

Journey Toward Wholeness Transformation Committee
Meeting Notes
November 19, 2009

Present Members: José Ballester, *Board Liaison*; Taquiena Boston, *President's Representative*; Helen Boxwill; Connie Brown; Natalie Fenimore; Janice Marie Johnson, *Co-chair*; Scott McNeill; Michael Sallwasser, *Co-chair*; Arthur Tackman; Wendy von Zirpolo; Tracy Ahlquist, *Staff Support*

Start Time: 12:00 PM Eastern Time

End Time: 1:00 PM Eastern Time

Topic	Discussion	Decisions/Actions
Worship, Check-In, and Teambuilding – Michael and Janice		
Prepare for engagement – Arthur	Questions/inquiries for Peter: what's his vision of UUism and how will the JTWTC & others work toward that vision? How does Peter understand the JTWTC's work and does it fit with his own goals? How will policy governance affect the committee?	
Engagement—Peter Morales – Michael	Peter wasn't able to attend.	JTWTC will make arrangements to meet with Peter at another time.
Report: Survey Results – Helen and Michael	<p>Helen and Michael sent out 297 emails; 57 of those were incorrect email addresses, so approximately 240 individuals received the survey. Approximately 130 (??) individuals filled out the survey. Survey questions gauged how important AR/AO/MC & cultural competence are to the committee the respondent serves on, to their work, etc.; importance of post-GA training; whether respondents claimed a historically marginalized identity; and whether the respondent felt NomCom or CoC was aware of their identity when they applied (full set of questions will be in final report to BoT).</p> <p>Janice feels that the question about “cultural competence” could be directed at the dominant culture—for those who come from marginalized communities, what does their response to that question mean? Taquiena asks about the respondents' sense of the level of cultural competence in the committee—were there questions about that?</p> <p>JTWTC has questions around UUUNO numbers; they're not appointed by the CoC.</p> <p>Michael points out that folks were asked to pick one committee to respond for, even if they serve on multiple committees.</p> <p>“Do you claim any of the following often-marginalized identities?: Working class or economically disadvantaged; Intersex or transgender; Person of color, Latina/o,</p>	Committee will ask Kay Montgomery re: the appropriate avenues to report misconduct and/or abuse by committee members, or within associate member organizations.

	<p>Hispanic, or multiracial; Gay, lesbian, or bisexual; Person with a disability (physical, sensory, mental, intelligence); Other marginalized identity”—others raised included gender, age, geographic location, survivor of UU clergy misconduct, non-UU, (one respondent put “white male”)....</p> <p>Do we appoint people who aren’t UU? There are members who might not identify as UU for identity-based reasons. Taquiena and Natalie point out that our congregations assume that their members are middle-class; members may have a working-class background and thus don’t have the same cultural references as people who grew up middle-class or upper-middle-class.</p>	
Process Observation - Janice	Janice offered process observations.	
Business: Approve Minutes and Review Agenda - Michael	Committee members approved agenda.	
Prepare for engagement – José, Wendy, and Janice	<p>Arthur asks if Susan’s report is final yet. Wendy’s understanding is that Susan would submit a draft report, the JTWTC would ask clarifying questions, and then Susan would submit her final report. Wendy reviewed the interview framing questions.</p> <p>The questions that Wendy and Janice developed after reading Susan’s summary:</p> <p style="padding-left: 40px;">So many interviews involve stories—amazing, painful, heartfelt—please bring us into that process.</p> <p style="padding-left: 40px;">Some stories referenced the Calgary Resolution (began at 1992 GA), which created the UU Office for Racial and Cultural Diversity and movement/investment toward anti-racism. Also Crossroads training—both Taquiena and Helen experienced the trainings, and described their experiences.</p> <p style="padding-left: 40px;">Where did the “one-strike only” language come from, and how many people used the “farm team” metaphor? If folks served on multiple committees, did she interview them more than once?</p> <p style="padding-left: 40px;">Please comment on orientation question—interviewees seemed thrown off by questions around their arrival w/their orientation.</p> <p style="padding-left: 40px;">Do you see the location of AR/AO concerns tied to their understanding of their respective missions?</p> <p style="padding-left: 40px;">Was the relationship between the CoC & NomCom something that ever came up?</p> <p>Arthur would like clarification around the comment that the Accessibilities Task Force was a “mistake.”</p>	

