Melanie Davis: Hi everybody. I am Dr. Melanie Davis, the UUA's OWL program manager. I'm happy to welcome you to today's webinar on all things our whole lives. We have a couple housekeeping slides, so if you could please mute your microphone. If you could turn off your camera, we'll get more bandwidth and so we'd be less likely to have interruptions. Feel free to find the chat box and introduce yourselves. Susan?

Susan Lawrence: Yeah. Just to clarify, if your audio is on, your computer is going to be disruptive to the presentation. So please mute yourself, whether you're on the phone or on the computer. We will have some time for questions at the end. And we'll be looking for questions through the chat box through the entire presentation, so please feel free, if something comes to mind, just send it to the chat and I'll let Melanie know it's there so she can be sure to address it. We are going to post the recording of this webinar along with the slides and eventually a transcript online on the UUA Lifespan Faith Engagement webinars page. That's the link below. I can actually put that into the chat box after I'm done talking, so you can find it in there and copy it.

Melanie Davis: Again, it takes about a week, right?

Susan: Well, given the holiday, I think it's going to be the first week of December when everything is available.

Melanie Davis: Thank you. All right. Okay, so today, I'm going to address some things for folks who are brand new to [inaudible 00:01:42], who've never offered Our Whole Lives Before, and also answer questions about some new resources that we have, the field tests coming up that you can participate in, and also answer questions that a few folks have submitted to you. As Susan said, you can also submit the questions. She'll be letting me know as we go along what those questions are. We just ask that you don't get into back and forth in the chat box, because that can be distracting.

Okay, so I want to let you know what I do, what I'm here to help you with. If you are considering beginning an OWL program, or perhaps you've offered one level and now you want to expand your program, or perhaps you want to consider inviting in the community and you've never done that before, those are questions that I can help you with. Also, you can post questions like that to the LREDA listserv or I'll talk in a minute about our email list. You're welcome to join those as well. I can answer all sorts of questions about [inaudible 00:02:48], whether, you know, you have a troublesome participant or parent, or you're not getting the clergy or board support that you need. I can help you with those.

If you're looking for specific resources, sometimes we have people who, you know, we don't have OWL in Spanish, but maybe you're looking for a resource for somebody. I have connections in the sex ed world. I can help you find resources. I don't actually help with the planning of OWL trainings, but I can help you decide whether it's a good idea for you to do that. Then, seeing whether OWL is a good fit for your community if you want to expand it.

Let's go over OWL for a minute, just OWL in advance for people who aren't quite as familiar with it. It's truly a lifespan now, starting with kindergarten. Somebody asked for a handout with the different levels and what the sessions are. I will convert this into a handout. But for now, when Susan posts the webinar and the slides, you can just make a document from this. It just tells you exactly how many workshops are at each level. Please note that, in the seventh to ninth, there is an optional workshop that's a standalone workshop for pornography and sexuality in our faith.

The 10 through 12 edition is currently 14 two-hour sessions, and there's a lot of different activities that are mix and match. Whereas in the second edition that will be coming out probably in 2021, it's turn-key workshops. There are some alternate activities within those workshops, but there's no more mixing and matching that needs to be done. So it will be simpler to facilitate. Young adult will continue to have 14 workshop. But again, they won't require a lot of mixing and matching. CB Beal is working on the revision. CB is creating sort of units so you can do standalone units of like three workshops or four workshops. They are calling it a choose your own adventure format for young adults. I know that's exciting.

Adult is 14 two-hour workshops as is older adult. When I wrote older adult ... Which, by the way, if you've ordered it, should be in your hands by December 9th ... four of those workshops can stand alone. So if you wanted to just introduce the program with, let's say, the Sexual Values workshop or the workshop on body image, you can do that, sort of test the waters to see if you'd like to offer more of OWL for older adults.

Okay. As most of you know, we have a set of OWL values. You may not know, if you've only offered one level of the program, that the values are slightly different from the elementary to the seven to nine and on up programs. That's simply for developmental appropriateness and ease of understanding for the young people. K-1 through 4-6 is respect, relationship, and responsibility. And from 7-9 on up, the values are self worth, sexual health, responsibility, justice, and inclusivity. Basically, if somebody comes up to you and says, "Should we be offering this program? Is it suitable for our schools or our communities?" What you can refer back to our these values and say, you know, "If you can hang with these values, great. It could be a really good program for your setting."

