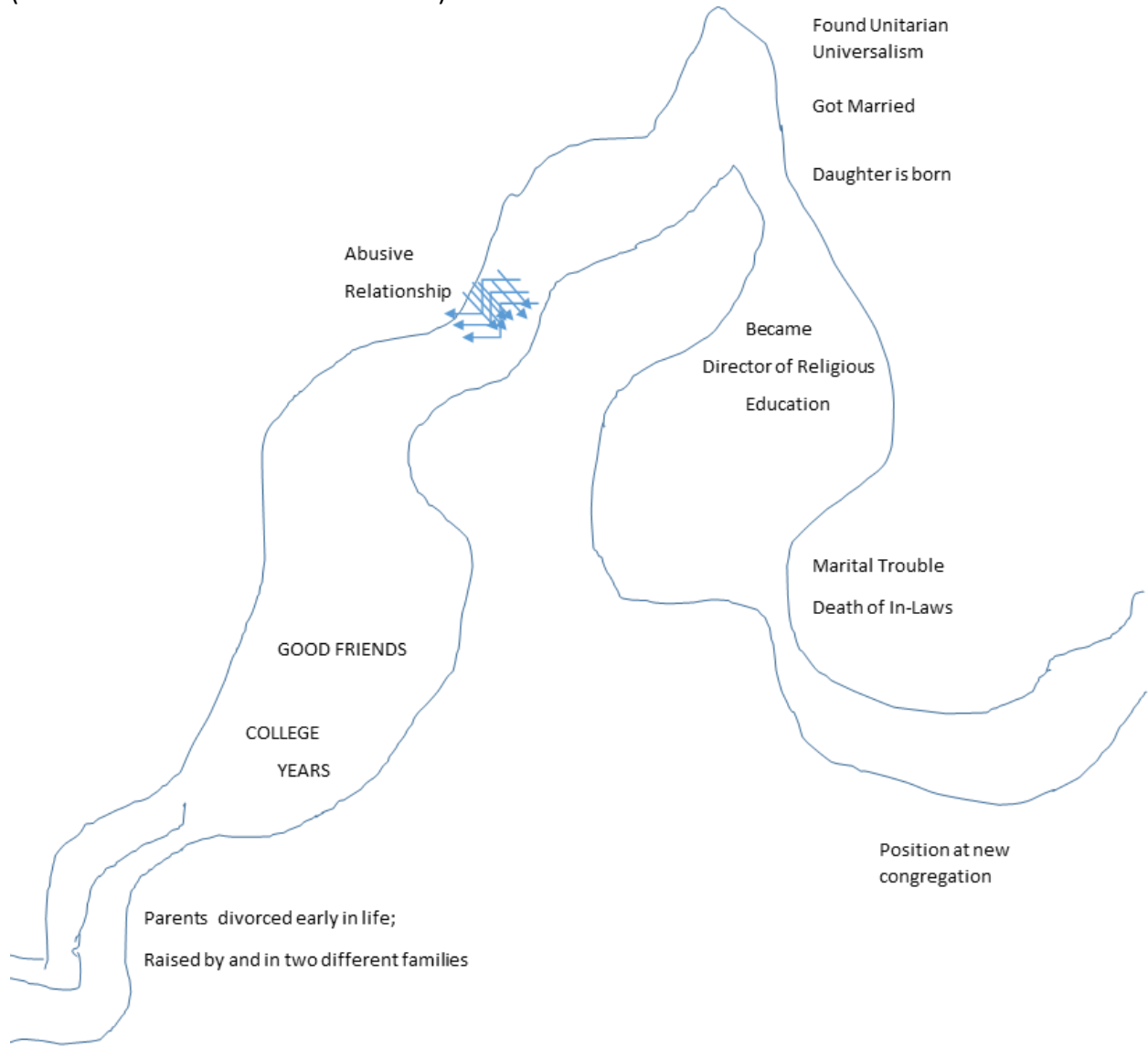
Using paper and pencils or markers, depict your life journey as a river. Instead of marking a timeline with events, draw how the water may have flowed in your river over time: uniformly and steadily, or like rapids churning over large stones, or calmly, in a wide, scarcely moving expanse.

You may want to place pictures, words, or symbols along the flow of your river which explore the life choices you have made and your understanding of identity, particularly as it pertains to your faith. Consider how your racial, ethnic, and cultural identities show up on your map.

Include people, places, and events which influenced your journey of identity to the present. You may want to mark significant life events by using a different color or drawing a bend in the river. You will be sharing your river journey in a small group during Session 1 so please feel free to share only what you are comfortable sharing. If you want to depict something meaningful and important but don't want it to be apparent to others, you could use a symbol or color which only you will understand.

Each journey is as unique as we are but here is a sample to spark your imagination.

(SAMPLE IMAGE OF RIVER JOURNEY)



Handout 2: Covenant

FIRST READER:

We need to know that what we share will be held within this group, therefore we request of each other confidentiality.

SECOND READER:

There will be many opinions, ways of relating, and ways of learning in the group, therefore, we acknowledge diversity and respect differences.

THIRD READER:

When we choose to pass, no explanation is expected or needs to be given because we honor and respect each other's personal boundaries.

FOURTH READER:

We will follow the schedule, arrive promptly, and remain together until we have agreed to end as part of how we show respect for the group.

FIFTH READER:

Our time together is limited. All are encouraged to participate fully without dominating the conversation either in large or small groups. We will support each other in "stepping up and stepping back."

SIXTH READER:

It is important that the contributions of each person be heard and understood, therefore we will strive to speak loudly and clearly.

SEVENTH READER:

During all sessions, we will try to avoid distraction and attend well to one another and our shared learning.

EIGHTH READER:

We agree to honor this covenant while the group is together and to check in with each other about these shared commitments throughout this module. Amen and Blessed Be.

Handout 3: Goals and Schedule of Sessions

Goals of the UU Identity module:

- to gain an understanding of identity as a process of development across the lifespan which unfolds through an interplay of heritage, culture, and lived experiences
- to learn how this process unfolds in children and youth raised as Unitarian Universalists and persons who come to the faith later in life
- to identify ways to foster the process of developing a UU Identity, specifically among Religious Education participants and generally among congregants
- to explore the Unitarian Universalist Principles and Sources as part of UU identity development
- to develop the capacity to grow and nurture lifelong Unitarian Universalists

This module will help participants explore their own UU identity as well as how to foster a UU identity in children, youth and adults. One assumption of the module is that our work as religious educators is to create lifelong UUs.

Session One at a Glance

Activity	Minutes
Welcome	5
Introductions	15
Covenant	5
Orientation	10
Our Personal Journeys	35
Break	5
Growing a UU Identity	40
Closing & Reflection	5
Total Time	2 Hours

Session Two at a Glance

Activity	Minutes
Opening	5
Is There a One UU Identity?	20
Honoring Both Universalist & Unitarian Roots of Identity	35
BREAK	5
How the Principles & Sources Became Part of UU Identity	25
UU Principles and Sources in UU Identity Formation	25
Closing and Reflection	5
Total Time	2 Hours

Session 3 at a Glance

Activity	Minutes
Welcome	5
Unitarian Universalist Identities Across the Lifespan	35
Learning Types and Their Needs	15
Break	5
Social Media and UU Identity Development	20
Six-Word Stories	25
Group Project and Teams	10
Closing and Reflection	5
Total Time	2 Hours

Session Four at a Glance

Activity	Minutes
Opening	5
Honoring UU Ancestors	35
Exploring Our Growing Edges	40
Break	5
Group Projects	25
Closing	10
Total Time	2 Hours

Session Five at a Glance

Activity	Minutes
Opening	5
Group Projects (3 Groups)	60
Break	5
Promoting UU Identities	30
Parking Lot	10
Closing and Taking-It-Home Ritual	10
Total Time	2 Hours

Handout 4: Introduction to Renaissance and RE Credentialing Programs

The Renaissance Program is a major component of the Unitarian Universalist Association (UUA) **Religious Education (RE) Credentialing program**. Each module provides standardized basic training in a specific area useful to religious educators. The following modules may be used in any order:

- Administration as Leadership
- Adult Faith Development and Programming
- Curriculum Planning
- Ministry with Youth
- Multicultural Religious Education
- Philosophy of Religious Education
- Teacher Development
- Unitarian Universalist History (online only)
- Unitarian Universalist Identity
- Unitarian Universalist Theology (online only)
- Worship

Explore the components of each Renaissance module on the Renaissance **module resources** page. Some modules are available in **online or hybrid formats**. Regardless of format, Renaissance modules are organized and scheduled by a sponsoring group; view the calendar **here**.