	Helen would like quantitative information about how many people made the comments she recorded.	
Report: Susan Gore's Phone Interviews – Wendy and Janice	<p>Susan feels that confidentiality is most important when she considers the stories people told her. She heard concerns raised re: allies (AR/AO and age) & “filling slots.” Two committees had different approaches—more sophisticated candidates for fewer positions versus more candidates for more positions; district voting structure is a real hindrance, because not all folks have the competence.</p> <p>“Farm team” and “one strike” concepts were both used by both groups. There's a perception that committees will say “I don't want to work with people of X identity” because of one person who had a marginalized group identity who'd made a mistake. People were surprised by the “orientation” question—most responded “they read my application,” or “people already knew me.” Orientation around identity really didn't happen, even though it could potentially change the dynamic in a group.</p> <p>Are AR/AO concerns tied to their understanding of their respective missions? Influencing the future of the UUA, versus getting the work of the association done.</p> <p>Did the relationship between the two committees come up? Susan described some comments that were made re: attitude toward other committees, funding, face-to-face versus electronic meetings, etc. There isn't a great deal of communication between the two vis-à-vis possible candidates.</p> <p>JTWTC would like more quantitative data in some of the summaries. Susan says she ordered responses under each question by mostly frequency of response.</p> <p>Crossroads, Accessibilities Task Force seen as failures. What Susan heard was that using disability as the sole qualification for appointment brought together a group of people who didn't necessarily have the experience or training necessary to move the UUA toward being more accessible.</p>	<p>Committee members will send any burning questions for Susan to Wendy by the end of next week.</p> <p>Wendy will ask for more depth and more stories, within the context of preserving confidentiality.</p> <p>Susan will pursue interviewing the final two people.</p>
Prepare for engagement - Michael	Michael wants to give Erik a sense of who the JTWTC is, and to get Erik's impression of what the JTWTC should do to work toward fully bringing youth & young adults into the conversation.	
Engagement: Erik Kesting (on-site) and Rev. Dr. Monica Cummings (phone)	<p>Members introduced themselves. Michael summarized the work of the JTWTC—in order to assess the UUA's progress, we need to know what wholeness looks like; just because youth & young adults are in the room doesn't mean they're being included.</p> <p>Erik: We're focusing on building multigenerational ministry—definite change from the time when youth were “ministered to.” Having a youth group isn't enough. We want to see youth involved in planning worship, in RE, in many aspects of congregational life & planning. Increased focus on identity & faith identity</p>	

