

Curriculum Planning Renaissance Module

HANDOUTS



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Handout 1: Group Covenant

Record on newsprint and post

FIRST READER:

We need to know that what we share will be held within the group.

ALL: Request confidentiality

SECOND READER:

There will be many opinions, ways of relating and learning in the group.

ALL: Respect differences.

THIRD READER:

When we choose to pass, no explanation is expected or needs to be given.

ALL: Respect personal boundaries.

FOURTH READER:

We will follow the schedule, arrive promptly and remain together until we have agreed to end.

ALL: 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.

ALL: Step up; step back.

SIXTH READER:

It is important that the contributions of each person be heard and understood.

ALL: We will remember to speak loudly and clearly.

SEVENTH READER

During all sessions, we will try to avoid the distraction of electronic devices.

ALL: We agree to honor this covenant while we are together. So may it be for all of us.

Handout 2: Introduction to Renaissance and RE Credentialing

The Renaissance Program has a distinguished history of providing standardized training in a specific topic 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. Most of the modules are designed as “face to face” gatherings of 15 hours and 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 Identity
- Worship for All Ages
- Other modules are designed as distance learning modules of 30-35 hours:
- Unitarian Universalist History
- Unitarian Universalist Theology

When a person has completed five modules, the Renaissance Office sends a Certificate of Achievement as well as a Renaissance pin to the participant, and notifies the congregation, minister, regional staff contact and local LREDA chapter about the achievement.

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 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 3: 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 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

Handout 4: Curriculum Module Goals

The goals for participants in the Curriculum Module are:

- To clarify and expand understanding of curriculum, religious education and faith development
- To learn about Tapestry of Faith as a core UU curricular resource; how to adapt and use it with various models and many different contexts for lifespan faith development
- To learn about other curriculum sources and resources and where to find them
- To understand the total curriculum planning process and consider strategies to use the process effectively in ones own congregation
- To practice evaluating and adapting curricular plans
- To learn how to use curriculum choices and implementation to foster inclusive, multicultural, multigenerational faith communities
- Working in teams, to develop useable curricular projects to bring home to congregations
- To network with other religious educators and be affirmed and nurtured by a supportive community.

What are your goals?

Handout 5: Curriculum Module Outline

Please note that this outline could be subject to change.

Session 1: What Is Curriculum?

- Beginnings
- Defining Curriculum
- What Is Religious Education?
- Closing

Session 2: Tapestry of Faith: Planting Seeds

- Ingathering
- Sharing Definitions of Religious Education
- Tapestry of Faith: An Introduction
 - Background
 - PPT 1 and Four Strands
 - PPT 2 and Models of RE
 - A Sample
- Closing

Session 3: Growing the Program

- The Curriculum Planning Process
- UU Curriculum Eras
- Extending Radical Hospitality
- Curriculum Planning Teams
- Curriculum Planning Teams at Work

Session 4: Curriculum Planning Teams at Work

Ingathering

Curriculum Planning Teams at Work

Session 5: Group Presentations and Worship

Check in

Group Presentations

Loose Ends

Closing Worship

Handout 6: 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 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 7: Tapestry of Faith Vision Statement

Tapestry of Faith: curricula and other resources for all ages that nurture UU identity, spiritual growth, a transforming faith, and vital communities of justice and love.

Tapestry of Faith Vision Statement

We envision children, youth, and adults who:

- know that they are lovable beings of infinite worth, imbued with powers of the soul, and obligated to use their gifts, talents, and potentials in the service of life;
- affirm that they are part of a Unitarian Universalist religious heritage and community of faith that has value and provides resources for living;
- accept that they are responsible for the stewardship and creative transformation of their religious heritage and community of faith in the service of diversity, justice, and compassion;
- realize that they are moral agents, capable of making a difference in the lives of other people, challenging structures of social and political oppression, and promoting the health and well-being of the planet;
- recognize the need for community, affirming the importance of families, relationships and connections between and among the generations;
- appreciate the value of spiritual practice as a means of deepening faith and integrating beliefs and values of everyday life.

Handout 8: Four Strands

Through surveys, focus groups, and other feedback, Unitarian Universalists identified four desired outcomes for children, youth, and adults in religious education programs. These outcomes are four strands woven throughout Tapestry of Faith. Far from being mutually exclusive, these outcomes are interdependent and interactive:

- Ethical Development
- Spiritual Development
- Unitarian Universalist Identity
- Faith Development

Ethical Development

Vision: nurturing children youth and adults who

- *Realize that they are moral agents, capable of making a difference in the lives of other people, challenging structures of social and political oppression, and promoting the health and well-being of the planet;*
- *Accept that they are responsible for the stewardship and creative transformation of their religious heritage and community of faith in the service of diversity, justice and compassion.*

Goals

- To live out one's values
- To make the world a better place
- To be passionate seekers of justice and peace
- To be good stewards of the environment
- To have a moral basis for deciding right and wrong

Elements

- Values, ethics, character development
- Right relationship/right action
- Stewardship and citizenship
- Acceptance/affirmation/celebration of diversity
- AR/AO/MC understanding and action

- UU heritage of moral agency

Spiritual Development

Vision:

- *Nurturing children youth and adults who know that they are lovable beings of infinite worth, imbued with powers of the soul, and obligated to use their gifts, talents and potentials in the service of life;*
- *Appreciate the value of spiritual practice as a means of deepening faith and integrating beliefs and values with everyday life.*

Goals

- To nurture a deepening spiritual life and spiritual centeredness
- To cultivate individual and communal spiritual practices
- To develop an alertness to the wonder and mystery of existence
- To feel a connection to a larger reality
- To experience the sacred through worship, ritual, wisdom of faith traditions, and spiritual disciplines