Okay. Again, if you are getting any pushback of why you should offer Our Whole Lives, you can refer back to this slide. There's somebody who's got a camera on. Your thing is admin. You don't have to take pictures of these. You'll actually have access to the slides themselves. So if you can turn your camera off, we'll get a little more bandwidth. This is actually a list of statements that you can use to sell your board or your congregation on offering OWL if you don't already do it. You can also share this with your community if you're looking for community partners.

It promotes sexual and social responsibility, responds to the real needs of our participants at different ages. It gives them real life skills like communication and relationship skills. It supports people of marginalized identities and races. It's an antidote for all that wrong information that young people in particular are getting out in the media and from their friends. It supports parents as their primary sexuality educators. When we use it with sexuality in our faith, it supports UU identity and faith formation. It certainly helps us put our UU values into action. These are tools that you can use to promote the OWL program.

Okay, so let's talk a little bit about the revisions that are in progress. I learned today that the field test, for kindergarten through first grade, should be ready to begin in March. If you were thinking of offering an Our Whole Lives program for K-1 in, say, January or February, you might want to wait until March to kick it off. Or you could actually start your program, say, in February, and then merge into some of the new materials, because all we ask, when you field test, is that you do at least half of the workshops. Sometimes, we find that people prefer to do all of the new workshops.

The reason that this field test has been taking a long time to get off the ground is that the authors, Dorian Solot and Marshall Miller, have been very conscientious about having input from many different sources to make this the most inclusive it can be, the most representative it can be of different types of youth and to different types of identities and bodies. The UCC and the UUA are also having all of the workshops read by critical readers with varied marginalized identities to make sure that it's the best it can be before it even gets field tested. We appreciate your patience with that.

10-12, I have reviewed all the field test feedback with Amy Johnson at the UCC, and my task now is to incorporate that so I can get the document over to publications. My anticipated release date ... I have not had a conversation with publications yet, so don't hold me to it ... already plan a new program in the fall. The Young Adult that C.B Beal is working on, we anticipate starting a field test in fall of 2020. We would like as many sites as possible to get involved in that. If you've never offered OWL for Young Adults before, this might be a wonderful opportunity to get involved. We do recommend that you have at least 10 people to run a program. If your congregation is large enough, or you have a UCC congregation, or other kinds of community connections, we would welcome your participation in that field test. Older Adult, as I said, will be in your hands by December 9th if you order it. With SoF, about a week or two later.

Okay. Let me ... This slide represents all the things that all the people want, particularly parent. You're familiar with this. I get emails from people in the community, and sometimes even DREs, asking, "Can't this program include smoking cessation, responsible use or staying away from drugs and alcohol and recreational drugs? Can we do a workshop on genital mutilation on all kinds of bodies? Reproductive technologies, foster care, polyamory." The thing is is that while I am always open to hearing ideas, every time we add something, we have to take something away because the program already is 25 weeks long, 26 if you add the Sexuality and Our Faith workshop to it. So it's really a challenge for us to balance the primary need of sexuality education and the supplemental need for other equally valid curricula.

What we can do is look to ... Somebody's got a microphone on. If you could turn that [inaudible 00:11:48]. If you can look to other curricula, there's a group called UUCARDS, which is a group of independent curricula developers. There are lots of options out there. So if you're looking for something in particular that OWL does not include, it's probably easier to reach out to me or to your peers here for other curricula ideas rather than expecting OWL to include those things.

I'm well aware that it has been frustrating to deal with the K-1 curricula being as outdated as it is. Parents are frustrated. Facilitators are frustrated. I'm sure that you as DREs are also frustrated having to field those comments. I'm really happy that we are doing that with the revision. Regarding the field test, I will say you do have to have two people who are already approved as elementary facilitators in order to participate in that. Otherwise, we're good to go with anybody who wants to field test it.

What do we hear? We hear from parents, "My child's conception story isn't included," or, "My intersex child's anatomy isn't shown in the drawing," or, "My child's gender isn't represented." What I can say is that there are some anatomical differences that children just need to know about developmentally. We try to make these things as simple as possible, but also inclusive by saying, "But not all bodies are the same." If your facilitators know or if the parents allow them to know that a particular child has a very different body, you know, you could customize that a little bit as long as it's not confusing to children. It's certainly reasonable to say, "Well, this is one picture of a body with a penis. And sometimes penises are smaller and sometimes they're bigger, or sometimes vulvas are a little puffier." So they can make little changes like that.