	<p>development. What does it mean to be a UU as a youth? As a young adult? Exploring the historical reality of what being raised UU versus raised in a different tradition means.</p> <p>Monica has firsthand knowledge of how difficult the JTWTC's work is, & thanks the committee. She has focused her efforts on the Mosaic Report, the Youth Working Group Report, attending cons/youth gatherings to determine what the needs are of YaYA of color, and YaYA across the board—identity formation is something many young people are struggling with. White youth also need to understand identity development around being white. Trans-racially adopted youth and multiracial youth also need identity development. She has a three-year plan that comes directly out of the Youth Ministry Working Group Report and the Mosaic Project Report.</p> <p>Wendy asks what they're finding most challenging/difficult in the work, and what are they finding most hopeful? Monica: how enthusiastic & engaged youth & young adults are in our movement. What's challenging is figuring out how to connect with the community, how to help them connect with each other. Erik: one big challenge is healing some pain. There has been a great deal of change; the impact lies largely with YaYA leadership. Most hopeful is that they're seeing new AR/AO/MC & multigenerational connections happening. Adult and YaYA communities doing AR/AO/MC work are slowly realizing that we're all working toward the same goal.</p> <p>Connie asks if they do consulting with individual congregations. Erik: not really; we provide lots of district events. Monica: people have begun contacting asking how to include youth of color. Her suggestion is generally that they partner with other area churches to hold a day-long con at the church, get 15-20 youth of color to come together and build community; she brings the programming and ministers of color & white allies to act as chaplains to create a safe container to do this difficult work.</p> <p>Michael: how do generational differences play out? Erik: questions of priorities; at a congregational level: in our sermon topics, how we govern ourselves, UU identity, etc. Conversations between adults & youth re: UU identity play out very differently. Youth age through RE programs without ever attending Sunday worship, and their experience is discontinuous between youth & adulthood. There needs to be a conversation somewhere down the line about how we define membership.</p> <p>Janice: is there education of adults that happens from your office in terms of welcoming & including youth? Erik: yes. That's a big part of our work. We recommend resources, hold conferences like the Contemporary Worship (??) Conference, meeting with the JTWTC, etc. Monica: until the introduction of Tapestry of Faith, we didn't do a good job of educating our children about who they are as UUs. If there are UU YaYA of color in congregations where they're "the only one," she hopes that online community can mitigate some of those feelings of loneliness.</p>	
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	Erik hopes that the JTWTC will look at how the UUA is making our journey a multi-generational one. He hopes that, in the committee's broad assessment, it will apply that lens. Monica would like the committee to discuss the Mosaic Project Report and possibly track its implementation (or lack thereof).	
Giving Voice to Our Challenges: Meeting with Kay Montgomery – Michael and Janice	Members introduced themselves. Committee discussed reporting mechanisms and parameters with Kay.	
Reflect on engagement with YaYA Office staff – Helen	Committee members want to receive links to & information about the reports mentioned by Erik & Monica. Natalie says that it's important to understand the complexities involved with the Mosaic Project and the communities in our congregations. Michael suggests that Monica's suggestion to look at the Mosaic Project Report and the initiative might be worth pursuing— Wendy and Janice say it's too soon, and José and Janice say it's work for the Commission on Appraisal. Taquiena reminds the group that folks doing the work are sometimes working through their own identity issues through the work.	Tracy sent links to reports mentioned by Erik and Monica.
Business: GA 2010 Workshop - Janice	GA is changing. Some workshops the BoT is responsible for, some GAPC is responsible for, and some the Program Development Group is responsible for: growth, new ministries for new times, and public witness/social action/social justice. Impressions of last year's workshop: disappointment, especially considering the effort that was put into it. Committee was disorganized; was the energy worth the return? JTWTC could offer a collection of sermonettes—valuable in themselves—again without offering a workshop or worship. The worship that the Council on Cross-Cultural Engagement offered was really compelling and got great response. At the very least the JTWTC has to give a report every year. How can the committee present this work in a meaningful way? Who is the audience for a potential workshop, and what does the committee want them to take away from it?	
Report: Documentation Research – Arthur and Natalie	Natalie and Arthur contacted NomCom & CoC re: further information about their charge and their commitment to AR/AO/MC. Natalie : NomCom sees itself as guided & governed by the UUA bylaws, and they're locked into having people with particular bylaw designations; people rise up through leadership in their districts, which are also all predominantly white. Once a slate is put forward by the committee, internal documents are destroyed. They don't keep records of demographic information. They have covenanted internally to being liaisons to affiliate groups that they think would help to diversify the UUA. Taquiena : cultivating leadership is transformative.	

	<p>Arthur asked for records from CoC; he's talked with the chair several times to try and get updated demographic information in a clear format. They're charged to seek qualified individuals; they're actively involved in seeking people from minority groups. They don't have a whole lot of internal procedures. They do retain applications, because sometimes they'll go back to them when new positions are open.</p> <p>Relationship-building and informal networks are crucial to this process; might the JTWTC lift up NomCom's model?</p>	
Process Observation - José	José offered process observations.	

Friday, November 20, 2009

Topic	Discussion	Decisions/Actions
Worship and Check in – Wendy and Scott	Scott and Wendy offered a worship.	
Business: Review Agenda & Housekeeping - Janice	<p>Michael and Wendy clarified the process behind the CoC appointing Wendy as co-chair. Arthur notes that the JTWTC has prided itself on electing its co-chairs, and that was an important piece of its culture. Michael was consulted extensively re: the selection of a new co-chair; Janice was in no way consulted as extensively as Michael, despite the fact that she, too, was a co-chair. She'll be giving the CoC that feedback. Taquienna advises that there be close attention to process, and that there's more transparency with committee members. Helen is very disturbed that Janice wasn't consulted in the same way as Michael was—this needs to be addressed. Is there a way to include it in the report? Janice: if the chair of the CoC speaks to one co-chair, do they think that they've spoken with both co-chairs of the JTWTC—there's a responsibility to ask: have I communicated this to everyone who needs to hear? When you layer this with identity—race, gender, etc.—it doesn't paint a pretty picture. Since the new co-chairs are of the dominant culture in many ways, it places an additional burden on each committee member to make sure that multi-faceted identities are held up and everyone's voices are heard. Natalie: The JTWTC needs to say, “this is our process for picking co-chairs, and we need you to formalize it.” Make it official; make it policy.</p>	
Learning: District Presidents Association Intentions – Michael	<p>Michael is a district president, and he had an hour on the agenda at the DPA meeting two weeks ago. In it, he presented the JTWTC's report on the districts from three years ago—resulting conversations were engaged and lively.</p> <p>He also discussed policy governance in districts and the movement toward a district</p>	