Elements

- Spiritual awareness and centeredness
- Spiritual practices/disciplines
- Spiritual wisdom of other faith traditions
- Spiritual wisdom of UU faith traditions
- God, transcendence, the sacred, divine, ultimate
- Sense of (being part of) something larger
- Connection, with other people, nature, universe
- Wonder, awe, mystery
- Beauty, truth, love, joy, and trust in the midst of life's suffering, brokenness, loss
- Willingness and ability to engage with issues of ambiguity, good and evil, sin, forgiveness, redemption, atonement
- Worship, rites, rituals, sacred texts as spiritual resources

Unitarian Universalist Identity

Vision: nurturing children youth and adults who

- *Affirm that they are part of a Unitarian Universalist religious heritage and community of faith that has value and provides resources for living;*
- *Recognize the need for community, affirming the importance of families, relationships and connections between and among the generations;*
- *Accept that they are responsible for the stewardship and creative transformation of their religious heritage and community of faith in the service of diversity, justice and compassion*

Goals

- To be grounded in UU history and heritage
- To understand what Unitarian Universalism is and stands for
- To confidently articulate what Unitarian Universalism is and stands for
- To identify Unitarian Universalism as one's religious home
- To share a common UU vision, language, and identity

Elements

- UU history and heritage
- UU worship, rituals, symbols, and traditions
- Meaning of covenant
- Principles and Sources: understand, articulate, and live
- Universalist legacy of love, faith, hope
- Unitarian legacy of freedom, reason, tolerance
- Rites of passage
- UU identity (personal, communal)
- UU stories
- UU language
- UU polity

Faith Development

Vision:

Together, all of the vision statements of Tapestry of Faith describe the development of a vital, lifelong liberal faith.

This strand –faith development – emphasizes each person’s religious journey as a participant in a faith community and faith tradition, and each person’s lifelong process of bringing head, heart, and hands to what is of ultimate meaning and value.

Goals

- To participate in an evolving and deepening faith
- To experience Unitarian Universalism as a faith with lifelong value
- To be willing and able to engage with life's changes and transitions
- To engage in making meaning of life and finding purpose in life
- To affirm life, seeing all life as a gift
- To explore and articulate one’s own faith
- To feel a sense of belonging in a faith community and part of a faith tradition

Elements

- Exploring the religious Big Questions such as, Who or what is God? Why are we here and what is expected of us? What is the meaning of life and death? Why do good and bad things happen? Is the universe a friendly place?
- Integrating faith components:
 - What we know (cognitive)
 - What we trust (affective)
 - How we act (behavioral)
- Applying one’s faith to life issues
- Exploring and articulating one’s (evolving) beliefs and personal faith
- Understanding and utilizing religious language and concepts
- Reflecting, discerning, thinking critically
- Understanding with Faiths that “Life becomes religious whenever we make it so...”

Handout 9: Four Strands Exercise

Tapestry of Faith focuses on four primary outcomes for children, youth and adults engaged in UU religious education programs. These strands provide broad umbrellas for countless goals and learning objectives.

Think of the strands as the desired outcomes of an activity:

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

Spiritual Development (spiritual life/practice, mindfulness, connection, transcendence, mystery, worship, ritual)

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

Faith Development (articulating one's faith, articulating what UUism is, exploring the Big Questions, being an integral part of a faith community and faith tradition, living one's faith, making meaning, finding purpose, drawing strength from one's faith,

What is the difference between spiritual development and faith development?

First, remember that all the strands are interrelated and overlapping, not unique. Given that they are related, we can still distinguish among them in order to plan, deliver, and evaluate effective programs of faith development.

Spirituality in this context emphasizes an inner life; experiences that are real but non-rational or pre-rational; experiences often expressed as a sense or feeling, such as a sense of awe or a feeling of oneness; a state of being or awareness often reached through a practice such as prayer, meditation, communing with nature, singing,

gardening, etc. Spirituality, while a personal capacity, can be experienced communally and turned outward (think of civil rights activists singing and marching).

Faith development in this context refers to a process that engages the intellect as well as the emotions and the body (the head, heart, and hands) in making meaning of life. It includes analysis, inquiry, and critical thinking in the exploration of religious and philosophic questions, as well as feelings of compassion, gratitude, trust, etc. Ultimately, it is expressed in action both intentional and not. Faith is grounded in a faith community, because as religious people, we believe in the benefits of journeying together, not alone. It is grounded in a faith tradition which we can both draw from and contribute to.

Process

The group will be divided into four small groups and assigned one of the four strands. Each group will take the story that has been presented and design one or more age-appropriate activities that develop the outcome (strand) that group has been assigned. Each small group will share with the large group not only the activity (ies), but how you will know if the outcome is achieved (how will you evaluate for the goal).

Handout 10: Curriculum Planning Resources

UUA Resources

Tapestry of Faith landing page <http://www.uua.org/re/tapestry>

Scope and Sequence <http://www.uua.org/re/tapestry/curriculum-mapping>

Discussion guides and other Resources <http://www.uua.org/re/tapestry/resources>

Theme Based Ministry <http://www.uua.org/re/themes>

Multigenerational Ministry <http://www.uua.org/re/multigenerational>

People with Special Needs <http://www.uua.org/re/teachers/special-needs>

Models of RE from LREDA 2004 Fall Conference

<http://www.uua.org/re/themes/help-theme-based-ministry/re-model-descriptions>

The UU Small Group Ministry Network is an Independent Affiliate Organization of the Unitarian Universalist Association. www.smallgroupministry.net/

A Unitarian Universalist adaptation of the Godly Play and Montessori Methods developed by Nita Penfold, D. Min., Rev. Ralph Roberts, and Beverly Leute Bruce.

www.spiritplay.net

This is a resource created by and for supporters of the Workshop Rotation Model; contains articles and thousands of lesson plans. www.rotation.org