The Religious Education Credentialing Program is a three-level program for religious education professionals intended to nurture the call to religious education as a profession, to provide a comprehensive path for professional development, and to articulate and uphold professional standards and guidelines in religious education leadership.

For more information, visit the RE Credentialing page of the UUA website:
<http://www.uua.org/careers/re/index.shtml>

Handout 5: Preparation for Module Evaluation

Locate the [Renaissance Program Participant 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 ten days of receipt of evaluation. All feedback is confidential and is seen only by Renaissance staff; feedback to leaders is shared only in the aggregate. Your candid comments are very helpful in developing strong leaders and a strong Renaissance program.

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

I. Module Leadership – consider each leader separately

- Group Facilitation Skills
- Knowledge of Content Area
- Sensitivity to Different Learning Styles
- Teamwork with 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 6: Reflection Questions for Session 1

- How does understanding your own personal journey toward a faith identity help you understand where others might be on theirs? And how does this understanding prepare you to assist others on their UU Identity journey?
- Where have heritage, culture, and lived experiences worked to build your religious identity?
- Is UU identity more fixed or fluid? Why? Is that more of a liability or a gift?

Handout 7: A Wide and Generous Faith

I am a third-generation Unitarian Universalist. This religion runs in my blood. It has spurred me and soothed me. But most Unitarian Universalists are at one time or another newcomers to our faith. Ninety percent of us come out of other religious traditions; some come from none at all. This makes for both richness and confusion.

Nonetheless, regardless of background, we each share a few fundamental convictions. Finally, let me put it this way. Too often in this world, religion has been the agent of division and fear. Unitarian Universalism seeks to heal a fractured world and the broken lives within it by calling every one of us to the best that is in us. Beyond nationalism and ethnic prejudice, beyond materialism and greed, beyond the petty and the shallow—we invoke a global loyalty, an ecological ethic, and a deeper mercy.

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William F. Schulz, past UUA President, from *The Unitarian Universalist Pocket Guide*, (Skinner House Books: Boston, 2012) page 6

Handout 8: River Journey Questions

- Looking back, what event(s) or life choices (if any) set you on the path toward Unitarian Universalism (or your faith)?
- How does your race, ethnicity, and culture influence your religious journey?
- Who are the people that were influential in your religious journey?
- When did you first feel that you were a Unitarian Universalist (or Christian, Buddhist, etc.)? What did that feel like?
- What did internalizing this feeling of being Unitarian Universalist (Christian, Buddhist, etc.) look or feel like? How do you express your UU (or your faith) identity outwardly? Have you made any changes in your life based upon the realization of your UU (or your faith) identity?

Handout 9: Trees as Metaphor

1. Who are three people in your congregation whom you would identify as being “saplings,” “growing trees,” or “old growth” trees?
2. Does thinking about them in this way help you to see UU identity within your congregation as an ongoing process?
3. What are some of the gifts of each stage?
4. What are some of the dangers?
5. What are some of the gifts and dangers of having people at many different stages in one congregation?

Handout 10: Brief Overview of UU History Resources

Knowing our Unitarian Universalist history can help deepen our sense of UU identity. There are several adult Tapestry of Faith programs that explore UU history. Please go to the UUA's Tapestry of Faith website and familiarize yourself with these materials.

Faith Like a River: Themes in Unitarian Universalist History

Each of 16 workshops uses stories to trace the history of an idea, practice, question, or challenge that is still present in some form in UUism today. Workshops topics include heresy, covenant, reason, tolerance, freedom, evangelism, multiculturalism, Unitarian theology, Universalist theology, the UUA consolidation, and others.

A Timeline of UU History is included in the first workshop. Leader resources throughout the program provide helpful background information, such as:

A History of Covenant

A History of Statements of Belief

Resistance and Transformation: Unitarian Universalist Social Justice History

Each of the 16 workshops looks at prophetic, parallel, and institutional social justice work in our UU history. Each workshop uses story and primary source documents to examine a particular social justice issue, exploring challenges, successes, and times in which we fell short of our ideals. While some workshops include material about historic social justice topics most concern history of the social justice issues of the twentieth and twenty-first century, including pacifism, civil rights, women in religion, responses to calls for Black empowerment, sexuality education, welcoming GLBT people, and others.

Harvest the Power Workshop 2 Unitarian Universalist Journey

This workshop deepens lay leaders' sense of identity as Unitarian Universalists by building knowledge and understanding of our Unitarian Universalist history and heritage.

The New UU Workshop 2 Where Do We Come From? Unitarian Universalist Roots

This workshop offers a brief overview of Unitarian Universalist history, focusing on ideas and people more than on institutional and denominational structures.

Handout 11: “Themes from North American UU History”

- Freedom of thought, or non-creedalism
 - How are early Unitarian and Universalist ideas reflected in your Unitarian Universalist congregation or community?
- On-going revelation
 - Can you see ways that openness to different expressions of religion has shaped Unitarian Universalism?"
- The power of Nature
 - Have you noticed any focus on Nature or environmental concerns in your congregation?
- Building the Beloved Community
 - Can you think of examples of this from your experience?
- What additional questions do you have about Unitarian Universalist history?

Handout 12: Scenarios for Reflecting on Unitarian and Universalist History

1. To honor both roots of Unitarian and Universalist heritage, the suggestion was made to add a segment to the worship service that speaks to different people who shaped Unitarian or Universalist history. Who are some people you might highlight and how would you incorporate it into a worship service?
2. Many adults in the congregation keep referring to themselves just as Unitarians and don't seem to know anything about the Universalist movement. How might you bring awareness to the adults of your congregation on Universalism?
3. A parent is upset that the 4th grade curriculum for this year is about the life and teachings of Jesus. They complain, "I don't bring my child to a UU church to learn about Christianity. I come here because it's not Christian!" How would you respond? What could you do in your congregation to increase the depth of understanding of Unitarian Universalism's Christian roots (and many UU Christians who are in congregations today) while honoring the experiences of those in the congregation who have felt wounded by Christianity?
4. During a Coming of Age class, one of the youth asks, "Why do we call ourselves Universalists if lots of us don't believe in an afterlife?" How would you facilitate a conversation with the class about the legacies of Universalist heritage? What aspects of Unitarian Universalism would you point to?
5. During youth group one night, you're discussing UU heritage and one of the youth says, "So, I get that it was important to be called Unitarians because they believed in one God. But I don't believe in any God. Why should I call myself a Unitarian if I'm an atheist?" How would you facilitate a conversation with the class about the legacies of Unitarian heritage? What aspects of Unitarian Universalism would you point to?

Handout 13: Unitarian Universalist Principles and 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.