	<p>strategy (and ultimately a smaller BoT).</p> <p>One of the reasons that Gini named for having a smaller BoT and not having Board members serve on their district boards is that she's had 5-6 young adults or persons of color come to her about serving on the BoT; when she told them that it also involved district boards. They said that was too much of a commitment. District boards function very differently, but some require far too much of their trustees. Who ends up at the table? The restructuring is supposed to happen during Gini's final 4-year term.</p> <p>José thinks folks need to be empowered out of the roles they're in right now—so they can grow UUism. Regionalization will get new blood where it's really needed.</p>	
Prepare for engagement (w/Keith Kron) - Natalie	<p>What are other people thinking about this engagement? Where would folks like to start? Rev. Keith Kron is the director of the Office of Bisexual, Gay, Lesbian, and Transgender Concerns. He supervises Welcoming Congregation, Living the Welcoming Congregation, etc. Keith is connected to most BGLT-related work in the UUA through Public Witness, consulting, etc. He also oversees the Jubilee I & II programs as well as the JUUST Change Consultancy and the Beyond Categorical Thinking program.</p>	
Learning: Religious Odyssey by Rev. Dr. Victor Carpenter	<p>Wendy introduced Victor, who then shared his odyssey.</p>	
Engagement: Rev. Keith Kron	<p>Committee members introduced themselves.</p> <p>Keith gave a brief history of OBGLTC (Keith has been director since January of 1996), as well as the history of Welcoming Congregation, and Beyond Categorical Thinking. He's been in over 400 congregations. How is change happening or not happening in congregations around justice-making work? In terms of homophobia & sexism, we still hear the same things as 20 years ago: "aren't we already welcoming anyway?" What has changed in 22 years is that now, people can understand that they need to do the work. UUs want to fix others before fixing ourselves—getting people to realize that we need to do work is difficult. BCTs uncover the fact that there's more racism, homophobia, and ableism—and sexism—than congregants thought. We're at a different place around race than we are around sexual orientation—we're coming up on 40 years of AYS/OWL, and people have been conversations around sexual orientation for 40 years. We haven't had those conversations around race. The easiest way for oppression to stay in place is not to talk about it. Congregations see accessibility as pitying, not as a justice issue—no awareness re: disability community.</p> <p>Re: DOMT: numbers matter. When there's only one person of color, whenever anyone says something about race, everyone in the room looks at that person to see their reaction. DOMT has had richer conversations because more options are open.</p>	