UUCARDS (UU Curriculum and Resource Developers) is an independent organization promoting and supporting the work of Unitarian Universalist curriculum writers and developers of a wide range of materials for use in UU religious education

www.uucards.org

Welcoming Children with Special Needs by Sally Patton (complete text of book)

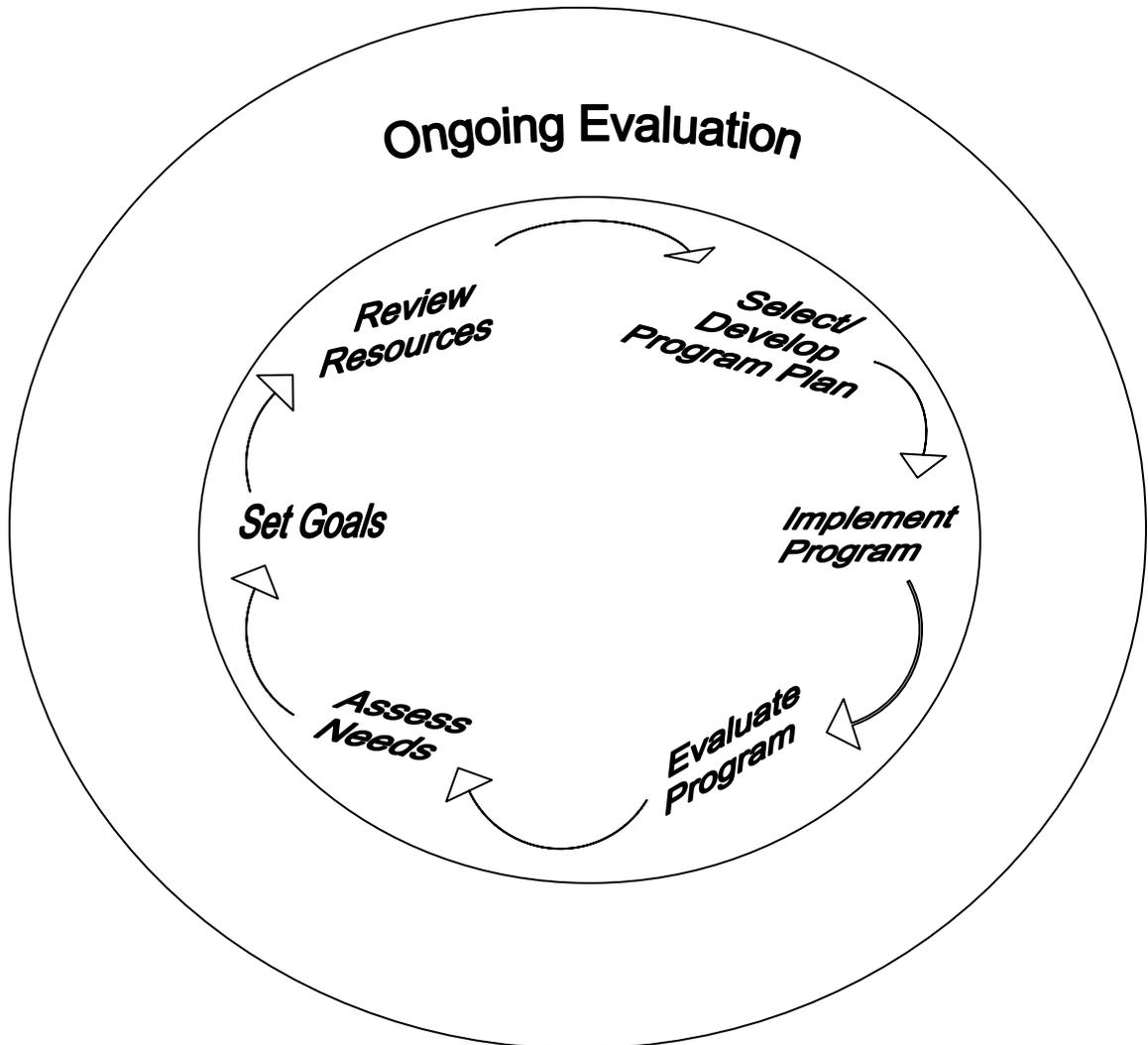
<http://goo.gl/n4vjPg>

website of Sally Patton, author of Welcoming Children with Special Needs. includes articles, training information, links www.embracechildspirit.org

Southern Poverty Law Center; resources, free curricula, and more. www.tolerance.org
Online, literature-based anti-bias curriculum: <http://perspectives.tolerance.org/>

Official website of Multiple Intelligence Theory <http://multipleintelligencesoasis.org/>

Handout 11: Curriculum Planning – An Ongoing Process



Religious Education Philosophy

(revisited every few years)

Handout 12: Teacher Feedback – A Weekly Evaluation Template

Designed by Gaia Brown: “And yes, teachers filled this out every week because they knew I really used this information.”

Date: _____ Number of children _____
Teacher reporting _____ Other teachers, assistants
today? _____

What was the name or session number for today? _____

What was your goal for the children for this lesson?

On a 1-5, (5 the best), how did the lesson go? "I'd rate it a/an ____ because . . ."
(please elaborate!)

What did the children enjoy most about the lesson?

What would have made the lesson better? Was there a weak part?

Is there any problem with room/curriculum/children/co-teachers we need to follow up on? Please detail!

What is your lesson plan name or number for next week? (Or describe what you think will be happening!)

What resources/materials do you need (including any equipment or copying you need done).

Who is teaching next week? _____

And the week after that? _____

Is there anything else you'd like to tell me?

A TEACHER AFFECTS ETERNITY.

THANK YOU FOR SHARING YOUR TIME AND TALENT WITH OUR CHILDREN !