But we can't have a drawing that says, "This is what an intersex child looks like," because very often intersex bodies are only intersex on the chromosomal level, or due to hormonal differences from the norm, or they're completely internal. So it would be equally incorrect to have a body that we just say, "Okay, this is representative of an intersex child." That's where your role and your facilitator's role is to support parents in being sexuality educators for their children at home, so they can say, you know, "Yeah, so they showed you some pictures. Let's look at this Robie Harris book and the drawings here and let's talk about the difference between your body and these bodies and how they're all beautiful and they're all unique." But that's where the parents have to come in.

In terms of the conception story, you can see the link below. Susan, if there's a way for you to pick up that link and put that in the chat box, that would be helpful, I think. A couple years ago, we published an updated conception story that offers more options in terms of how babies join families than the previous story that's in the curriculum. In the meantime, you can use that adaptation. You can perhaps buy a loaner copy of this book by Cory Silverberg, What Makes a Baby, which is wonderfully inclusive of even reproductive technology. The story that goes into the second edition will be more inclusive than even the conception story that you can access online.

But one of the things that we need to express to parents is that there are so many different stories of how babies join families. Reproductive technology keeps changing, and so we simply can't keep up with all of those changes. That's, again, a place where families can go home and say, "Yeah, so they told a story how babies join families. Here's how our story goes." Facilitators, you can even bring this back to them. Facilitators can invite children to share their stories within the OWL setting if their story is different. If they know that they were conceived by reproductive technology, they can share that. It's certainly not something that the facilitator should offer, but it's something that can be shared by the child.

Okay, so we're going to go back to field testing for a moment. So one of the ...

Susan: Melanie? There was a question related to field tests just a minute or two ago. I'll just throw it to you.

Melanie Davis: Sure.

Susan: At least 10 participants for all field tests or just for young adults?

Melanie Davis: It's actually for any program in general, you want to have 10 people. Now, sometimes congregations are smaller and don't have a cohort that is large enough to have 10 people. I can tell you that I did a program with seven young people, and it wasn't as successful because there wasn't dialogue. Yeah, if you can get at least 10 people for the young adult field test and any programs that you offer, that would be super.

What this illustration means ... Quit trying to fix me. I'm not broken. We get feedback when we do field tests, and some people will say, "Well, we didn't do the activity that way because we didn't think kids would find it interesting," or, "We didn't do that activity because we didn't think the older adults that were field testing the material would like to do it that way." The thing to remember is that all of our materials are developed by specialists in that area of development of life. For example, when I wrote OWL for older adults ... That's my professional specialty, includes sexuality and aging.

We really need people to trust the people who write these materials and test it exactly as it's written. Because if they change the activities, we cannot compare that answer to the 25 other congregations that field tested material as well. So what we want to make sure is that everybody's on the same page. If they hate the thing, then we can say, "Well, we definitely need to change that." But if everybody changes it and does it their own way, then we have no way of knowing which way works. If you participate in a field test, please, please, please talk to your field facilitators about the need to use the materials exactly as presented to them. There is space in every workshop feedback to give their own idea. So they can say, "What we would have done is x, y, or z. But we tested it as written, and it worked, or it didn't work." Okay?

Okay. Let's talk about training and facilitation. There's a link on this slide for criteria for selecting good facilitator candidates. I would encourage you to read that. Sometimes, it's hard to find adults who are willing to facilitate. They do need to be adults, the age for young adult, adult, and adult. You can go to a training if you're 21 years or older. Anyone who wants to be trained for facilitating elementary or secondary levels needs to be at least 25. That's in accordance with the UUA's youth and young adult safety guidelines.

I know it's frustrating when you have somebody who's an amazing 23-year-old or an amazing 24-year-old. But we can't make any exceptions to that because if we make one, we have to make them for everybody. You do need to have two facilitators. One of the things that I would suggest is that if possible ... And I know this can be a financial struggle ... but if possible, send three people to be trained. Two reasons for this. One is that that gives you the ability to rotate facilitators in and out of the program, so that you have person A and person B this week, person B and person C next week, person C and person A the next week. You don't need all three at the same time. It gives you support if you have somebody who has to take sick leave or miss a day.