	<p>Taquiena: what also happens in terms of identity is that the identities we're bringing around disability, race & ethnicity, and sexual orientation get addressed as problems, rather than positives that could revitalize our faith. It's approached as "how are we going to deal with this problem with..." That mentality ends up making AR/AO/MC the add-on, the afterthought, or the thing we want to avoid.</p> <p>Wendy: once anti-oppressive language is used, why won't folks use it? Keith: self-referentiality can get in the way of community. A lightbulb goes off for someone and 5 minutes later they're beating someone else up for not getting what they just got 5 minutes before. You really want people to get it, and forcing people to get it can prompt a backlash; but waiting can mean that we lose folks who couldn't wait for the rest of the community to catch up. We really could use some emotional wisdom & emotional depth as a faith.</p> <p>Natalie: Numerical diversity in our country won't necessarily change our perspective—it's not just about the color of the people in the room, it's about the systems that they're a part of. Slavery in the South & South Africa are two good examples. Keith: you see that in our ministry—we have more women than men, but men are more likely to get the higher-paying jobs. But we think we've done it.</p> <p>Natalie: is there any talk about using the BCT program in the hiring process for DREs? That's a place for cultural & leadership change possibility. Keith: we had to limit the number of congregations who did BCTs this year. Of the 41 settled ministers last year, 90 percent or so of those congregations did BCTs. We budgeted for 30 congregations. There's an important conversation that happens between search committees and trainers—he put that content up as videos on YouTube. Hopefully, similar material can be used to hire other people in the church. José: Why aren't we having conversations around class? Keith was part of two conversations: one with Linda Stout and the rest of Id-BM, and one in the Pacific Northwest with the ministers. We have to be really careful about conversations around class; there has to be a hugely pastoral element.</p> <p>Wendy: ARE & DRUUMM had a conversation re: ministers of color having lots of experiences being called to pre-candidate but then not being called as ministers. Keith: I know exactly what you mean. It also happens around sexual orientation. Congregations that do BCTs are twice as likely to call a minister with one of the BCT identities. He explained the difference between old and new settlement systems.</p> <p>Connie: The nitpicking and the extreme analysis and hair-splitting comes when it gets to the interviewing process. Keith: In the conversation with search committees, we tell them to make sure they ask the same questions of all candidates. Presenting real-life examples of what has happened to ministers in our movement drives the point home for people. Search committees ask if they can run their questions by Keith—there is a desire for accountability.</p>	
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	<p>Natalie: 4 years ago, LREDA’s conference topic was linked oppressions—it was our lowest-attended conference yet, even though it was a really amazing conference.</p> <p>Keith: how do we influence the entire system, particularly when we do something like this and predict that the numbers are going to drop off. Folks really only want to work with the people who want to be there. Sometimes you have to drag people kicking and screaming into a conversation, but other times you have to let them go. You just have to have the conversation enough.</p>	
Reflect on engagement – Connie	<p>Taquiena: JTWTC assessment doesn’t really intersect with Keith’s work with congregations. A lot of the assessment has had to do with pieces of the association that don’t have direct impact on the congregations, and the JTWTC hasn’t assessed congregations. Arthur: maybe we need to be focusing on something in addition to (or instead of) the JTWTC’s specific charge. Janice was thinking about DOMI—there’s a pattern—when it comes to the JTWTC’s work or the LREDA Accountability Team, the committee can work as hard as it wants to work, but where does that work go? There are broken linkages, and there is a loss of possibility in the breakages.</p>	
Process Observation - Arthur	Arthur offered process observations.	
Report: Strategy (Part I) – Michael and Arthur	<p>Arthur: How will the assessment be organized? Who will work on the various parts? We need to decide 1) what we want to be in our report, 2) what our data show (do we need more data? How will we decide what these data tell us?) Will the format be the same as two years ago? Need to draft a statement of purpose.</p> <p>David read the format/table of contents from the assessment on ministerial formation. Arthur thinks the committee can simplify the number of categories. Michael notes shift from “observations” (first report) to “observations & recommendations” (second report). Arthur would like to use a slightly different structure/format for this assessment. Helen feels that something is missing from what Susan sent. Taquiena reminds the committee that in the case of BCTs, giving examples helped congregations know what to do & motivated them to seek guidance. Wendy hears that the JTWTC is requesting that Susan seek permission to share examples. Arthur: Hopefully this report will contain more than just the interviews (demographic information, etc.). Natalie: perhaps Nancy Lawrence has applicants’ information from past years. Taquiena: what impact does the JTWTC want this report to have? Michael: who is the audience for this report? Does the JTWTC have an impact on congregations? Do we want to write the report in such a way so that congregations can see themselves there? Janice is thinking back to Victor Carpenter’s conversation about the leaders of color wanting to have some say-so in where the money went to & how—they were effectively shut down by the “old boys” system. How has that changed between then and now? How does leadership happen in the 21st century? Helen is still seething—when leaders are invisible, it’s not ok—it’s a lesson to learn.</p>	

	<p>There's no reason the JTWTC's charge needs to remain the same. The report might spell out the need to make some changes in a number of directions. José remembers the resolutions that brought all this about—delegates had called for a change in the whole association. If that means changing all of the leadership of our congregations, our association, then so be it. Janice reminds the committee that this is a systemic problem, and she doesn't want it to become just about her. Connie comments that the committee shouldn't broaden the report too much, because the responses are limited. Maybe we need to start setting our sights on direct applications after this report. One theme that jumped out at her was recruitment and retention. We need to talk about congregational readiness. Does the JTWTC charge apply to congregations?</p> <p>Arthur reminds committee members that they need to leave Boston with assignments. Taquiena says that we need empowered leadership—who are the leaders who can learn from, benefit from, and model these ideas? Alicia Forde says that UUism is a covenantal faith—we're constantly renegotiating what right relationship means. NomCom's covenanting above and beyond needs to be lifted up. Natalie says LREDA speaks the language of best practices & integrity. They have a system (formally & informally) of small group covenanting and then larger & larger groups. We should pull out recommendations into best practices, and then send the report to groups that we want to covenant around these ideas—LREDA, ministers' association, etc. "What does it add to us that the person who needed X is in the room, "rather than "how do we find a way to build the ramp." Connie suggests "best principles," rather than "best practices"—less corporate. Wendy wants to tie "right relationship" back in.</p> <p>Michael asks what's not going into the report that shouldn't be forgotten? In previous reports, the JTWTC has named "gaps that divide us"—the things that aren't happening that should be happening. If we feel we know a direction to go in, we're called to do that (he thinks). Arthur agrees, and thinks the committee can do things in more clear-cut language. That would make it meaningful to a wider variety of people. Reports don't get to congregations. Let's present the information in a positive, readable way.</p> <p>Connie asks what triggered Wendy & Arthur to say that the charge should remain the same. José says that at one point in the past, the BoT felt that the committee had strayed from its mission, and replaced all of the members (right before Ft. Worth GA). Natalie feels she was put on the committee partly because of certain identities she has, and feels compelled to help other people outside the committee access information—not re-making the charge. José: everything needs to be open and transparent.</p>	
Engagement: Rev. Dr. Deborah Greenstein (phone)	<p>Deborah works with members of congregations. She frequently gets calls from people who are asking if there is any money for accessibility. She's working on a publication with Karen Bremer from the small congregations folks—small congregations frequently have a different culture around things like construction. She also works with congregations around hearing loss and loaning equipment to congregations. She</p>	