Handout 13: The Curriculum Planning Process Chart

COMPONENT	WHO is responsible?	HOW is it done?	WHEN/how often is it done?	HOW could it be more helpful?
DEVELOP RELIGIOUS ED PHILOSOPHY Visioning, Mission				
ASSESS NEEDS Compare the present situation against the philosophy.				
SET GOALS May be ongoing, and ones for a year can be more specific.				
REVIEW RESOURCES				
SELECT/DEVELOP CURRICULA Select, adapt, develop				
IMPLEMENT PROGRAM				

Handout 14: UU Curricula Eras

New Beacon Series

Late 30s to mid-60s

Sophia Lyon Fahs

Reaction to conventional Christian education, creeds and dogma

Context: Revolutions in technology (electricity, telegraph, airplanes, automobiles)
 Intellectual revolutions: Darwin, Freud, Marx, James, Dewey
 WWI
 Stock market crash of 1929
 Humanism
 Rise of scientific method
 Industrialization, urbanization, immigration
 WWII

Characteristics of New Beacon Series:

- Spiritual unfolding
- Innate religious nature
- Spontaneous questioning
- Encourage reflecting
- Wisdom from the Bible
- Wonder of nature
- Respect for science and the compatibility of science and religion
- Wisdom from other religious traditions
- Understanding
- Tolerance
- Respect
- Cultural relativity/ religion as expression of culture
- Universals of religious questions, needs
- Nonsectarian curricula

Examples: Martin and Judy, Jesus the Carpenter's Son, Abraham, Moses, Prophets,
Experiences With Living Things, Church Across the Street

How a product? How prophetic?

How a product?

Produced chapter books

Graded classrooms

Not lifespan (not her job)

How prophetic?

Applied Dewey to religion

Spiritual unfolding, not transmission of doctrine

No one religion is right

Kit Era

1965-1982

Hugo (Holly) Holleroth

Reacting to: Progressive education movements; liberation movements

Context: What was happening/changing in the 50s and 60s?

Cold War

Nuclear threat

Panic over sputnik

God is Dead

Sexual Revolution

Social Revolution

Vietnam War

Civil Rights Movement(s)

Questioning authority and basis of morality (in government, religion, education)

Educational developments:

Emphasis on math and science

Experiential, experimental approach - new math (Carnegie Mellon)

Social sciences:

- anthropology – growth and popularization
- depth rather than superficial survey
- social history rather than great men and great events
- interdisciplinary studies

Language arts: creative writing

Foreign language:

- lab approach
- immersion

Relevance to the UU RE kit era **defining characteristics:**

- Builds on Fahs' cultural relativity and universality
- Influence on methodology – experiential, variety of learning experiences
- Influence on content – values clarification; anthropological; secular

- Multimedia (filmstrips, 33 rpm records and cassette tapes, posters, puzzles)
- Directly addresses life issues (sexuality, values, decision-making, communication)
- Hope that curricula can be used in public school contexts
- Not UU explicit

Kit era examples:

Haunting House, About Your Sexuality, Freedom and Responsibility, Man the Culture Builder, Man the Meaning Maker, Project Listening, The Disagreements Which Unite Us

How a product?

Reflects trends in public education
 Secular approach

How prophetic?

Brings social issues into church school
 Attempt to reach public schools

Guided & inspired by RE Futures Committee Report and Stone House Conversations

Context:

Reaction to the secular preceding decades and to the cultural revolutions of the 60s and 70s.

80s backlash: back to basics [Standardized testing in public schools – triumph of content over method]

Parents' feeling that their children were growing up without a UU religion.

Characteristics:

- Explicitly religious (We are a religion.)
- Explicitly UU (“Our children don’t know what a UU is.”)
- Use of UU Principles
- Designed to foster UU ID (Don’t we want our children to stay UU as adults?)
- Major themes identified (became “pillars”):
- UU ID, World Religions, Jewish/Christian heritage, the arts (became social justice/ecology, etc.)
- Spirituality through meditation, opening and closing ritual, worship
- Most A-R, A-O ever; attempt to address major social issues (racism, homophobia, sexism, etc.) and to start bringing AR-AO lenses to all work
- Team approach to curriculum development: Racial Justice, Peace and Social Justice, Jewish & Christian Heritages, UU Identity, Gender Identity
- Lifespan emphasis (“RE is not just for kids!”)
- “Religious growth and learning” to get away from “schooling model” and classroom methodologies

Examples:

We Are Many, We Are One; Chalice Children; In Our Hands (5 ages); Rainbow Children; Race to Justice; Travel in Time; Stepping Stone Year; Timeless Themes; Special Times; Messages in Music; Neighboring Faiths; On the Path; Life Issues for Teens; Life Tapestry; Parents as Resident Theologians; Parents as Spiritual Guides; Parents as Social Justice Educators; Being a UU Parent; Building Your Own Theology I, II, and III; Cakes for the Queen of Heaven; World Religions; Weaving the Fabric of Diversity; How Open the Door? Many adult program study guides.

How a product?

Explicitly UU
Use of Principles
Social justice focus

How prophetic?

Spiritual practices introduced
Religious language used
Social Justice more central
A/R A/O lenses introduced

Embodying a faith development focus for our congregations, Tapestry of Faith is a series of programs and resources for all ages that nurture UU identity, spiritual growth, a transforming faith, and vital communities of justice and love.

