

Introduction To Liberal Religious Education

Spring '10 Semester

3 units / Limit: 15

This online seminar course provides a broad introduction to the theory and practice of liberal religious education, with an emphasis on Unitarian Universalist congregations. Topics include philosophy of Unitarian Universalist religious education, teaching and learning, developmental theories, the congregation as an educating community, social justice visions for religious education, current approaches and innovations in religious education for all ages, collegial relationships and professional standards for religious educators, and curriculum resources. The course draws from another by the same name, developed by Betty Jo Middleton, Roberta M. Nelson, Eugene B. Navias, and Judith Mannheim, with support from a St. Lawrence Foundation grant.

Rev. Sheri Prud'homme is a 1999 graduate of Starr King School for the Ministry. She has served interim ministries of religious education at the UU churches in Oakland and Davis, California, and also as the Pacific Central District Lifespan Religious Education Consultant. Supported by a grant from the Fund for Unitarian Universalism, she co-created Chalice Camp, a summer day camp curriculum now being used across the country to foster UU identity and understanding of UU history and theology in elementary aged children. She has also taught for six years on the adjunct faculty at Starr King.

SYLLABUS

Required Reading

Reader for Introduction to Liberal Religious Education. A Graduate Level Course for Unitarian Universalists. Online. www.uua.org.

Essex Conversations Coordinating Committee. *Essex Conversations*. Boston: Skinner House 2001.

Foster, Charles R. *Educating Congregations*. Nashville: Abingdon Press 1994.

Groome, Thomas H. *Christian Religious Education*. San Francisco: Jossey-Bass 1995,1999.

Harris, Maria. *Fashion Me a People*. Louisville: Westminster/John Knox Press 1989.

Hurd, Tracy. *Nurturing Children and Youth: A Developmental Guidebook*. Boston: Skinner House 2006.

Journey Toward Wholeness Sunday Handbook. Most recent edition. Online. www.uua.org.

Journey Toward Wholeness Transformation Committee. *Continuing the Journey, Report and Recommendations to the 2001 General Assembly*. Online. www.uua.org.

Recommended Reading

Aron, Isa. *Becoming a Congregation of Learners*. Woodstock, Vermont: Jewish Lights Publishing 2000.

Myers, William and Myers, Barbara. *Engaging in Transcendence*. Cleveland: The Pilgrim Press, 1992.

Palmer, Parker. *The Courage to Teach*. San Francisco: Jossey-Bass 1997.

White, James W. *Intergenerational Religious Education*. Birmingham, AL: Religious Education Press 1988.

Course Outline

Week One: Building the Community

All of us are teachers and learners. In his book *The Courage to Teach*, Parker Palmer writes “The courage to teach is the courage to keep one’s heart open to those very moments when the heart is asked to hold more than it is able so that teacher and learner and subject can be woven into a fabric of community that learning and teaching require.” While we are a learning community spread across the country, we will take some time this first week to introduce ourselves to one another and to begin collecting some of our experience and understanding of our subject. This is an online seminar class – engagement and participation are critical for all of us. You will be doing some of the teaching through reading, reports and small groups. Your knowledge and experience are critical to class success.

Reading: “A Short History of Unitarian Universalist Religious Education” by Eugene B. Navias, in the *Reader*.

Begin reading *Essex Conversations*, with particular attention to chapters assigned for early sessions.

Writing: A few paragraphs of introduction: your name, where you’re from, a few sentences about your religious journey (including your experience in religious education and what events called you to ministry). No more than 2 pages double-spaced, please.

Ten words you associate with “religious” and ten you associate with “education.”

A few paragraphs addressing these questions: What viewpoints are expressed about religious education in the Navias history you read? What are some of the similarities and differences between your views and the views expressed in the history?

Week Two: Creating a Philosophy of Unitarian Universalist Religious Education— Part I

“In a word, the great object of all [Sunday] schools is to awaken intellectual and...moral life in the child. Life is the great thing to be sought in a human being. Hitherto, most religions and governments have been very much contrivances for extinguishing life in the human soul. Thanks be to God we live to see the...dawning of a better day.” --William Ellery Channing, “The Sunday-School,” 1837. In this session we will look at three snapshots of philosophies of religious education from our history. We will consider current philosophies of Unitarian Universalist religious education and the proposals for the future by the authors of *Essex Conversations*. We will begin to articulate a philosophy of Unitarian Universalist religious education that will serve as a guide in our ministries.