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 people 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.

UU Principles and Sources – Children's Language

- Every person is important and valuable
- All people should be treated fairly
- Our church is a place where we accept one another and learn together

- Each person is free to search for what is true and right
- All people have the right to speak out and vote on things that matter to them
- We work for a peaceful, fair and free world
- We take care of the earth, the home we share with all living things

These ideas come from many places:

- the sense of wonder we all share
- people long ago and today — whose lives remind us to be kind and fair
- the ethical and spiritual wisdom of the world's religions
- Christian and Jewish teachings which tell us to love all others as we love ourselves
- the use of reason and the discoveries of science
- the harmony of nature and the sacred circle of life

Thankful for all of these ideas, we want to learn even more. We come together to freely share our thoughts and feelings and promise to trust and help one another.

Rainbow Principles

Red Orange Yellow Green Blue Indigo Violet

- Respect the inherent worth and dignity of every person
- Offer fair and kind treatment to all
- Yearn to learn throughout life
- Grow in your ongoing search for truth and meaning
- Believe in your ideas and act on them
- Insist on peace, freedom and justice for all
- Value our interconnection with the web of life

Proposed 8th Principle:

“We the member congregations of the Unitarian Universalist Association, covenant to affirm and promote Journeying toward spiritual wholeness by building a diverse, multicultural Beloved Community by our actions that accountably dismantle racism and other oppressions in ourselves and our institutions.”

<https://www.8thprincipleuu.org/>

Handout 14: Elevator Speeches

To the Point: 15 Unitarian Universalist Elevator Speeches

Alicia LeBlanc, Editor

Available from the [UUA Bookstore](#).

Quick! What's Unitarian Universalism?

Here is a diverse collection of brief responses to that question—short enough for an elevator ride, cashier line, or sidewalk chat. If you are wondering what Unitarian Universalism is, this may serve as an intriguing introduction. If you are a UU, perhaps this will help inspire your own responses.

Judith A. Frediani, UUA Curriculum Director

I am a UU because I am convinced I need other people who love what I love. I am a UU because I want to join hands with others to create a community where we grow spiritually, where we support one another, and where we work together to create a world in which everyone matters, everyone is free, everyone is respected, and everyone lives in peace. I am a UU because I have seen what love, understanding, and commitment can do. And finally, I am a UU because I am convinced that if we let the love in our hearts guide our ways, the possibilities before us are breathtaking.

—Rev. Peter Morales, UUA President

Our denomination is unique because every Unitarian Universalist has the right to develop a personal philosophy of life, without being told what to believe. We can learn from all philosophies and religions, and also from science and the arts. We explore important life issues in a caring community, united by shared values rather than by shared theological opinions. And no matter what we do believe about theology or philosophy, we try to live a good life and leave the world better than we found it.

—Rev. Chris Schriener

Unitarian Universalists have different religious beliefs but share a common faith. We know that life is holy, that each person is worthy, and that, when we join together to plant the seeds of love, the world blossoms.

—Erik Resly

Unitarian Universalism is a covenantal, not creedal faith. That means that, UU Identity although we may believe differently, we come together to search, grow, serve, and minister. Francis David said it best, “We need not think alike to love alike.”

Both Unitarianism and Universalism sprang from liberal Christianity. Unitarianism speaks to the nature of God as One: Holy, Transcendent, Immanent, Whole, Mystery. Universalism speaks to the nature of our relationships—with the Divine, with ourselves, with each other, and with the planet which we call home.

—Michelle Buhite

The historical organizing principle of Unitarianism was the unity of God, not the trinity. The historical organizing principle of Universalism was the goodness of God, not the judgment of God. Unitarian: God is one. Universalist: God is love. We have evolved into a religion that has no creed, each person is free to believe what they find to be true. This means that, on a Sunday morning, you might be sitting next to people who give different names to what they believe (theist, atheist, agnostic, Christian, Jewish, undecided, humanist, Muslim). We become Unitarian Universalists because we believe that humans need the freedom to grow toward their own

beliefs. We gather in community to encourage one another in our spiritual growth, to learn how to live together in loving diversity, and to work together for good purpose in the world.

—Rev. Kathleen Hepler

It’s a blessing you were born.
It matters what you do with your life. What you know about god is a piece of the truth.
You do not have to do it alone.

—Laila Ibrahim

We are a church of many beliefs, worshipping as one community, and focused on making this a better world.

—Rev. Steve J. Crump

Our faith is not interested in saving your soul—we’re here to help you unfold the awesome soul you already have.

—Andrea Lerner

This is a place where you're welcome, where you're invited into a fuller relationship with yourself, with the spirit of life, with other people, to build a better world, and to build a better you. —Rev. Shana Lynngood

At its best, Unitarian Universalism is a religion of people who covenant to treat one another well, care for the earth, and protect the beautiful tapestry of cultures and communities that make up the people of the world. Love is the core value from which we build.

—Sunshine Jeremiah Wolfe

Unitarian Universalism is a BIG faith and we have a big message—that there is one Spirit of Life that moves within and between us and calls us to care for each other. Our faith celebrates the beauty, diversity, and goodness of all creation—all life. We believe in love and compassion for all—and in using our best learning to make the best choices we can.

—Natalie Fenimore

In our faith, God is not a given, God is a question. God is not defined for us, God is defined by us. Our views are shaped and changed by our experiences. As we grow, our faith grows. We struggle with what it means to be alive and yet have to die. We probe the depths of our own being for little hints of meaning. We create a faith by which we can live and struggle to live up to it.

Throughout, each of us is fated to travel his or her own path. In the larger sense, we have chosen to journey together because we find that it is helpful. We find that it is good.

—Rev. Forrest Church

Unitarian Universalism is a non-judgmental religious home that will accept

and support you wherever you may be in life's journey. It is composed of diverse communities operating without a common belief about God, the universe, and death. Instead of creed, we share a spirit and vision of radical inclusivity, individual agency, and social justice. It is a safe space to stand out, stand up, and change your mind, particularly during life's transitions. We embrace personal discovery and growth through learning, engagement, and service. Our only doctrine is love.

—Victoria Mitchell

The Unitarian side of our family tree tells us that there is only one God, one Spirit of Life, one Power of Love. The Universalist side tells us that God is a loving God, condemning none of us, and valuing the spark of divinity that is in every human being. So Unitarian Universalism stands for one God, no one left behind.

—Rev. William Sinkford, former UUA President

Love is the spirit of this church, and service its law.
This is our great covenant: To dwell together in peace, To seek the truth in
love, And to help one another.

—Rev. James Vila Blake

Purchase paper copies of this UUA Pamphlet Commission Publication

from the [UUA Bookstore](#) for distribution or display

Handout 15: Reflecting on “First and Last Principle”

1. *What are some of the relationships Frances Manly draws between the Principles?*
2. *How do our Principles affect our perspectives and individual or collective searches for meaning?*
3. *What is the relationship of the Sources to the Principles?*

Handout 16: Reflection Questions for Session 2

- Despite our different theological beliefs, how is a distinct Unitarian Universalist identity formed?
- How does honoring both parts of our heritage (both Unitarian and Universalism) shape identity formation?
- How does Unitarian Universalist identity formation today differ from the way it was in the past?
- How do the UU principles impact or connect with your own faith identity? Why?
- How might you use the Unitarian Universalist Principles as a tool for forming Unitarian Universalist identity in children? Youth? Young adults? Older adults?