Context: Inspired by Essex Conversations and Association-wide feedback
Interest in UUism as a religion among other religions in society
Interest in defining faith for a non-creedal religion
Decline in mainline religious participation/growth in fundamentalism
Minimal UU growth in numbers
Increasingly MC society/global village
Need to meet the cultural changes/challenges of the 21st century

Characteristics of Tapestry of Faith:

- Available free online
- Draws from all Seven Sources
- Emphasizes community, interdependence and relationship
- Consistently uses anti-racist, anti-oppressive, multi-cultural lenses
- Outcome-focused: faith development, spiritual growth, UU Identity, ethical development - (the four strands)
- Content eclectic
- Adaptable for church size and methodologies
- Family/parent friendly
- Lifespan (including multigenerational)

Intended Outcomes

We envision children, youth, and adults who:

- know that they are lovable beings of infinite worth, imbued with powers of the soul, and obligated to use their gifts, talents, and potentials in the service of life;
- affirm that they are part of a Unitarian Universalist religious heritage and community of faith that has value and provides resources for living;
- accept that they are responsible for the stewardship and creative transformation of their religious heritage and community of faith in the service of diversity, justice, and compassion;
- realize that they are moral agents, capable of making a difference in the lives of other people, challenging structures of social and political oppression, and promoting the health and well-being of the planet;
- recognize the need for community, affirming the importance of families, relationships and connections between and among the generations;
- appreciate the value of spiritual practice as a means of deepening faith and integrating beliefs and values of everyday life;
- experience hope, joy, mystery, healing, and personal transformation in the midst of life's challenges.

Examples

There are many. This is the largest curriculum era in our history. Please visit www.uua.org/re/tapestry.

Some titles to look at include:

Moral Tales for Grades 2-3

Toolbox of Faith for Grades 4-5

Amazing Grace for Grade 6

Heeding the Call: Qualities of a Justice-Maker Grades 7-9

Chorus of Faiths High School

Resistance and Transformation: UU Social Justice History Adult

Wisdom from the Hebrew Scriptures Multigenerational

How a product?

Spirituality (it's still "in")

UU Identity

Multicultural

How prophetic?

Use of technology

Congregations and beyond

New understandings of Multiculturalism

Handout 15: Reckless Borrowing or Appropriate Cultural Sharing?

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

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

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

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

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

from the wisdom and *appropriating* rituals, artifacts, and other elements of the spiritual traditions of other religions

To **appropriate** means to take possession of specific aspects of someone else's culture in unethical, oppressive ways. Cultural appropriation is acting in ways that belie understanding or respect for the historical, social, and spiritual context out of which particular traditions and cultural expressions were born. The Reverend Marjorie Bowens-Wheatley defines **cultural appropriation** as consciously or unconsciously seeking to emulate concepts, beliefs, or rituals that are foreign to a particular framework, individual, or collective. It is incorporating language, cultural expressions, forms, lifestyles, rituals, or practices about which there is little basis for direct knowledge, experience, or authenticity. It is also the superficial appreciation of a culture without regard to its deeper meaning.

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

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

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

1. How much do I know about this tradition; how do I respect it and not misrepresent it?
2. What do I know of the history and experience of the people from whom I am borrowing?
3. Is this borrowing distorting, watering down, or misinterpreting the tradition?
4. Is the meaning changed?

5. Is this overgeneralizing the culture (remind yourself that every culture can be diverse). When pieces of a culture are taken out of context, robbing them of power and meaning, problems arise.
6. What is the motivation for cultural borrowing? What is being sought and why?
7. How do the "owners" of the tradition feel about pieces of the tradition being borrowed?
8. If artifacts and/or rituals are being sold, where does the money go?
9. Is this really spiritually healthy for Unitarian Universalists? When we, as a religious tradition borrow rituals from other cultures, we lose the significant meaning they take on from the community in which they are based. We risk becoming impersonators.
10. How can we acknowledge rather than exploit the contributions of all people?

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

Handout 16: Considerations for Cultural Borrowing

Questions To Ask (And Answer)

Motivation	<ul style="list-style-type: none"> • Why am I doing this? • What is my motivation?
Goal	<ul style="list-style-type: none"> • What is the goal? • Why do we want multiculturalism? • Why this particular cultural material or event?
Context	<ul style="list-style-type: none"> • What is the context in which I will use the cultural material? • What is the cultural context from which it is taken? The history? • What are the controversies/sensitivities surrounding this material? • What are the power relationships in this context? The privileges?
Preparation	<ul style="list-style-type: none"> • What am I willing to do to prepare for this experience? • Have I done my homework on this material? • What sources/resources have I used? • Have I asked people from the culture for feedback/critical review of my plans? The history? • Have I asked people from the culture to create or co-create the material? • Did I invite people from the culture to participate? To speak for themselves in this plan?
Relationship	<ul style="list-style-type: none"> • Am I in relationship with people from this culture? • Am I willing to be part of that community's struggle? • What is my relationship with the source of the

	<p>material?</p> <ul style="list-style-type: none"> • What can I give in return? What do I offer? • With whom do I ally myself with this usage? • Am I working alone?
Identity	<ul style="list-style-type: none"> • How does this work nurture self-identity and group identity? • How does this strengthen UU identity? • How does it help UUs be religious? • What does this say about UU faith? • How does it relate to UU spirituality or spiritual practice? • What can UUs learn from other traditions?
Adaptation	<ul style="list-style-type: none"> • With printed material, who holds the copyright? • Have I received permission to use the material? • Who has the right to adapt? Why? • Who will be insulted/offended by this adaptation? • With whom do I ally myself with this adaptation? • What is the difference between symbolic and real ritual, and how am I using this ritual? • If I am using a translation, is it accurate, authentic, current?
Language	<ul style="list-style-type: none"> • Am I using current, authentic language?

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

Handout 17: Multicultural Education

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

Level 1 The Contributions Approach

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

Examples:

- We learn the story of Rosa Parks and reflect on her contributions to society.
- We observe a Kwanzaa ritual.
- We learn a haiku form of poetry.
- We invite an African American speaker for Martin Luther King day and learn about some aspect of the African-American experience.

Level 2 The Additive Approach

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

If at Level 1 we heard the story of Rosa parks, at Level 2 we hear a series of stories of African-American freedom fighter -- perhaps as a series of worship services or as multi-week curricula for children or adults.

The UU program *The Church Across the Street*, which included units primarily on European-American Christian faiths and Jewish faiths, was revised as *Neighboring Faiths* to include units on Buddhism, primarily African-American Christian faiths, Muslim and Hindu faiths.