Reading:

Excerpts from *Unitarian History: the Sung Catechism* by William Bourne Oliver Peabody, 1823, *The Address to the Sunday School Society* by William Ellery Channing 1837, and the philosophy of religious education by Angus H. MacLean, Universalist religious educator, more than 100 years later. (posted on Blackboard)

Four chapters from *Essex Conversations*: “Educating for Faith,” by Barry Andrews; “Making Sure There is a There There,” by Judith Frediani; “Spreading the Good News,” by Susan Harlow; and “Seven Reminders,” by Tom Owen-Towle.

Conversation: In pairs discuss the writing assignments below (by phone or email)

Writing Part One: Each team read and analyze one essay from Essex Conversations OR the set of historical essays for foundational aspects of a religious education philosophy, using Thomas Groome’s criteria where present. Write a report back to the class on your findings.

Thomas Groome’s criteria:

A. What is religious education? What are we doing in people's lives when we are doing it? On what religious tradition, on what faith, on what values does our religious education rest?

B. Why? What are the purposes behind what we do in religious education?

C. Where? What is the context of religious education in the community of the church or the fellowship? What is the nature of our church/fellowship as a teaching community?

D. When? To the best of your knowledge what does human development theory have to tell us?

E. Who? Who are the co-partners in the religious education enterprise?

F. How? If religious education needs to be at least good education, how do we go about it? What is the place of method, content, etc.?

[Groome used these criteria in a course at Boston College]

Part Two: Write your philosophy of religious education as you understand it now (three or four pages). You may want to consider these question in the process: What is religious education and how is religious education different from schooling as we know it? How have you been educated – as a child, youth, young adult, adult? What do you take with you from your own experience?

Week Three: The Congregation as an Educating Community – Part I

“The purpose of liberal religious education is to create a learning community committed to the discovery of useable truth.” --Richard Gilbert. This session will introduce the concept of entire congregations as educating communities and provide an opportunity for reflection on leading thinkers in this area. We will also explore ways in which religious leaders might help congregations move further in embracing and putting into place these ideas.

Reading: *Educating Congregations*, by Charles Foster. “Outside the Box,” by Susan Davison Archer and “Margin and Center,” by Tracey Robinson-Harris, in *Essex Conversations*.

Writing: Evaluate your congregation using Foster’s lens. No more than 5 pages double-spaced, please. **Questions to consider:**

I. What are the times and places in your congregation where people are engaged in what you would call “religious education?” Include classes, study groups, special programs, new member orientation, certain worship services, etc. Be specific.

How effective are these? And how do you decide what is effective?

II. What events are central to your congregation’s life over the year? Calendar year; religious events, seasonal events’ occasional events; unexpected events this year or other years.

III. Where in the life of the congregation—classes, worship, administration, social justice, service, fellowship setting - are children, youth, and/or adults encouraged to:

- A. Look for religious meaning, make a connection to history, stories, hymn, art?
- B. Listen for intentions?
- C. Find clues as to ways they can respond to the call of their faith in the situation?

IV. Go back to the list of events

- A. Which events bind the generations?
- B. Which create patterns of partnership among people typically separated from one another by age, gender, ethnicity, social class, occupation, or other factors?
- C. Which nurture hospitality for strangers in and beyond the life of your congregation?
- D. Which hinder the building of community among church members?

V. Foster sees four education tasks in community building (which I have adapted to Unitarian Universalism):

- A. Transmitting the vocabulary
- B. Sharing the stories of faith
- C. Nurturing interdependent relationships
- D. Practicing a “faith-full” life

Take one event from your time line. Identify how and where the four educational tasks are found.

What are the most valuable insights or inspirations have you gained from today’s readings in regards to your congregation?

Week Four: The Congregation as an Educating Community—Part II

“Education empowers us to move from conversation to faithful living.” --Seymour and Miller. This session continues the work of the last one, asking how our congregations prepare people for faithful living.

Reading: Complete *Educating Congregations*, by Charles Foster. (If you have additional time, Isa Aron’s book *Becoming a Congregation of Learners* is especially valuable here because it is a study of real congregations that have actually made the transition to becoming a congregation of learners. The insights for implementation of theory, especially working with congregational leadership, are very helpful.)

