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**UNITARIAN UNIVERSALISM.** By 1750 the forebears of Unitarians and Universalists were agreed on several things—human reason was the best way to reach truth, God's goodness precluded eternal punishment, and the dogma of Trinity was neither reasonable nor biblical. Their denominations came to dominate Harvard, founded St. Lawrence and Tufts, and ordained women ministers. In terms of contemporary Western culture, even in the experimentalist United States, these constituted major unbeliefs. Influenced by comparative religion, adventurous members founded the Free Religious Association, the World Parliament of Religions, the International Association for Religious Freedom—all respectful ways of becoming involved with liberals from other traditions.

Continuing shifts away from the religious mainstream created naturalistic and humanistic theologies, and Unitarians and Universalists predominated among the drafters and signers of the Humanist Manifesto of 1933 (see HUMANISM). Full merger came in 1961 as the Unitarian Universalist Association (UUA), and a 1966 survey showed that the majority of members were clearly post-Christian and posttraditional, as well as highly educated and economically strong. The new denomination pioneered in welcoming members of diverse sexual orientations, in funding movements of black empowerment, and in involving women in all structural levels. Participation in civil liberties and other liberal causes remained high. Innovative educational materials for youth were a high priority.

Historically, neither group had used creeds, but most of their members had grown up elsewhere and had therefore consciously chosen this distinct form of post-Christian, posttraditional new religiosity. The rightward shift of US culture after the 1960s was bound to affect all reli-

gions. Evangelical Protestants used the politicians' "Southern strategy" to advance their own claims to dominance; mainstream Protestantism and Catholicism lost members; and many Americans, including new immigrants, were drawn into Pentecostal or charismatic movements and megachurches. As it became clear that membership growth was lagging, UUA denominational priorities shifted toward a pluralism and inclusiveness that stressed that all beliefs were welcome. The UUA adopted and still highlights seven principles that are liberal, general, and quite inclusive.

The onetime humanist trajectory is now challenged by new caucuses—Buddhist, Christian, feminist, and pagan. This new diversity has been strengthened by a steady supply of clergy who have been trained in other denominations and who may have selected Unitarian Universalism for other-than-theological reasons, not to identify with this particular religious history. If unbelief means "believing differently," Unitarian Universalists may be losing their distinctiveness. Their new competition now consists of broadly spiritual movements, Eastern spiritualities, Unity, and Science of Mind. A 2005 banner from UUA headquarters puts this clearly: "Room for different beliefs. Yours."

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**UNITED KINGDOM, UNBELIEF IN.** Early unbelief in the UK was characterized by suppression and oppression. It was prudent for unbelievers to keep their views covert or to cloak them in moderating ideas, such as DEISM. Overt ATHEISM does not appear in print until the late eighteenth century, but there were earlier skeptical sallies during the English Renaissance and a ferment of confused but doubting ideas in the period of the Restoration of the monarchy after the Civil War and Cromwell's rule.