Level 3 The Transformation Approach

The curriculum in the broadest sense -- the learning -- is altered to always include diverse ethnic and cultural perspectives.

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

At Level 3, we explore comparative mythology where Jewish-Christian myths, Native-American myths, various African or Indo-European myths are explored with the same respect and consideration.

The entire structure of the learning experience is redesigned to explore the theme or content from multiple perspectives.

Level 4 The Social Action Approach

In Level 4, we not only explore multiple perspectives, we make decisions on issues and take actions to solve problems.

We reach out to family members, the congregation, and the larger community.

We work collaboratively to make a change.

For example:

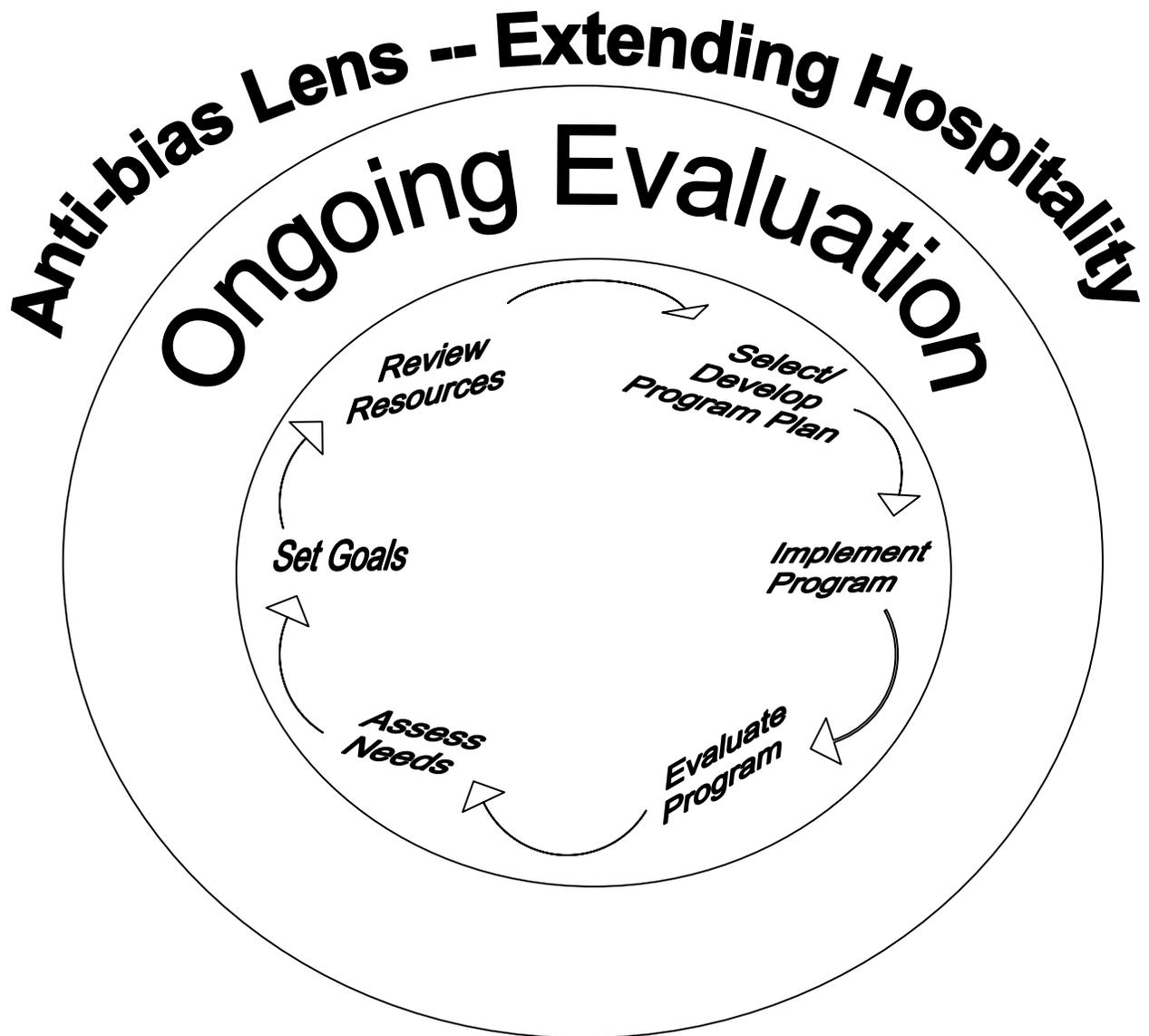
We not only learn about a cultural minority in our community, we write letters of protest to the local newspaper when we feel that their coverage of that community is biased.

We support or oppose legislation.

We desktop publish multicultural resources for adults, youth and children.

We ask ourselves, how can we learn about the oppression of others and stop there, saying, "That's interesting, but I'm not going to do anything about it"?

Handout 18: Curriculum Planning to Make Us Whole



Religious Education Philosophy

(revisited every few years)

Handout 19: Honoring Different Ways of Learning in Curriculum Planning

By Sally Patton

By welcoming children with special needs into our congregations, we welcome the divine into our hearts.

Curriculum planning involves how we convey our ministry, our spirituality, and what it means to be a Unitarian Universalist, to our children. Curriculum planning must be all-inclusive and take into account all the different ways of learning and being of our children as well as those of the parent/leaders who teach our children. Having to minister to children with many different special needs labels often is the catalyst that jump-starts the creative process and it often leads to more inclusive curriculum planning for everybody.