Writing: Write two to three pages comparing and critiquing *Educating Congregations* with the *Essex* readings from last week.

In your church, how does your congregation prepare people

- a. To be part of the religious community?
- b. For our worship?
- c. For involvement in social justice work?
- d. For leadership?

Where are we doing well and where can we do a better job? What ideas do you have for moving to a total learning community?

Week Five: Learning and Teaching in Liberal Religious Education—Part I

“The method is the message” – Angus MacLean. In this session we will begin to look at how we do religious education. We will learn about shared praxis and become familiar with several Unitarian Universalist perspectives on teaching.

Reading: Chapter 10 in *Christian Religious Education*, by Thomas Groome. “The Teacher as Spiritual Guide” by Roberta M. Nelson, in *Essex Conversations*. “The Method is the Message” by Angus MacLean, “How We Do What We Do in Religious Education” by Betty Jo Middleton, and “Community Story and Vision for Religious Education,” compiled by Betty Jo Middleton, all in the *Reader*.

Reflection: Take some time to reflect on what you know about how we do religious education. Have you ever experienced a shared praxis model? If you were to create a lesson plan using shared praxis, what would it look like? What do you know about the various structural models referred to in the reading and how they are used in your church?

Writing: Write one or two pages reflecting on the readings as they interact with your own experience and questions. What did you discover in this session? What appeals to you or excites you? Has it impacted your vision for religious education in any way? If so, how? What questions does this session raise for you?

Week Six: Learning and Teaching in Liberal Religious Education—Part II

“...a special concern of ours is the release of creativity, and the use of intuitive ideas and perceptions, in the areas of religious education. Yet so often in the liberal church we shy away from the intuitive act of faith, the use of imaginal modalities, and the creation of symbolic equivalents for experience.”—Dorothy Tilden Spoerl in *The Creative Process and Religious Education*. Boston. Unitarian Universalist Association 1964. Multiple intelligences, creative expression in religious education, and effective teaching are the topics for this session. Teaching is both an art and a practice, and those learning to teach well engage in the practice for a lifetime. This session is merely a glimpse into these arenas.

Reading: “Some Notes on Multiple Intelligences,” by Betty Jo Middleton and “Creative Midrash,” by Sherry H. Blumberg, in the *Reader*. “It’s Elementary, My Friend. It’s Child’s Play,” by John Tolley, in *Essex Conversations*. Online research – do a search for “effective teaching” or “instructional methods” or “teaching methodology.” Choose one article that you found particularly helpful or interesting. Post the web address to share with the class.

Writing:

A. Post the web address of the most helpful article you found from your online research. Write a short paragraph about why it was interesting and helpful to you.

B. In considering multiple intelligences, which are appealed to most in your congregation, which least? Does this suggest any ways you might want to do things differently?

C. Share a story when you experienced success using arts in religious education. What elements contributed to its success?

Week Seven: Reports on Religious Educators

Religious education is a rich field in large part because it requires the application of theory in practice. There is much to learn from those who have done the work or are currently doing the work. This session will allow us to collectively come to know the work of a variety of religious educators both past and present, reflecting on the theology and philosophy that guides their work and how it unfolds in practice.

Research and Writing: Choose one religious educator, past or present, to present to your fellow classmates. Your writing should include answers to these questions:

What is the person’s theological perspective?

What is her or his philosophy of religious education?

What program changes does she or he advocate?

What insights about religious education did you gain from this person?

Suggested list (not inclusive) of UU religious educators
Rev. Dr. Elizabeth Baker

Rev. Dr. Hugo Hollerorth
Dr. Angus MacLean
Dr. Dorothy Spoerl
Rev. Sophia Lyon Fahs
Rev. Dr. Til Evans
Rev. Susan Davison Archer
Rev. Jory Agate

Week Eight: Educating to Counter Oppression and Create Just Community—Visions for Religious Education

At its best *all* Unitarian Universalist religious education educates to counter oppression and create just community. While not wanting to isolate this topic such that we might exclude it from our view while considering all the other aspects of religious education, questions of power and privilege as well institutional responses to injustice deserve our focused attention as religious educators. In this session we consider the justice visions of Starr King School, the UUA, and two congregations, reflecting on the implications for our own religious leadership.