Handout 17: Abbreviated Summary: Child Development

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

Type of Development	Preschool Child	Early Elementary	School Age
Physical Development	<p>Body is acquiring gross and fine motor skills</p> <p>Learns through physical experiences</p> <p>Needs sensory and tactile experience</p> <p>Doesn't have link between thinking and action refined</p>	<p>Starts coordinating motor skills (rides bike, games)</p> <p>Uses tools for drawing, writing</p> <p>Very active, needs physical challenges</p> <p>Learns through doing</p> <p>Needs to play</p>	<p>Fine and gross motor skills almost fully developed</p> <p>Central nervous system primarily fully developed</p> <p>Needs food, rest, exercise</p> <p>May enter puberty</p> <p>Is a top consumer of media images of bodies, ideals, wellness</p>
Cognitive, Intellectual Development	<p>Self is primary reference point: "egocentric"</p> <p>Obtains Object Permanence</p> <p>Categories and classifies</p> <p>Dichotomizes</p> <p>Appearance=reality</p> <p>Fluid between fantasy and reality</p> <p>Needs to problem solve</p>	<p>Starts to understand the notion of "conservation"</p> <p>Interested in numbers, letters, words, and facts</p> <p>Self is still primary reference point</p> <p>Enjoys being correct</p> <p>Learns best in the "zone of proximal development" (Vygotsky)</p>	<p>Engages in logical thinking</p> <p>Develops hierarchical reasoning</p> <p>Concrete operational thinking based on non-abstract "pieces" (Piaget)</p> <p>Develops specific learning styles: Learning Disabilities may become more clear</p>
Type of Development	Preschool Child	Early Elementary	School Age

<p>Social, Affective Development</p>	<p>Social circle of family is primary reference point</p> <p>Has not acquired race or gender constancy</p> <p>Starting to learning notion of "friend"</p> <p>Empathic but centered on self</p>	<p>Learns through social interaction</p> <p>Enjoys peers and working together</p> <p>Has beginning true friendships</p> <p>Often rigid thinking about gender, race, roles</p>	<p>Peers and friendships are important</p> <p>Identities navigated through social relationships</p> <p>Takes perspectives of others</p> <p>May segregate based on gender, racial, ethnic identities</p>
<p>Moral Development</p>	<p>Categorizes right and wrong--sometimes too rigidly</p> <p>Needs support linking words to actions and moral issues</p>	<p>Attends to order and authority; uses rules</p> <p>Develops a sense of industriousness</p> <p>Starts to understand motive</p>	<p>Uses "Golden Rule"</p> <p>Interested in fairness, justice and care</p> <p>Aware of moral issues and interested in helping</p>
<p>Spiritual, Religious, Faith Development</p>	<p>Learns about religion and faith through experience</p> <p>Receptive to spirituality</p> <p>Not afraid of "big questions"--full of wonder</p> <p>Fowler's Intuitive Projective stage of faith development</p>	<p>Does religion to know religion</p> <p>Latter part of Fowler's Intuitive Projective stage of faith development</p> <p>Needs to have rigidities and "correct" answers gently challenged</p>	<p>Enjoys membership in faith or denominational communities</p> <p>"Does" religion and spirituality</p> <p>Enters Fowler's Mythical Literal stage of faith</p>

Handout 18: Abbreviated Summary: Adolescent Development

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

Type of Development	Early Adolescence	Middle Adolescence	Late Adolescence
Physical Development	<p>Transitions into adult body</p> <p>Eats and sleeps more</p> <p>Demonstrates or does not demonstrate behaviors that may indicate risk for eating disorders or depression</p> <p>Seeks support for self-esteem and body image</p>	<p>Develops sexuality more fully; feelings of gendered attraction and sexual orientation are often central</p> <p>Navigates greater risks relating to drug and alcohol use</p> <p>Sexual activity</p> <p>Peak physical growth for male youth</p>	<p>Achieves full physical development</p> <p>Gains more assurance about body image</p> <p>Engages in sexual activity; more likely to be partnered</p> <p>Learns to manage stress and maintain health</p>
Cognitive, Intellectual Development	<p>Concentrates on self and others' perceptions of self</p> <p>Engages an "imaginary audience," fundamental idea of others watching</p> <p>Particular intelligence strengths become evident (linguistic, mathematical, intrapersonal, musical)</p>	<p>Has the ability to think deductively, inductively, conceptually, hypothetically,</p> <p>Engages in practices to celebrate new mindfulness about self (journal writing, rereading emails, etc)</p> <p>Become more critical of the world around them.</p>	<p>Particularly open to learning; a time ripe for formal / informal education</p> <p>Expresses ideas with more linguistic skill</p> <p>Sees many points of view and may claim multiple realities of the truth</p>
Social, Affective Development	<p>Social relationships with peers are very important</p> <p>Learns social scripts (embedded in the context of race, ethnicity and class) about what it means</p>	<p>Tries to claim an identity/ identities</p> <p>Needs to belong and have a sense of self-worth</p> <p>Struggles with self-worth</p>	<p>Increases self-reliance</p> <p>Develops sense of identity and intimacy</p> <p>Expresses interests in vocational and personal life choices</p>

	to be a sexual person. Expresses criticism of self and others	Struggles with gender and sexual identity -- often a time of increased stress for GLBT 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
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 19: Wrought Faith (Fahs Collaborative)



Image: Wrought Faith - Forging Foundational Faith Development

Wrought Faith: Minding What We've Missed in Faith Development

Joy Berry, Religious Educator

James Fowler's classic theory centered 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 the 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 human hands. 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 would they be so rare?

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 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 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?*

What do you think? What would a commitment to active, shared faith development look like? How might more "wrought faith" change the faith of our children, and our adults?

How might it change our congregations -- and the future of our faith? Please share your ideas!

For a different audience (ministers and congregational lay leaders), I switched out some of the language above for this:

Many UUs and many of our churches seem to get "stuck" in stage 4 faith development. Fowler says moving into stage 5 and 6 is relatively uncommon. 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.

Stage 4 is all about "I". It's an important developmental stage; but it should be a spiritual 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 substantial population of folks able to move beyond stage 4, into the transition to 5, when "the strong need for individual self-reflection gives way to a sense of the importance of community in faith development...they have a realization that other people's faiths might inform and deepen their own."

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?

With permission from Joy Berry

<https://docs.google.com/document/d/1qtQf0qzAxBxPncQnK6hAjlajYI1OurRFkATQ3IAU>

Handout 20: Examples for Facilitating UU Identity Development

Stage	Activity Suggestion
Preschool Child	Learning gestures to accompany a short covenant or children's version of the principles
Early School-Age Child	Exploring moral dilemmas through skits, drama, or creative play
School Age Child	Applying the principles to scenarios from everyday life
Early Adolescence	Group activities that grapple with "big questions" (often a time at which we have young UUs start working on a Credo statement as part of Coming of Age)
Middle Adolescence	Step-up/Step-back activity to begin working through how identity and privilege might be related
Late Adolescence	Discussing complex moral dilemmas, and how their faith informs those complex moral dilemmas

Handout 21: Learning Needs

- **Young children** have to learn how to do religion
- **Older Children** need to discern who they are as religious individuals
- **New Youth** have to learn how to do religion as well as learn about the faith tradition and heritage
- **Long-term Youth** have to figure out who they are as religious individuals, who they are as part of a faith community, and who they are as religious persons in the wider world
- **Deep Youth** begin to apply theological reflection to their lives
- **New Adults**
 - “Come-Outers” need to learn how Unitarian Universalists do religion
 - “Come-Inners” must also learn how Unitarian Universalists do religion
 - “Pass-Throughers” stay for a time at a Unitarian Universalist congregation but wind up moving on to another faith traditions
- **Long-Term Adults** are somewhat active in their congregation but avoid greater depth of faith through discernment or theological reflection
- **Deep Adults** face similar tasks as deep youth: theological reflection, practicing their faith, further discernment of who they are as persons of faith