Ongoing curriculum planning allows the weaving of children into the spiritual fabric of the church community. It is essential for the life of the church. It is also essential that our all-inclusive curriculum honors everyone's gifts as well as differences. For this to be so, we need to encourage people to abandon the school-based mode of teaching and to create multiple ways of teaching our UU spirituality and philosophy. Traditionally, UU-published curricula have relied heavily on the verbal, language-based way of learning. While there are wonderful ideas and thoughts being conveyed in these curricula, they place heavy reliance on the verbal/logical way of teaching. The result can create a situation in which church looks too much like school and this can discourage children from coming. In addition, this reliance on the verbal/logical way of teaching can limit the abilities of parents and leaders to teach to more active children. Finally, this way of teaching does not honor the different ways children learn and can make it more difficult to include children with special needs. Much of the published curricula can be adapted to include more hands-on approaches to teaching. Therefore, in curriculum planning, it

is important to involve everyone in creating ways to respond to the different needs of all the children.

A good resource for creating all-inclusive curricula is my book, *Welcoming Children with Special Needs, a Guidebook for Faith Communities*, published by the UUA. In the section on teacher training pages 62-63, there are two teaching exercises that are especially designed to help free teachers from strictly following UU-published curricula to be more creative in designing their own Sunday morning lessons. Also on page 31 there is information on making RE less like school.

It is helpful for teachers to understand their own special ways of learning and knowing. Howard Gardner's theory of multiple intelligences (MI) is a wonderful tool for expanding people's ideas about ways people learn and how to teach. The simple questionnaire in Thomas Armstrong's book, *Seven Kinds of Smart* is excellent for helping people understand the MI theory and how it applies to themselves and to children. Starting on page 50 in my book, *Welcoming Children with Special Needs, a Guidebook for Faith Communities*, there is practical information and examples on how to adapt the MI theory to religious education.

The Involve Training was developed from a Veatch fund grant and includes 15 hours of intensive and comprehensive information and hands-on activities for religious educators, ministers, and lay leaders to help churches become welcoming congregations for all children. It is best planned for groups of churches within the UU districts. I can also provide two to six hour workshops for faith communities wishing to explore the process of including children with special needs and their families in the life of the congregation.

As Brett Webb-Mitchell writes in his book, *Dancing with Disabilities*, people in our society who have disabilities are abused in many ways—institutionally, socially, and emotionally. I hope that we can avoid adding spiritual abuse to the list. If we start early with our children and youth and provide a place in church where they are safe and

accepted, we may be giving them the only place where they can experience total acceptance. As a mother once said to me, “If I can’t bring my son with special needs to church, where can I bring him?”

Handout 20: Community Story and Vision for Religious Education

Compiled by Betty Jo Middleton

What is the Unitarian Universalist Story, and Vision, for religious education?

Here are some of the threads of that story:

“The great end in religious instruction, whether in the Sunday-school or the family, is, not to stamp our minds irresistibly on the young, but to stir up their own; 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 burden the memory, but to quicken and strengthen the power of thought; 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, in the course of Providence, be offered to their decision; not to impose religion upon them in the form of arbitrary rules, which rest on no foundation but our own word and will, but to awaken the conscience, the moral discernment, so that they may discern and approve for themselves what is everlastingly right and good.” — William Ellery Channing in “Discourse Pronounced Before the Sunday School Society 1837.”

“What shall children study? All that quickens sympathetic imagining, that awakens sensitivity to other’s feelings, all that enriches and enlarges understanding of the world: all that strengthens courage, that adds to the love of living; all that leads to developing skills needed for democratic participations—all these put together are the curriculum through which children learn.” — Sophia Lyon Fahs, in *Today’s Children and Yesterday’s Heritage: A Philosophy of Creative Religious Development*, Beacon Press 1952.

“It should be obvious that when I speak of method, I have not in mind a bag of tricks by which we hope to transfer something from one mind to another. In a teaching situation,

whether in home or classroom or elsewhere, values always become active...Along with direct experience comes appreciation, reflection, inquiry, insight, imaginative play, and devotion...I am interested in a process that makes assets rather than liabilities of the child's restless energy,...activities,...consuming curiosity,...love of fun,...tendency to dramatize life,...[and] constructive impulses." — Angus H. Maclean, in "The Method is the Message," Unitarian Universalist Association 1962.

"Unitarian Universalists, having evolved a process for achieving a life-enhancing orientation to the power-filled world, want to share their religion with their children and young people. They want them to have a vivid and compelling experience of the power of the Unitarian Universalist religion to help them evolve a life-enhancing orientation to the world, and, if they are so disposed, become personally committed to it." — Hugo J. Holleroth, in *Relating To Our World*, Unitarian Universalist Association 1974.

Eugene Navias adds a fourth level, "Celebration" to the three levels of teaching from the work of Harmin, Kirchenbaum and Simon, in the field of values clarification. "We may consider, lift up, dedicate ourselves anew to values we hold in common...we need to explore the possibilities for worshiping...The biggest question for me as I think of planning programs every Sunday is 'how do I reach the level of valuing or personal meaning every time?' ...Each session needs to invite children to look for meanings, personal applications, and thus be 'religion making.'" — Eugene B. Navias in "Checkpoints for Teachers," Unitarian Universalist Association about 1977.

"Let us move away from the Sunday school classroom paradigm toward a paradigm of living in religious community...We have failed ourselves by denying our life-saving need for the companionship of children, and because we have not clearly understood our Unitarian Universalist religion...We have been living in the paradigmatic world of church school and classes." — Jean Starr Williams, in "Moving from Church School Classes to Living in Religious Community," in the UUA's Reach Packet, September 1979.

“As religious liberals, we are being called in challenging ways as we move into the twenty-first century. We are called to be compassionate and creative. We are called to courageously face our pain, our histories, and our personal struggles so that we may heal and be healed. We are called to reach deep within our hearts to find new reservoirs of compassion—compassion for ourselves, our families, our communities, our world. We are called to be creative, to risk new ideas and new solutions crafted with the energy of love.” — Makaanah Morriss, in the UUA pamphlet “Spiral Journey: Unitarian Universalist Religious Education for the Twenty-First Century,” 1995.