Reading: Starr King’s guiding document, “Educating to Counter Oppressions and Create Just Community.” <http://www.sksm.edu/research/publications.php>

Journey Toward Wholeness Sunday Handbook. Most recent edition. (Available online at <http://www.uua.org/programs/justice/antiracism/jtwsunday/resources.html>.)

Continuing the Journey, Report and Recommendations to the 2001 General Assembly from the Journey Toward Wholeness Transformation Committee (available online at www.uua.org.)

Information about accessibility issues (search “Faith in Action”) and Bisexual, Gay, Lesbian, and Transgender issues (available online at www.uua.org – search “justice issues”)

“For the Generations to Come,” by Susan Suchocki Brown, in *Essex Conversations*. “Choosing a Social Justice Project,” by Jacqui James, in the *Reader*.

Reflection: The history of institutional racism in the Unitarian Universalist Association and its predecessors, the Unitarians and the Universalists, can be summarized succinctly: the more things change, the more they stay the same. It is true that the pages of American history are full of the courageous and inspired acts of *individual* Unitarians and Universalists who opposed the slave trade, supported the abolitionist movement, played daring and effective roles in the Underground Railroad, worked to better the lot of former slaves and gave their all to the civil rights struggles of recent times. Yet the *institution* -- the denomination and its Unitarian and Universalist

predecessors -- has been unable to act effectively and frequently has been unable even to condemn injustice through an official stand. Those peculiarities of institutional character that exist today are historic: the emphasis on individual belief as opposed to corporate credos and the widely touted tolerance for the opinions of others, these tenets have made institutional action impossible in many situations. As Mark Morrison-Reed observes, "We do not stand above the social attitudes of our times, as we are prone to believe, but rather, flounder about in their midst with everyone else." – *Empowerment: One Denomination's Quest for Racial Justice 1967-1982: The 1983 Study of the Unitarian Universalist Association by the Commission on Appraisal.*

Take some time to reflect on where you are in your journey of countering oppression and creating just community. Consider your own personal experiences of prejudice, privilege, and power. Consider what educational experiences have shaped your understanding of institutionalized oppression. How have you directly engaged the work of countering oppression and creating just community? In what ways has your Unitarian Universalist theology inspired and supported you in this work? Where are you on your journey now? What steps are on the horizon?

Take some time as well to reflect on where your congregation is with becoming an anti-racist, anti-oppressive, multi-cultural, just community. What do you know of your congregation's journey in this area? What do you see as your congregation's next step. In what ways has Unitarian Universalist theology served to help or hinder your congregations work in countering oppressions and creating just community? Where do you see potential for leveraging your religious leadership in this area?

Considering this session's readings, did you learn anything new? What struck you? Inspired you? Enraged you? What impact do these readings and reflections have on your vision for religious education leadership?

Writing: From the questions for reflection above, pick an area that is most alive for you and write a 2 – 4 page double-spaced reflection paper.

Week Nine: Developmental Theories for Religious Education

An understanding of human developmental theories is helpful in creating meaningful and engaging religious education across the lifespan. This session introduces, or perhaps reviews, some of the basics of developmental theories.

Reading: "Gabriel Moran's Theory of Religious Education Development," by Makaanah Elizabeth Morriss, in the *Reader*.

Nurturing Children and Youth: A Developmental Guidebook by Tracy Hurd.

Writing: Create an outline or grid of developmental characteristics following a format like the following. Use the readings, your own experience, and any other research you're inspired to do. Create something useful to you for your own reference or to share with others in teacher training or pastoral counseling with families. Write a paragraph or two at the end about what you noticed or learned from this exercise.

	Social	Emotional	Physical	Spiritual
Early childhood				
Primary age children				
Older elementary				
13-14				
15-16				
18-19				
Young adult				
Mid adult				
Older adult				

Week Ten: Content and Curriculum Resources

In providing leadership for a congregation's religious education, questions of content and curriculum are key. What do we want our children and youth to have experienced and learned by the time they graduate high school? What do we want our adults to have experienced and learned by the time they have been in the congregation 5 years, 10 years, 25 years, 50 years? This session begins to explore these questions.

Reading: Part One of *Fashion Me a People*, by Maria Harris. Be sure to pay attention to the section on implicit, explicit, and null curriculum.