Questions for Discussion: *How can you foster religious identity growth in youth when some of the members of your congregation’s youth group might be considered new youth, while others are long-term youth, and a few are deep youth? What possibilities for identity development exist for long-term adults and deep adults when so many of the adults in our congregations are new adults?* UU Identity Module – Handouts 18

Handout 22: Guidelines for Group Projects

Working in groups of three or four, you will develop a final project that synthesizes your learning of the material in the module. Groups will be given a choice of four projects, or they may come up with one of their own if all members of the group are in agreement and the module leaders have approved it. These projects are:

- Design a month-long celebration of Unitarian Universalism, culminating in a multigenerational worship service
- Design a volunteer training session focused on fostering and promoting UU identity (for RE teachers, youth advisors, membership volunteers, etc.)
- Design a workshop for parents/other adults focused on fostering and promoting UU identity beyond the congregation - at home, school, or in the workplace
- Design a multigenerational justice project or other activity to promote and foster UU Identity development in people of all ages

Groups will have 25 minutes in Session 4 to work together on the project. In Session 5, each group will have 10 minutes of presentation time followed by feedback, comments, and suggestions from the group (although presentation time may vary, depending on the number of groups).

If possible, create your project in a way that can be shared electronically. Projects will be shared with all participants and the Renaissance Office.

Handout 23: Reflection Questions for Session 3

- How do developmental stages correspond with the unfolding of Unitarian Universalist identity?
- How does the multiplicity of Unitarian Universalist identities affect identity formation of our youth and young adults?
- How does the process of identity development unfold differently in children and youth raised as Unitarian Universalists and person who chose this religion for themselves?
- How is social media changing methods of Unitarian Universalist identity formation?
- What social media tools might you use for forming Unitarian Universalist identity in children? Youth? Young adults? Older adults?

Handout 24: Scenarios and Guiding Questions

As you think through these scenarios, keep these guiding questions in mind:

Did this person in the scenario actually identify themselves as a Unitarian, Universalist, or Unitarian Universalist?

How did this person talk about people who were different from them?

Were there any discrepancies between this person's values and their actions?

Are there any discrepancies between this person's actions and the UU Principles?

SCENARIO 1: SUSAN B. ANTHONY'S BIRTHDAY

Early in February, your 3rd and 4th grade Sunday School teacher comes to you with some concerns. In her curriculum, she is supposed to celebrate Susan B. Anthony's birthday with her class in a few weeks. The teacher recently Googled Anthony and saw some quotes of Anthony's about African-Americans that make her uncomfortable, and that Anthony actually called herself a Quaker.

- Should she teach about Susan B. Anthony? Why or why not?
- How will you guide the teacher—and by extension the 3rd and 4th graders—through the issue?
- How might this impact the UU identity development of the students and the teacher?

SCENARIO 2: THOMAS JEFFERSON IN HISTORY CLASS

One Sunday, a 14-year old in your congregation asks to talk to you. He has been in your community since he was a small child. He is concerned because, growing up in your Sunday school, he learned that Thomas Jefferson was a great thinker and a famous Unitarian. In history class this week, though, he learned that Jefferson owned slaves and had sexual relationships with some of his female slaves. He wants to know how Jefferson could have been a Unitarian and done those things.

- What would you say to this youth?
- What resources might you use to engage him on the topic?
- How might this impact the youth's UU identity development?

SCENARIO 3: P.T. BARNUM AND THE NEW MEMBER

In your New Members class this past week, you put up a PowerPoint slide with a list of famous Unitarians, Universalists, and Unitarian Universalists. P.T. Barnum was one of the names on the list. Later that night, you got a very distressed email from one of the people in your class. He expressed concern that you listed Barnum and asked if all UUs supported the exploitation of certain marginalized people and cruelty to animals that Barnum pioneered in the circus.

- How would you respond to this new member?
- What might you do differently next time in your presentation to new members?
- How might this impact the new member's UU identity development?

SCENARIO 4: WILLIAM ELLERY CHANNING AND THE CHURCH ELDER

Recently, a guest preacher came to your congregation. In her sermon, she referenced Channing's views on the inferiority of people of African descent. After the service, a long-time member of the church came up to you and expressed his concern that Channing had gotten an unfair treatment from the preacher because Channing was "just a man of his era."

- How would you respond to this member?
- What resources or approaches might be useful?
- How might this interaction impact the member's UU identity?

Handout 25: Growing Edges in Unitarian Universalism

Our Principles grew out of a communal sense of what it means to be Unitarian Universalist and can now help to define that identity for us, by naming the central values we hold in common. The Principles also call upon us not just to affirm these values, but also to work actively in the world to bring them into being. The various ways we do that, both individually and collectively, say something about how we are defining Unitarian Universalist identity at this particular time in our history.

Examples of projects and activities working to make the UUA more of an ARAOMC (anti-racist, anti-oppressive, multicultural) institution:

- Dismantling White Supremacy and the Commission on Institutional Change
- Support of the Movement for Black Lives Matter and BLUU (Black Lives of UU)
- Mosaic Makers
- Commitment to ending the “New Jim Crow” (a movement to end racial profiling, criminalization, disenfranchisement and mass incarceration of people of color)
- Mama’s Day (highlighting the aspects of motherhood that are not usually visible in the greeting card aisles so all families can thrive)
- The Church of the Larger Fellowship support of Latinx ministries
- Projects and activities that support LGBTQ rights and inclusion. Examples include:
 - Side with Love
 - The Welcoming Congregation program
 - 30 Days of Love
 - Advocating for marriage equality
 - The UUA’s Office of LGBTQ Ministries
 - Comprehensive Lifespan Sexuality Education (OWL) Tapestry of Faith Lifespan Curriculum

Environmental Justice Initiatives:

- Sustainable Living and Ethical Eating
- Unitarian Universalist support of Commit2Respond (a campaign to unite people of faith and conscience for climate justice)
- Divestment and socially responsible investment

Immigrant Justice

- Unitarian Universalist support of the Sanctuary Movement
- Unitarian Universalist support of the Interfaith Immigration Coalition
- Side with Love

Economic Justice Initiatives

- Escalating Inequality
- UU Class Conversations
- UUs for a Just Economic Community
- UU Service Committee

UU College of Social Justice (assists UU congregations to harness the collective power for change through trips and programs that provide a hands-on experience for current and future activists)

Soulful Sundown and other changes in worship style in our congregations

Increase in non-male ministers and ministers of color

Music Ministry (with the professionalization of music directors) Membership

Ministry (with the professionalization of membership directors)

Handout 26: Characteristics of White Supremacy Culture

"White Supremacy Culture" from Dismantling Racism: A Workbook for Social Change Groups by Kenneth Jones and Tema Okum (ChangeWork, 2001).

http://www.csworkshop.org/PARC_site_B/dr-culture.html

The key points from the article include the following. Consider the antidotes for each.

- Perfectionism
- Sense of Urgency
- Defensiveness
- Quantity Over Quality
- Worship of the Written Word
- Paternalism
- Either/Or Thinking
- Power Hoarding
- Fear of Open Conflict
- Individualism
- Progress is Bigger, More
- Objectivity
- Right to Comfort

Handout 27: Reflection Questions for Session 4

- Why do some UUs lift up famous people from history and how does this practice complicate the development of UU identity?
- Why do we need to be careful with the legacies of many Unitarians, Universalists or Unitarian Universalists who were progressive on some issues but oppressive on others?
- What are the ways we are defining our Unitarian Universalist identity for this particular time in our history and what that means for the future?