	<p>hired a consultant to do an assessment of the level of accessibility of various Mass Bay conference centers. She's the chair of the National Council of Churches Committee on Disability. She also coordinates sending Word files and creating &/or sending Braille versions for accessibility reasons. She meets with folks regarding ADA recommendations in places like E&P; she meets with committees like STAAR on including district staff in presentations. She coordinates large print copies of books like the Singing the Living Tradition hymnal readings. She tracks legislation and articles regarding issues pertaining to disability and promotes them through UUA and other channels. She also coordinates accommodating people with various disabilities (such as dyslexia) to go through the candidating process. She coordinates subscriptions to the UU World on tape—running into problems because we used to be able to send out tapes at the same time as the printed copies, but the person who duplicates the tapes has a heavier workload. Tapes are also an outdated technology (but thumb drives are too expensive, as are CDs).</p> <p>Michael: how do people become aware of you as a resource? Do people count themselves out before asking about it? Devorah: MPL are the go-betweens. They work closely with her to coordinate accommodations. She knows people sort themselves out before even trying it—re: other structural barriers: becoming a minister is expensive; people have \$70,000 worth of debt from student loans when they graduate. Devorah always tries to tell Don Skinner (InterConnections and UU World) about what she's doing—as frequently as possible, she tries putting the information out there. There's a dire need to update information on the website.</p> <p>Connie: how could the work of the JTWTC help you? Devorah: I can't tell you how good it feels to me that you're doing this. Some of you are old friends, and the fact that you exist and you do what you do helps. Advocate for more support for this program. It's a good thing that this position exists in Id-BM and that our association sees this as anti-oppression work. Please promote the linkages to accessibility.</p> <p>Wendy: what does accessibility advocacy look like on a district level? Has there been movement there? Devorah: yes, I do think there have been strides. More and more I hear that districts insist on having activities in accessible venues.</p> <p>Michael: a lot of your work focuses on getting accommodations for people. What work needs to be done to change people's attitudes? Devorah: ADA doesn't apply to churches, but I'm hearing more people articulate that this is a civil right and a justice issue, about being in right relationship. I think there's more around mental health issues. Barbara Meyers does a great deal of work on mental health ministry. The other thing that we're not doing enough of is work around the fact that 1 in 91 kids is somewhere on the autism spectrum—LREDA has something, and bless them for it—but as an association, we're not doing what we need to do. It's not when they're young, it's when they become teenagers that it becomes a problem.</p>	
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	<p>Wendy: Sally Patton? Devorah: Sally Patton receives money from the Accessibilities budget every year to do trainings. Her book is called <i>Welcoming Children with Special Needs</i>. All of the trainings that she does are because of the funding she receives.</p> <p>Arthur: The JTWTC recognized her at GA two years ago in its worship about allies.</p> <p>Devorah: has been in conversation with LFD around truly welcoming youth and young adults with cognitive, emotional, or intellectual disabilities. For every good story, there are a half-dozen sad stories. It's a question of resources & priorities.</p> <p>Wendy: Barbara Meyers might be a good person to speak with at some point. We should keep these ideas on our list of possible things to focus on in the future.</p> <p>Devorah: many congregations use Barbara Meyers' TV programs in workshops.</p> <p>Devorah hears from UUA leadership that we're moving toward a more distant model of not responding direct support for individuals and conflicts toward one of providing resources. The people who receive this type of one-on-one support are at the heart of our theology, and she wants to make sure we don't lose sight of these people.</p>	
Reflect on engagement – Scott	<p>Scott: it was somewhat amazing for me to hear Devorah go through what her week looks like, because I got a tangible hold of what it is that she does. Janice: how can we understand this as “our work” (as UUs), rather than just “Devorah’s work”?</p> <p>Maybe that’s something that JTWTC could assist with, rather than the nuts-and-bolts.</p> <p>José: there has to be a paradigm shift in our thinking. We’re the only denomination that deliberately planned to lose our youth as we got older, and deliberately planned to lose our elders as they were unable to get into our buildings. Wendy: My mind goes to “what’s going on?” Why aren’t congregations asking these questions? Arthur: Equal Access is still in its infancy (it’s 2 years old), but he sees it as an organization that will work cooperatively with Id-BM’s programs. For example, Equal Access recently wrote a protocol for access to the Boston campus that was requested by Kay, Devorah, and Taquiena. He’d like to see he organization move more into influencing policies.</p> <p>Taquiena: Keith says change happens because of a precipitating event. Devorah gets calls from activists and individuals who need support. We’re told that district staff are providing on-the-ground support. How do we empower all individuals who call Devorah (who are potential leaders)? This is an age of technology that doesn’t need to be terribly sophisticated—can we create multimedia with people with disabilities telling congregations how they’re being excluded? How do we create a sense of urgency? As long as this is invisible, nobody will acknowledge that it’s a problem and nothing will happen to change it. Natalie heard Devorah say that servicing the individual and putting resources out there are opposites. The website presence has to be there. We can look at the model for how the UUA is working with someone like Sally Patton—she does trainings with 60-70 people, and those people will be leaders who are change agents. Michael thinks the report should include theological and spiritual grounding—why what JTWTC does is religious work. Arthur asks what’s</p>	