The other thing is is that not everybody who goes to an OWL facilitator training is approved. You don't want the success of your whole program to be waiting for somebody to be approved when they might not have the right comfort level, they might not have the right boundaries. They might be not committed to the OWL values or even the content. So there are a lot of reasons why somebody might not be approved. I would say probably 95% of the people who go to the trainings get approved. When they don't get approved, it's really for good reason, and the trainers will contact you about that. But keep that in mind, that it is an evaluative process and that you can't always guarantee that your selection will be the right one when you get started. By the way, this illustration is a wood pile an artist created in somebody's garage door.

Okay. Why do you want to send somebody to training? I know that most of our congregations do use trained facilitators and are committed to that. But some congregations have the financial struggle of sending people to training. Here's what you can say, if you're having a struggle getting the money to send folks, is that a training is not just about learning what's in the curriculum, because anybody could do that. I mean, people who aren't in our congregations or UCC churches can buy the curriculum. They're not mandated to do trainer facilitation. But when you send people to it, what they're doing is they're learning ... Yes, they're getting an outline of the curriculum, but they're learning about the developmental age and needs of the people in that particular group.

What a kindergartner needs, as far as learning about sexuality, and how they learn is very different from the way somebody's who's 80 is going to be learning about sexuality, because the person who is 80 has a lifetime of experience and wisdom to bring to the table. Their questions are very, very different. Going to training will help with that process of understanding what's the right way to work with a particular audience. Certainly, they gain some basic information about human sexuality. They get actual lived practice seeing the trainers model how to facilitate, and then they get peer training facilitation experience so that they can actually do some of that and get feedback, do their own self assessment, get assessment from their peers, and also get feedback from their trainers.

A really important part of this in-person training is learning about boundaries. You know, it's so much more than not having one adult in a room full of participants, right? It's also about not sharing personal information about your own sexuality, not saying, "Yeah. Well, when I went to that party and had a few drinks the other night," because you want to be cool and talk to the teenagers. It really gives them practice with scenarios, going over what to do if your co-facilitator is crossing boundaries, what to do if you're tempted to cross a boundary, that kind of thing. Then, of course, there's a lot of practice with the OWL values and the philosophy and the ways that we teach, and just general building comfort with the topic of talking about sexuality.

And again, as you see at the bottom of the page, the trainings are evaluative. Please tell people, when you send them to an OWL training, that is the case. There may be people who need to do some work on their own emotional issues. If they don't know that there's going to be perhaps this added pressure of being assessed ... You know, we don't make a big deal out of it when we're training, that it shouldn't be a high pressure situation. We want everyone to succeed. If we see problems, we bring people privately aside to tell them what our concerns are and give them a chance to alter what they're doing and their way of being, because we want people to pass. But please just let your folks know that there is this evaluation that happens.

Okay, so we have opened up our email list for facilitators to DREs. If you have program coordinators, trainers are on there, too. The email lists that I manage and moderate, we have one for people who work with the elementary grade levels, one for the OWL-L. They used to be called leaders. Now, they're called facilitators, but the list is still called OWL-L. Then, there's one that joins together young adult, adult, and older adult. The most active one is the grade 7-9 and 10-12, but I would encourage you to join all three.

This is something that you would need to self-subscribe to, and your facilitator should also self-subscribe. It's not something that you can do for them. It's not something their trainers do. We often get people who will be surprised that there's this list and they didn't know how to get on it. But the handout that people receive at the end of their training says, "What happens next?" That includes this link. But your ability to be part of this is brand new, and we hope that you'll take advantage of it.

Now, in the past two years, we have had some issues with the email list getting kind of contentious. Part of that, I hate to say it, was longtime facilitators who were giving us a lot of pushback on having policies about changing the content in Our Whole Lives. As much as Amy Johnson from the UCC and I and some of our trainers tried to mediate some of the conversation that was going on, some people left the email list because they didn't like the timbre of the conversations that were going on. We had to have private conversations with the most contentious posters. Truth be told, one of the reasons that we'd like to subscribe to the email list is so that you can be aware of what's going on and what kind of questions your facilitators might have.

If you have facilitators, please invite them to rejoin the email list, because we have set up a set of community guidelines. They will be receiving a reminder of these guidelines, any subscriber will, every month. It gives us a way to bring people back into covenant with the guidelines. And if they refuse to do that, we have an opportunity to boot them off. It behooves you to know these guidelines as well. We want to encourage people to ask questions. We want them to remain respectful when they are posting on the email list.