"Useable Truth," by Richard Gilbert and "Spreading the Good News," by Susan Harlow, in *Essex Conversations*.

Read or re-read *The Method is the Message*, by Angus MacLean, in the *Reader*.

Curriculum Mapping, online at the UUA website, www.uua.org, (a good source for curriculum evaluation). If you are not already familiar with some of the most widely used curriculum resources, read through at least one.

Writing: Complete Exercise One at the end of Chapter Three in *Fashion Me a People*.

Week Eleven: Curriculum Resources

This session explores ideas for curriculum that are different than how curriculum is used in most UU churches. In the 21st Century to keep our religion education relevant and responsive to our cultural context, new forms and new understandings of curriculum are necessary. At this point in the semester, we will be able to bring together ideas from Foster, Harris, writers in the *Essex Conversations* and the *Reader*, developmental theory and teaching methods with our own experience and passion as UU religious educators to begin to create a refreshed vision of what is possible in religious education.

Reading: *Fashion Me a People*, by Maria Harris

“Outside the Box” by Susan Davison Archer and “Sunday School is Dead – Long Live Sunday School” by Greg Stewart in *Essex Conversations*.

Writing: How has this course impacted your thinking about religious education? What does it affirm about what you are already doing/imagining? What changes or new directions does it suggest? If you could design a congregation’s experience of religious education what would be its key components and desired outcomes?

Week Twelve: Multigenerational Worship

Our children go to school 5 days a week in a classroom with their age mates. They have highly trained, professional teachers to guide them on their learning journeys. It isn't any surprise when they resist an additional morning of classroom based learning with rotating, volunteer teachers of varying skill levels and a group of peers that fluctuates from week to week. There is something that church offers, however, that isn't found anywhere else in their lives, and that is worship. Most adults come to church for worship and fellowship. In UU churches, most adults get their religious education through Sunday morning worship. Why should it be any different for our children?

Reading: “Draft. Common Worship—Why and How? The UUA Commission on Common Worship;” “Intergenerational Worship in Unitarian Universalist Communities” by Ginger Luke; “Intergenerational Worship Suggestions” by Kathie Davis Thomas, “Four Stories for Multigenerational Worship” by Diane Elliott, with an introduction by Eugene B. Navias, all from the *Reader*.

Optional: Material on the “Worship Web” at www.uua.org

Writing: Prepare a brief rationale for multigenerational worship after reading the assigned materials.

Write a list of at least 20 experiences of being human that are shared across the generations and could be raised up in worship.

Post a story that could be used in multigenerational worship.

Week Thirteen: Collegial Relationships and Professional Standards for Religious Educators

The relationship between a the church's parish minister and religious educator can be fraught with pain and conflict or can be a creative, generative, supportive partnership and everywhere in between. It is a relationship worth attention and care. Supporting one another in getting collegial support and professional development is key in the long term health of both parties.

Reading: LREDA Code of Professional Practices, Guidelines for Professional Religious Educators, A Blueprint for Excellence: Best Practices for Unitarian Universalist Congregations in The Search for Religious Education Leadership, Joint Task Force on Professional Standards Preliminary Report, and The Good Offices Program at <http://www.uua.org/lreda/content/resources.html>.

Writing: From these readings, what do you take with you that is or will be important in your collegial relationships and in your role as religious leader?

Week Fourteen: Creating a Philosophy of Unitarian Universalist Religious Education—Part II

Writing: Final papers/projects due AND a revised statement of your philosophy of Unitarian Universalist Religious Education.

Final Paper

This paper is to be 10 -12 pages, typed double spaced, on one of the following topics. Ideally, this paper will further your thinking in a way that will be useful to you in your ministry. If you are not compelled by any of the topics listed, please propose one to me.

1. Compare and evaluate the religious education philosophy of the MacLean, Fahs, or Hollerorth eras with that expressed by Harris or Foster including aspects you would like to develop in a congregation or community setting.
2. Using at least one of the required texts and one from the recommended list, compare and critique the writers' positions, and describe what you find useful for a UU congregational or community setting.
3. Using Foster and White as resources, design a plan for moving a congregation to a deeper understanding of the educating community, or design an intergenerational or multiage program, including rationale.
4. Compare and critique the philosophies of Foster and either Harris or Palmer as expressed in their books on the reading list. What elements do you find useful for a UU congregation or community setting, and why?
5. Using at least one author in the reading and resources, evaluate some of the religious education programs in a congregation with which you are familiar.
6. Describe fully your current philosophy of religious education and ways in which you would seek to implement this in a congregation. Cite references that influence you.