	happening in January 2010 with the UUA website. Taquiena: the landing page is changing, and each program staff group was asked to make a list of their top ten resources and subcategories. José: we need to transform the administration, too.	
Process Observation - Connie	Connie offered process observations.	
Learning: Privilege, Power and Difference – Nancy Lawrence and Tracy		

Saturday, November 21, 2009

Worship and Check-In – José and Connie	José and Connie offered a worship.	
Learning: Growing Edges – Janice and Helen	<p>Helen: For her and for the JTWTC: transgender and intersex issues.</p> <p>Michael: Working on learning to be comfortable talking things through aloud.</p> <p>Scott: he recalls how important and crucial language is.</p> <p>Wendy: Council on Cross-Cultural Engagement. The call to be in the conversation that you know there's not going to be any specific learning.</p> <p>Connie: transgender and accessibility issues, she's not as intimately familiar with them as others are and has learned a lot during the past few days. Being familiar with other cultures—those of our neighborhoods, getting out into them.</p> <p>José has to talk through things in order to understand what he thinks. He feels the need to curb the desire to go after people who criticize him.</p> <p>Arthur mentions Equal Access—people assume that just because he's a person with a disability, he must know everything about every other disability out there. People have to be treated as individuals, and you can't make generalizations about accommodating them.</p> <p>Michael: after we met with Keith, he shared a sense of hope; Helen shared that she felt the exact opposite, and was honoring her truth. That would have taken maybe more courage than he has. Last night when Natalie was talking about blue hair & youth culture, it was so painful to him that it wasn't ok for her kids, but there wasn't a way for him to acknowledge that and have a conversation around it. Janice later created space for both. He feels like saying something different means it's all going to fly apart—it's good to learn from those examples.</p> <p>Natalie: UUism is small and everything that you say at one point in your journey may</p>	