Handout 28: Living Our UU Identities and Values

1. A recent event of police brutality against African Americans comes up in the discussion while you are meeting with 7th graders. Some children say that they've heard others at school talking about not getting into trouble being the solution to avoiding police brutality. You want them to know that their religion has a long history of working for racial justice and equality but you don't want to preach or pontificate. How do you use this opportunity to share their history with them and open their minds to the possibility of participating in a worthwhile venture? How would you ensure that this discussion does not marginalize or leave out any youth of color in the group nor ask them to speak as representatives of their race or ethnic group?
2. A new member of the Religious Education Committee calls you with a concern. As the committee made their curriculum plan for the coming year, they chose to specifically emphasize UU identity. "This is really not important to me," says the committee member. "I don't care what religion my children choose when they grow older. I want them to learn about all the world's religions. Why do we need all this UU stuff anyway?" How can you address the committee member's concern? What will you say about "all this UU stuff"?
3. A parent of a six-year-old asks to speak to you after service. It seems the child's friends have been talking about God and saying prayers. The child is upset that they don't say prayers at home. The parent is reluctant to say anything but also does not want to say a prayer for appearance's sake. The parent isn't sure how to handle the situation. What are the issues here? How can you help the parent reach a decision comfortable for the child and the rest of the family?
4. The teens have decided that the only function the Youth Group will serve is social, primarily food events. They don't see any point in bringing religion into it because "you can believe anything you want and still be a UU." One youth said that Unitarian Universalism is a pointless religion. The youth advisor is upset. The parents are upset. You will be meeting with the teens. How will you plan the meeting?
5. A fourth grader has asked a question that the teachers haven't been able to answer. They have asked you for help. The teachers' breakfast is next Sunday and you plan to use this question as the discussion topic. In the meantime, you have to figure out an answer for yourself. The question is "How do you know if you're a UU?"

Handout 29: Reflection Questions for Session 5

1. How are religious leaders confronted with situations which provide teachable moments?
2. How can Unitarian Universalist identity be best promoted within the congregation?
3. How do I apply Unitarian Universalist values and principles in my daily life?

Handout 30: Selected Resources

Session 1: Identity as Process

Welcoming & Entering Resources:

Between the Lines

This book, available only online through Google Books, was written by Jacqui James to tell the stories behind the hymns we use in our hymnals. This important resource is essential for music directors and religious educators who want to be able to place certain hymns in context or understand the tradition behind the song.

Signs of Our Faith

In the Tapestry of Faith Curriculum, Signs of our Faith, the song “Come, Come, Whoever You Are” is explored in depth. See session number 10, Signs of Welcome, Activity 3 to get a greater understanding of Unitarian Universalist values related to welcoming others.

Religious Education Credentialing Program

This page contains information for congregations and religious education professionals about the Unitarian Universalist Association (UUA) Religious Education (RE) Credentialing Program, professional development for religious educators, and religious educator transitions.

Renaissance Program: Religious Education Leadership Training

The Renaissance Program is a major component of the Unitarian Universalist Association (UUA) Religious Education (RE) Credentialing program. Each 15-hour module provides standardized basic training in a specific area useful to religious educators.

Welcome: a Unitarian Universalist Primer

This resource contains chalice lighting words and readings, the seven Principles and Six Sources and a brief history of Unitarian Universalism.

Worship Web

You can browse worship resources by category (chalice lightings, prayers, meditations) or by subject matter. You can search the entire data base by Principle, Source or spiritual theme making it a spectacular resource for those planning worship, offering some words of reverence as a chalice lighting or just for a personal spiritual practice.

Covenant of Right Relations

Developing a Covenant of Right Relations is an important step in clarifying expectations and creating a safe environment for congregations. "Covenant" is Latin for "come together" and means a "solemn agreement" or "promise from the heart" regarding a course of action between parties.

Identity is a Process Resources:

The Unitarian Universalist Pocket Guide

A Chosen Faith: An Introduction to Unitarian Universalism

Revised and updated, the *Pocket Guide* is one of the most complete introductions to Unitarian

Universalism available, covering ministry, worship, religious education, social justice, and

history. This module uses an excerpt from The Pocket Guide, A Wide and Generous Faith by

John Buehrens to introduce Activity Five: Our Personal Journeys in Session One.

Written by Forrest Church and John Buehrens, this new edition of the classic introductory text

on Unitarian Universalism includes a revealing, entertaining foreword by best-selling author

Robert Fulghum (*All I Really Need to Know I Learned in Kindergarten, It Was on Fire When I*

Lay Down on It), a new preface by UU moderator Denise Davidoff, and two new chapters by

the authors, John Buehrens and Forrest Church explore the many sources of the living

tradition of their chosen faith.

Unitarian Universalism across the Lifespan Resources:

Handout: Stages of Faith Development

This handout from the Tapestry of Faith program for Youth, A Place of Wholeness easily spells out the Stages of faith development identified by James Fowler.

Stages of Faith: The Psychology of Human Development and the Quest for Meaning

This book outlines James Fowler's groundbreaking study of how human life is progressively centered on a basic set of meanings and values that shape the faith people live by. In his approach, faith is not necessarily religious, nor is it the same as belief. Fowler encourages us to consider the word faith more of a verb than a noun, helping us to understand that faith is the dynamic system of images, values, and commitments that guide one's life. By building upon the contributions of such key thinkers as Piaget, Erikson, and Kohlberg, Fowler develops the six stages that his theory presupposes helps us to sort out the meaning of our lives--from the intuitive, imitative faith of childhood through conventional and then more independent faith to the universalizing, self-transcending faith of full maturity that is reached by the very few.

Nurturing Our Children and Youth: A Developmental Guidebook

Tracey Hurd's stages of development draw upon the theories of Erikson's Psychosocial Development, Kohlberg's Stages of Moral Development and Fowler's Stages of Faith in addition to her own experience as a developmental psychologist and former staff member in the UUA's Faith Development department. Grounded in current research and theory, this book defines the typical progression in physical, cognitive, social, emotional, moral and spiritual growth for each phase of development from infants to young adults.

The Life Cycle Completed (Extended Version)

This expanded edition of Erik Erikson's final work explores the challenges and opportunities of the various psychosocial theories of his: such as the young adult stage of intimacy vs. isolation or trust vs. mistrust of infancy. His theories explore how we confront the various challenges of the lifecycle and either engage in a healthy resolution which allows one to confidently move on to the next challenge or, if something hinders this process, the person may continue to struggle with the unhealthy results of not resolving the challenge.

Identity and the Life Cycle

This edition contains three early papers that -- along with his *Childhood and Society* -- is considered among the best of Erik Erickson's theories of psychosocial development. This book concentrates primarily upon the stages we classify as "growing up" and does not cover the entire lifespan.

Childhood and Society

This book has been called the landmark work on the social significance of childhood and it vastly changed much of what was understood to be the process of psychosocial human development. His now famous concepts of identity, growth and the life cycle altered the way we perceive ourselves and is essential reading for Psychology 101 students.

Moral Development, Moral Education and Kohlberg

In this book, a group of international scholars explore the strengths and weaknesses of Lawrence Kohlberg's research into the development of morality over the lifespan. This collection examines his theories from a number of different perspectives, including philosophical, psychological, religious and educational.