7. A topic of your choosing, which must be approved by the faculty.

Final Project or Portfolio

Students may choose to do a project or to complete a portfolio documenting their learnings instead of writing a final paper. Discuss this with the instructor early in the course.

Other Resources

Boys, Mary C. *Educating in Faith: Maps and Visions*. Lima, OH: Academic Renewal Press 1989.

Coles, Robert. *The Spiritual Life of Children*. Wilmington, MA: Houghton-Mifflin 1991.

Erslev, Kate. *Full Circle: Fifteen Ways to Grow Lifelong UUs*. Boston: UUA 2004.

Faber, Adele and Elaine Mazlish. *How to Talk So Kids Will Listen & Listen So Kids Will Talk*. New York: Perennial Currents 2004.

Freire, Paulo. *Pedagogy of the Oppressed*. New York: Continuum 1994.

Groome, Thomas H. *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry. The Way of Shared Praxis*. San Francisco: HarperCollins 1991.

Hawkins, Thomas R. *The Learning Congregation: A New Vision of Leadership*. Louisville: Westminster/ John Knox Press 1997.

hooks, bell. *Teaching to Transgress. Education as the Practice of Freedom*. New York: Routledge 1994.

Kroeger, Otto, and Oswald, Roy M. *Personality Type and Religious Leadership*. Baltimore: Alban Institute, 1988.

Moore, Mary Elizabeth. *Teaching From the Heart*, new ed. Harrisburg: Trinity Press 1998.

Nieuwejaar, Jean. *The Gift of Faith*. Boston, MA: Skinner House Books 1999.

Orr, David. *Earth in Mind. On Education, Environment, and the Human Prospect*. Washington, DC: Island Press 1994.

Osmer, Richard Robert. *Teaching For Faith*. Louisville, KY: Westminster John Knox 1992.

Palmer, Parker *To Know As We Are Known*. San Francisco: HarperCollins, 1993.

Ratciff, Donald and Blake J. Neff. *The Complete Guide to Religious Education Volunteers*. Birmingham, AL: Religious Education Press 1991.

Seymour, Jack L., ed. *Mapping Christian Education*. Nashville: Abingdon Press 1997.

Shaefer, Dr. Charles, and DiFeronimo, Teresa Foy. *Ages & Stages: A Parent's Guide to Normal Child Development*. New York: John Wiley & Son 2000.

Vogel, Linda. *Teaching & Learning in Communities of Faith*. San Francisco: Jossey-Bass 1991.

Westerhoff, John, rev. ed. *Will Our Children Have Faith?* Harrisburg: Morehouse 2000.

Wickett, R.E.Y. *Models of Adult Religious Education Practice*. Birmingham, AL: Religious Education Press 1991.

Recommended, out of print, may be available from ministers or in church libraries:

Farber-Robertson, Anita, and Spencer, Leon. *Journey Toward Wholeness: The Next Step*. Boston: Unitarian Universalist Association 1996.

- Frediani, Judith, ed. *Curriculum Mapping: A Guide to Unitarian Universalist Curricula*. Boston: Unitarian Universalist Association 1996. Updated, available online at www.uua.org.
- Gilmore, John, ed. *Unitarian Universalist Selected Essays 1996*. Boston: Unitarian Universalist Ministers Association 1996.
- Harris, Maria. *Teaching and Religious Imagination: An Essay in the Theology of Teaching*. San Francisco: Harper & Row 1987.
- Hollerorth, Hugo J., Editor. *Stone House Conversations*. Boston: Unitarian Universalist Association 1979.
- Liberal Religious Education Journals
- McCullough, Charles R. *Heads of Heaven, Feet of Clay*. New York: Pilgrim Press 1983.
- Report of the Religious Education Futures Committee to the UUA Board of Trustees*. Boston Unitarian Universalist Association 1981.
- Rosen, Harold. *Religious Education and Our Ultimate Commitment: An Application of Henry Nelson Wieman's Philosophy of Creative Interchange*. Lanham, MD: University Press of America 1983.