	<p>stay with you for our entire journey. Even though we want people to change, we don't always make a place for people to change—things that you've said or done, and identities you established at the beginning, stay with you. We may not allow people to change. Makes it harder for people to grow because they're too careful about what they say in various groups- we may edit, we may believe that we have to think about who else is in the room and where those comments might go.</p> <p>Janice: leadership style is her growing edge. She and Michael have totally different notions of time and how it's supposed to be and yet they've worked really well together. How to live in a Eurocentric world and find her place and be businesslike—it takes some effort, and she's in the game.</p> <p>Taquiena: she's been thinking about something for a long time—a growing edge for her is how to find spiritually-based language for what we do that isn't so academic and isn't so laden with “Deep Thoughts.” Because our cultural context and histories are complicated, it's risky trying to bring joy and fun because sometimes that ends up trivializing somebody's experience (which is not what the aim is).</p>	
Wrap-up of Challenges we Face	<p>Re: the business of the leadership/co-chair situation, Michael, Wendy, and Janice will be in conversation with the CoC and reported back at the December conference call? That's comfortable for folks in the room. Does some of this, in a nuanced fashion, go in the report? Wendy: the CoC owes each committee member clarification about responsibility, term limits, etc. Janice needs to understand how she happened to be left out—the global, future stuff is secondary to where we are so that the JTWTC and the new leadership can move forward in wholeness as well.</p>	
Report: Strategy (Part II) – Janice and Natalie	<p>Natalie: Learnings that are held: how and where? Where will the gaps go as well? She also heard a request from Arthur that duties be assigned. Typically members have been assigned in pairs to flesh out individual sections.</p> <p>Natalie: it would make sense for the folks who are working on the charts and graphs interpreting those and narrative pieces fleshed out in a similar way.</p> <p>Arthur's understanding is that different people will work on different sections—various data may back up individual findings. He suggests that the committee use the already-established model from the last report and adjust it as necessary. There's a need to figure out where the holes are and fill those in. Some of those gaps will become apparent as the writing is happening.</p> <p>Helen put everything on the Google Docs account. She's also wondering about retention and whether that's an issue. We're appointing people who come from historically marginalized groups, but can they stay? Is there a way to get that information? Michael feels that there isn't time to collect that information and analyze it, but there is a space for that on the report. Is anyone paying attention to how long</p>	<p>Tracy will send the BoT's end statement to the JTWTC.</p> <p>Wendy and Helen will work on Susan Gore interviews together.</p> <p>Arthur will draft a mission statement. If people have thoughts, they should send them to him via regular email.</p> <p>Arthur will send out his idea of the mission statement along with his suggested outline.</p> <p>Connie will work with Arthur in terms of the Executive Summary and the</p>

	<p>folks stay and whether they leave early—and why? Janice: the one group she knows of that’s keeping track of this info. is LREDA.</p> <p>Natalie: in terms of outline headings, how do people want to handle that?</p> <p>Michael: the committee will also be gaining a new member. Arthur: that new member and others at the table are encouraged to pick one or more mentors that they can talk with regarding any questions they have.</p> <p>Natalie: where do the learnings go that aren’t in the report? The committee can’t really work that piece out right now. In terms of committee history, the committee needs to figure out a way to do oral history and create a structure that formalizes the mentoring relationships, etc. Do any other committees have guides? Scott agrees that the committee should start meetings with the oral history piece. Wendy: Council on Cross-Cultural Engagement seems steeped in the oral history and adding to the richness of the story at each gathering. Janice: it takes more time, and yet the threads are more tightly-woven. Taquiena: a charge may be the closest thing to a handbook that any committee has, but committee websites may have more background in terms of how each group functions. Michael: for each new member, one of the co-chairs had a one-on-one phone call that was an intentional invitation; at the first meeting, folks do check-ins mindful of the fact that there are new folks among the group.</p> <p>Where is the committee heading generally? Is the JTWTC limited to monitoring and assessing, or is the mission broader than that? Changes must be intentional and accountable to the BoT. If we don’t connect the meta-learnings, we may get stuck. Thinking outside the box is crucial. Scott reminds the committee how frequently “that’s how it’s always been done” can lock in privilege. Michael: for Carolyn Cartland, keeping focused on the assessment was about maintaining its power. Taquiena: it’s still unclear where enforcement happens. Natalie feels this is a place where RE is changing. She finds herself telling kids that if they don’t respect other people, they’re not living their principles as UUs.</p> <p>Helen keeps hearing about congregational polity—“you can make all the resolutions you want, but we don’t have to follow them.” “We don’t understand it, but we hate it.”</p>	<p>Introduction to the various outline pieces. The Executive Summary will get altered at the end, but she’ll work on those two pieces. Arthur will try to get the outline and mission statement out by next Friday.</p> <p>Michael & Helen will work on new ways of analyzing the data.</p> <p>Scott is willing to work on constructing a new member guide.</p> <p>Co-chairs will send out reminders to new members re: mentors.</p> <p>José will schedule a meeting between the JTWTC and the BoT, face-to-face. JTWTC will have a conversation with Mary Harrington in March re: policy governance and where the JTWTC might fit in.</p>
Process observation - Scott	Scott offered process observations.	