“What would a congregation engaged in lifespan religious growth and learning look like? It would be the ultimate committee of the whole, a community in which everyone is a teacher and a learner; in which every age and stage of life is allowed to contribute whatever tangible and intangible resources they have to offer; a community in which no decision is made about the life of the community...without consideration of its impact on and opportunities for every member of the community.” —Judith A. Frediani, in *Essex Conversations*

Handout 21: Guidelines for Curriculum Planning Teams

Guiding Questions

- Is the topic clearly defined to all members of the team?
- Is the scope within reasonable limits so that the plan can be completed during this module?
- Are you considering the implications of
 - Implicit, explicit and null curricula as they apply to your project?
 - Extending radical hospitality in your materials and methods?
 - The developmental needs of its particular age group?
 - Diverse learning styles?
- What resources will you draw on?
- Will this project utilize a particular model for doing RE?

The Presentation

The presentation for your project should include:

- Goals
 - Clearly state the goals for your program and the learning objectives for the participants.
- The Curriculum Plan
 - Present a plan for an intentional learning experience or set of learning experiences. It can be as simple as a single session or workshop, or as ambitious as an outline for a six-week multigenerational program or year-

long youth program. (If you outline an entire program, also prepare to briefly share a specific element.)

- Support for Developmental Needs
 - Briefly but specifically report on how your project supports the developmental needs of its participants.
- The Method(s) of Evaluation
 - How will you know if your goals are met?

Remember, you have about 20 minutes for this report. Don't get too hung up on too many details!

Abbreviated Summary: Child Development

Adapted from *Nurturing Children and Youth: A Developmental Guidebook*, by Dr.

Tracey L. Hurd, published by the UUA (Boston, 2005)

	Preschool Child	Early School Age Child	School Age Child
Physical Development	<p>Body is acquiring gross and fine motor skills</p> <p>Learns through physical experiences</p> <p>Needs sensory and tactile experiences</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>Categorizes & classifies</p> <p>Dichotomizes</p> <p>Appearance = reality</p> <p>Fluid between fantasy & reality</p> <p>Needs to problem solve</p>	<p>Starts to understand the notion of "Conservation"</p> <p>Interested in numbers, letters, words, facts</p> <p>Self is still primary reference point</p> <p>Enjoys being "correct"</p> <p>Learns best in the "zone of proximal development"</p>	<p>Engages in logical thinking</p> <p>Develops hierarchical reasoning</p> <p>Concrete Operational thinking—based on non-abstract "pieces"</p> <p>Develops specific learning styles; learning disabilities may become more clear</p>
Social, Affective Development	<p>Social circle of family is primary reference points</p> <p>Has not acquired race or gender constancy</p> <p>Starting to learn 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 is 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>
Moral Development	<p>Categorizes right and wrong-sometimes too rigidly</p>	<p>Attends to order and authority; uses rules</p>	<p>Uses "Golden Rule"</p> <p>Interested in fairness, justice</p>

	Needs support linking words to actions & moral issues	Develops a sense of industriousness Starts to understand motive	and care Aware of moral issues & interesting in helping
Spiritual, Religious, Faith Development	Learns about religion and faith through experience Receptive to spirituality Not afraid of “big questions”—full of wonder Fowler’s Intuitive Projective stage of faith development	Does religion to know religion Latter part of Fowler’s Intuitive Project stage of faith development Needs to have rigidities, and “correct” answers gently challenged	Enjoys membership in faith or denominational communities “Does” religion & spirituality Enters Fowler’s Mythical Literal stage of faith

Abbreviated Summary: Adolescent Development

Adapted from *Nurturing Children and Youth: A Developmental Guidebook*, by Dr.

Tracey L. Hurd, published by the UUA (Boston, 2005)

	Early Adolescence	Middle Adolescence	Late Adolescence
Physical Development	<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 alcohol, drug use, sexual activity</p> <p>Peak physical growth stage 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 other's perceptions of self</p> <p>Engages an "imaginary audience," a mental idea of others watching</p> <p>Particular intelligence strengths become evident (linguistic, mathematical, interpersonal, musical, etc.)</p>	<p>Has the ability to think deductively, inductively, conceptually, hypothetically</p> <p>Engage in practices to celebrate new mindfulness about self (journal writing, re-reading 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 as the truth</p>
Social, Affective Development	<p>Social relationships with peers are very important</p> <p>Learns social scripts (embedded in the contexts of race, ethnicity, and class) about what it means to be a sexual person</p> <p>Expresses criticism of self and others</p>	<p>Tries to claim an identity/ies</p> <p>Needs to belong and have a sense of self-worth</p> <p>Struggles with gender and sexual identity – often a time of increased stress for GLBTQ and questioning youth</p>	<p>Increases self-reliance</p> <p>Develops sense of identity and intimacy</p> <p>Expresses interest in vocational and personal life choices</p> <p>Brings to realization sexual identity of self</p>
Moral Development	<p>Demonstrates interest in ethics of care and justice</p>	<p>Thinks conceptually and enjoys moral reasoning</p>	<p>Wrestles with personal morality and life choices</p>

	Respects social order, although sometimes challenges it as well	Engages in “principled morality” – principles are more important than laws	Expresses interest in moral and philosophical thinking, for self and wider world
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 22: Guidelines for Feedback

There's a difference between critiquing and criticizing. When we critique something, we applaud what we liked about it and offer ideas to make it even better. Here are some questions to consider and discuss with each presentation. You might make notes during the presentations to remember your thoughts.

(Just as people have been asked to keep their presentations to a limited amount of time, remember to keep your comments to the point, so that there will be time to hear from as many people as possible.)

1. What do I like about this curriculum? What are its strengths and gifts?

2. Are there clarifying questions I need to ask to be sure I understand?

3. What suggestions do I have that could improve it? What resources do I know of, or what experiences have I had, that might enrich or support this curriculum plan?