Moral Development: A Guide to Piaget and Kohlberg

Although published in 1975, this book provides a comprehensive overview and comparison to the two most prominent theorists in the area of how the concept of morality develops in children. While this book explores moral development, it does not provide an understanding for how people learn what is right and what is wrong so much as it explains how and why people determine societal rules and why people follow them. The first section covers Jean Piaget's research on how children start by considering the rules of games sacred and unchangeable and then eventually develop and understanding of how rules can be changed as long as everyone agrees. The second section focuses upon Lawrence Kohlberg's stages of moral development which starts with rigid adherence to following the rules because of reward and punishment and moves on to following the rules that we have agreed upon as a society so that all runs smoothly.

The Moral Judgment of the Child

This seminal book by Jean Piaget (considered by some to be the most important developmental psychologist) chronicles the evolution of children's moral thinking from preschool through adolescence. He explores the way morality develops and how what

children's idea of fairness changes over time, including the brain changes that allow children to understand the idea of motivation and intention (which young children do not take into account when considering whether or not something is "good" or "bad") and how the concept of fairness expands from what's fair for the self ("I want that ball") to what's fair for others who think the same way they do ("We all want balls" like that) to a true understanding of justice ("She's never had a ball to play with, so she should get it").

Session 2: Developing Unitarian Universalist Identities Is there One Unitarian Universalist Identity?

Black Pioneers in a White Denomination

This book tells the stories of pioneering black ministers in Unitarian Universalism, why they identified themselves as Unitarians or Universalists and their struggles to be accepted by the UUA even as they worked tirelessly to spread the good news of Unitarian Universalism with others.

Essex Conversations: Visions for Lifespan Religious Education

More than thirty essays are compiled together in one essential resource that shares a common vision for lifespan religious education in the 21st century. Spanning such topics as Youth Groups as Models for Transformative Ministry, Religion as Relationship and the Principle Beyond the Principles, this guide lays the foundation for the philosophy and theory of modern Unitarian Universalist religious education. The Dan Harper essay which is part of the reader for this module, "Learning Types and their Needs," was excerpted from this book.

Full Circle: Fifteen Ways to Grow Lifelong UUs

Written by a third-generation Unitarian Universalist, Katie Erslev, this book explores the importance of embracing a Unitarian Universalist identity, offering opportunities for all ages to live our Unitarian Universalist values as well as celebrating founders, lifers and our heritage. Her ideas grew out of informal surveys and interviews with lifelong Unitarian Universalists – encouraging them to share both the positive and negative aspects of growing up in our faith and what helped to shape their identity as an adult Unitarian Universalist after growing up in our congregations.

Growing Up Absorbed

UU Identity Module – Handouts 38

How long does it take to grow a soul, to love and be loved, and to help repair the world? One lifetime, so it is best to be totally engaged in the process, says author Richard S. Gilbert. *Growing Up Absorbed* follows the journey from cradle to grave through an education focus.

Come Into the Circle: Worshiping with Children

This comprehensive how-to guide for creating meaningful religious experiences for children written by Michelle Richards helps to build Unitarian Universalist identity not only by exploring the Principles and Sources through specially selected chalice lightings, meditations, and stories but by assuming that children should be a part of worship services in our Unitarian Universalist congregations – not merely as observers but participants and learners.

Tending the Flame: The Art of Unitarian Universalist Parenting

In this essential guide to Unitarian Universalist parenting, mother and experienced religious educator Michelle Richards encourages a practical and intentional approach to raising children with a Unitarian Universalist identity. With chapters on each of the Seven Principles, parents can explore meaning and discover questions about the core issues of our faith with their children during their formative years. Also covering those “big questions” such as death, grief, divinity and sacred books of various faiths, this Unitarian Universalist approach to parenting has Unitarian Universalist identity at its heart. Discussion guide available [here](#).

Buddhist Voices in Unitarian Universalism

This book shares the insights of 17 ministers and lay leaders – Unitarian Universalists who have become Buddhists while maintaining their UU identity and Buddhists who have found a spiritual home within Unitarian Universalism.

Jewish Voices in Unitarian Universalism

These twenty essays explore the blessings and challenges of Jewish Unitarian Universalist identity and creating community. Edited by Leah Hart-Landsberg and Marti Keller. Also available as an eBook in the Amazon Kindle Store and on Google Play.

Different is Normal

Blog post on celebrating Unitarian Universalist identity rather than teaching our children to “blend in.” One of the best ways to empower our child and teens to embrace their differences and UU identity is “by helping them to understand that your family is not the only “different” family around. Giving them chances to interact with other Unitarian Universalist children, youth, or families encourages them that being different is good and uniqueness should be treasured.” UU Identity Module – Handouts 39

The Reality Wall

Blog post on how a Unitarian Universalist identity can be challenging, particularly during the adolescent years when fitting in with peers is of utmost importance.

10 Things I Wish Everyone Knew About Unitarian Universalism

In this blog, the Rev. Galen Guengerich shares what Unitarian Universalists actually believe, why they’ve come to those beliefs and how those beliefs impact our lives: including the concept that freedom is a consequence of belonging, our name refers to historic heresies that still matter today and our ethic of gratitude calls us to serve a broken world.

Becoming: A Spiritual Guide for Navigating Adulthood

This wonderful resource is full of carefully selected poems, readings and music, plus original reflections by Unitarian Universalist young adults is designed for those times when our faith should be there for us even when our faith communities might not be. Created with the constant transition of young adults in mind, and the awareness that change is a constant for adults of all ages, the readings, meditations and songs were selected to deepen meditation, prayer, reflection or worship experiences.

Our World: An Interdependent Web

This Huffington Post Religion column was written as part of a series for teens to dialogue about how their faith or wisdom tradition influences their life’s big questions. In this article, contributing writer and 10th grader Anna Zimmer explains how she developed her Unitarian Universalist identity and how that calls her to protect the environment because our own well- being is deeply connected to the health of our world.

Living Mosaic: A UUA Blog for Youth and Young Adults of Color

The purpose of this blog is to provide a spiritual community for Unitarian Universalist youth and young adults of color (Latino/a and Hispanic, Multiracial/Multiethnic, Native

American, Asian, Arab, African descent, trans-racially adopted and bi-racial) to connect with each other and post information related to Unitarian Universalism. The blog is no longer being updated, but it will exist as an archive for resources. New updates will be part of the Youth and Young Adult Ministries blog at Blue Boat.

Honoring Both Unitarian & Universalist Roots of Identity

Unitarian Universalism: A Narrative History

UU Identity Module – Handouts 40

This book by David Bumbaugh makes centuries of Unitarianism, Universalism, and Unitarian Universalism accessible to readers. It is particularly useful for offering a big picture overview of UU history if you are unfamiliar with it.

The Premise and the Promise: The Story of the Unitarian Universalist Association

This book, by Warren R. Ross, details the process of the consolidation of the American Unitarian Association and the Universalist Church of America. It tells the important story of how these two faith communities came together, and how our UU identity was forged throughout the 20th century.

The Unfulfilled Dream

This essay in UU World by David Bumbaugh explores ways in which Universalism's promised legacy has not been fulfilled in the 50+ years since the UUA formed. Bumbaugh examines how Universalist history and theology have been ignored and looks for a center to make Unitarian Universalism cohesive.

Birthright Unitarian Universalist

This sermon by Rebecca Benner calls to mind both the Unitarian Universalist Roots of Identity and the process by which she herself has come to identify with her birthright faith.

Session 3: Unitarian Universalist Identities: Then and Now

How the Principles and Sources Became a Part of Unitarian Universalist Identity Formation

Shared Values: How the UUA's Principles and Purposes were Shaped and How They've Shaped Unitarian Universalism

Article in the UU World about the development of the UUA's Principles and Purposes. It offers an overview of the historical predecessors of the Principles and Purposes. The article also reviews the history of the people and process surrounding the adoption of the Principles and Purposes.

Key Moments in UUA History

UU Identity Module – Handouts 41

This timeline gives a quick overview of the history of the UUA from consolidation to its 50th Anniversary in 2011. It provides a longer view and context for the adoption of the Principles and Purposes.

Sources of Our Faith: Inspirational Readings

Kathleen Rolenz's collection of inspirational readings from many cultures and times provides a real sense of the six Sources of Unitarian Universalism. Also available as an eBook in the Amazon Kindle Store and on Google Play.

With Purpose and Principle: Essays About the Seven Principles of Unitarian Universalism

A short history of the Principles and Purposes followed by essays from present-day UU leaders including John Buehrens, Marilyn Sewell, Earl Holt and Barbara Merritt. Excellent for use in new-member classes, as well as for those seeking insight into this essential piece of our living tradition. Also available as an eBook in the Amazon Kindle store and in the Google Bookstore.

Social Media Resources

Messaging the World: Social Media

This blog post explores how social media presents a new opportunity to communicate with people in the larger world and effective strategies for getting your message heard by the people you most want to reach.

Tips for Getting Started Using Social Media in Your Congregation

Guidelines from the UUA regarding the use of social media in congregations. It includes best practices for both effectiveness and ethics. It will guide you in using social media to communicate generally and around identity development.

The Ultimate List of Social Media Policies for Churches & Ministries

This resource offers many different examples of both congregational and denominational guidelines around the use of social media. Issues of boundaries, safety, and professionalism must be addressed with regard to social media. This list of resources will guide you in your use and implementation of social media.

Session 4: The Complexity of Unitarian Universalist Identity

Best Practices for Honoring Unitarian, Universalist and Unitarian Universalist Ancestors

David Robinson, *The Unitarians and the Universalists* (1985)

This book presents Unitarian and Universalist history in a way that focuses on the biographies of individuals who were significant in that history. Use it as a resource when working to include famous historical Unitarians and Universalists in the work of identity development. The book is rather expensive, so one option is to check with other religious professionals in your congregation or area to see if you can borrow a copy.

Who Really Said That?

Article in *UU World*. This brief article explores two quotes commonly attributed to Francis David and John Murray. The author debunks the myths around the quotes and, in doing so, provides valuable lessons for anybody using Unitarian, Universalist, or Unitarian Universalist ancestors in their religious education or worship materials.

Everything Changes

Column in UU World. This column by UUA President Peter Morales addresses how our history can be “either a springboard or a prison.”

Universalists and Unitarians in America: A People’s History

Beyond presenting Universalist and Unitarian history in America as more than a list of luminaries, author John Buehrens weaves a historical tapestry rich in color and meaning that will serve to deepen the faith of modern Unitarian Universalists.

Growing Edges

A Unitarian Universalist “Black Lives Matter” Theology

Kenny Wiley, religious educator and UU World contributor, explores how his UU identity calls him to be a racial activist yet raises serious doubts “because of the hateful and/or ignorant comments some Unitarian Universalists have sent my way since I joined the racial justice movement.” His blog post points out the hypocrisy so often witnessed by youth growing up in Unitarian Universalist congregations.

Voices from the Margins

UU Identity Module – Handouts 43

Comprised of meditations, poems, prayers, and reflections from folks within Unitarian Universalism with marginalized identities, this book offers a starting point for spiritual reflection on Unitarian Universalism’s growing edges.

Can Unitarian Universalism Change?

In Paul Rasor’s 2010 article in UU World, he explores the reality that, “despite our efforts to become a truly multiracial, multicultural religious movement, we are changing much more slowly than the society around us, if we are changing at all.” This article is a useful reflection on how our theology and culture must adapt in order for UUs to grow along our growing edges.

We Must Change

In a companion essay to Rasor's article, Rosemary Bray McNatt, president of Starr King School for the Ministry, says, *We must admit that Unitarian Universalism has a specific, sometimes alienating culture, and we must change it.*

Coffee Hour Caution

This PDF poster offers simple strategies along one of our growing edges – welcoming young adults during coffee hour.

Emerging Ministries Grow from UU Roots

In this blog post, Annie Gonzalez Miliken explores the future of our faith and the idea of emerging ministries which can take many different forms. See also the Emerging Ministries web pages.

White Supremacy Culture/Includes Antidotes

This paper explains characteristics of white supremacy while providing antidotes to our behavior.

Dismantle White Supremacy

A collection of resources for congregations

Commission on Institutional Change

The Unitarian Universalist Association (UUA) Commission on Institutional Change is charged with long-term cultural and institutional change that redeems the essential promise and ideals of Unitarian Universalism. Appointed by the UUA Board of Trustees in 2017 for a period of two years with an extension granted in 2018, the Commission will analyze structural racism and white supremacy within the UUA through General Assembly 2020.

Hiring Practices

Iceberg Showing White Supremacy

This image using an iceberg helps us see today's overt and covert forms of racism.

Session 5: Living Our Unitarian Universalist Identities

Promoting Unitarian Universalist Identities in our Congregations Discussion Guide: A Chosen Faith: An Introduction to Unitarian Universalism

This six session program can be used as part of adult religious education programs or discussion groups to explore what it means to be a Unitarian Universalist. Designed to accompany the reading of the book, A Chosen Faith, this study guide offers more than enough activities to the fill sessions of 1 1/2 to 2 hours, exploring the material through a combination of individual responses and group interaction.

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Tapestry of Faith

Tapestry of Faith programs and resources for all ages are designed to nurture Unitarian Universalist identity, spiritual growth, a transforming faith, and vital communities of justice and love. This project developed out of a broad series of conversations that articulated a future direction for Unitarian Universalist religious growth and learning. In use since 2008 and continually evolving, Tapestry of Faith offers a variety of resources—downloadable, printed, viewable, interactive, and more—a religious growth and learning program for the 21st century

Heeding the Call

Workshop #2: The Call of Our Unitarian Universalist Heritage

This workshop explores our Unitarian Universalist history. Youth learn about the social justice actions of an African American Unitarian foremother who worked to bend the arc of the universe towards justice. Youth are invited to help bend this arc as part of their UU heritage.

Creating Home

Session Two: Symbols of Faith

Session 2 of Creating Home will discuss the chalice in detail including the sacred circles that surround the chalice. The session also introduces the hymn "Spirit of Life" as a symbol of Unitarian Universalist communities. The children will work to design their own symbol to represent their own faith. Exploring symbols of faith helps children develop the ability to articulate and define what they believe. This ability to define what we believe as Unitarian Universalists is an important skill for children to acquire.

Love Surrounds Us

Session 16: Our UU Principles

This session reviews the Principles and celebrates their application in all the Beloved Communities participants can name. Home, school, neighborhood, and faith community all provide places for kindergarteners and first graders to affirm their Unitarian Universalist identity and faith by acting in accord with the Principles.

The New UU

Workshop #2: Where Do We Come From? Unitarian Universalist Roots

The workshop offers a brief overview of Unitarian Universalist history, focusing on ideas and people more than on institutional and denominational structures. Participants interact with one another as they engage with the material, working in small groups to identify famous

UU Identity Module – Handouts 45

Unitarians, Universalists, and Unitarian Universalists. They learn stories from our Unitarian Universalist tradition and from your congregation's history.

Windows & Mirrors

Session 16: Choose to be UU

This session presents the idea that our faith is about much more than choice; it has deep roots and religious mandates. Unitarian Universalism asks us to think about and evaluate our spiritual relationship with the Divine, calls us to be mindful of our role in the world around us and compels us to help the causes of peace and justice. Yes, our faith demands, too, that we choose it consciously, perhaps more than once in the course of our lives.