We want the people who tend to chatter a lot to sort of lean back to make space for the people who might be new and unaccustomed to asking questions. We really need the participants to understand that Amy Johnson and I have the final word on discussions. And if we say, "This discussion is being cut off," that [inaudible 00:28:27] end. I would appreciate your help if you observe that your facilitators are frankly being rude or contentious. I hate to say it ... You know, it's not most of the people, but it's some of them ... that you could step in and talk to people on your end, too.

Okay, so what was all the contentiousness about the last two years? It was about changing the content in the program. It's okay for your team to add videos, to add content. The thing is is that if they add content, first of all, you might want to make a rule that says any changes go by you first so that you're sure what is going on in the program that you're ultimately responsible for. But when those new materials are added, you need to let parents know or your facilitators need to communicate with the parents. "Okay. We're going to be showing this video at the retreat," or, "We're going to be adding this YouTube clip to the materials." You owe it to the parents to let them have a link or give thumbs up or thumbs down approval, because they're contracting with you and with your facilitators to offer what's in the OWL curriculum. Anything else goes out of contract, and you can lose their confidence in your program.

The other things that's important to know, and this is why you need to know what your facilitators are doing, is that if they change the program significantly ... You know, it's okay if they have to cut an activity out for time. But if they change things significantly and add their own content, it's no longer Our Whole Lives. It's no longer the branded, field tested, professionally drafted material that we come to know and love. So you're welcome to use whatever you want to use, but don't call it Our Whole Lives. You can call it, you know, Life and Relationships based on Our Whole Lives or incorporating Our Whole Lives. But please don't use the name if it's no longer Our Whole Lives.

I want to share a cautionary tale that was shared with me and the UCC from one of our trainers. They were actively in a training. They were talking about educating about puberty. Somebody was insisting that it was a good idea [inaudible 00:31:04] period tracker. Period apps are, you know, you type it what's going on with your body. If you have a uterus that ovulates or ovaries that ovulate and a uterus, you track what's going on with your body. [inaudible 00:31:18] so I'll just read you what was reported to me. We heard from our trainers that at one training, someone asked about period apps. The trainer explained that healthcare professionals used to recommend it, but now they can be abused. For a person with a suspicious miscarriage or if fetal remains are found, probable cause is enough for law enforcement to subpoena the electronics and get that personal menstrual information. Then, they can check the search history and texts to see what information that person saw.

This is what happened to Purvi Patel, and she was sentenced to 20 [inaudible 00:31:53] in prison for feticide and neglect of a dependent for a stillbirth that she experienced at 23 or 24 weeks. She was freed [inaudible 00:32:02] a year and a half later [inaudible 00:32:04] ... Can somebody turn off your microphone? I'm hearing a lot of feedback. The trainers reported that they were referring to an app from Planned Parenthood, so it must be safe. But what was explained that more than 1000 women have been incarcerated for offenses that would not be considered crimes if they didn't involve pregnancy. Another important point is that when making educational choices and recommendations, we need to check our own social, political, and racial privilege. Period tracker evidence has been predominantly used to prosecute women of color.

Okay, so now we're going to talk about some implementation issues. Let me turn this off.

Susan: Mel? Since we've already been interrupted, I have a question that I will give to you when you're ready.

Melanie Davis: Go ahead.

Susan: Okay. Reverend Bob asks, "We have gathering videos in adult OWL and have inserted updated info about PREP, PEP, Hep C, et cetera from CDC. Does this mean we can't call it OWL?"

Melanie Davis: No, you can update existing information. Adult OWL is quite outdated and it needs that kind of information. What you can do is I would encourage you to look in the older adult edition, which is going to be our newest — right? — to get the most up-to-date information in there. But yes, you can certainly update statements of fact. What was the first part of that question? Was the first part something different?

Susan: Gathering videos. I guess, if I would ask for a little more information ... Bob, if you would like, I can unmute you so you can explain what that is? I guess if you write me a chat note to unmute you, I can do that. Or type a little more about what the gathering videos are in the chat box, please.

Melanie Davis: Is there typing going on or should I proceed?

Susan: I don't see typing. I don't want to unmute someone without their permission. So if something pops up, I'll interrupt you.

Melanie Davis: Yeah, or come back to it at the end. That's fine. But yes, you can always update statements of fact. In fact, in the second edition of Our Whole Lives for 7-9, we have links to CDC information because we know information needs to be updated periodically. And rather than put outdated or easily outdated information in the book, we encourage people to update that, so that's fine. It's really when you're wholesale cutting out workshops, adding new topics. Let's say that somebody wants to add a workshop on polyamory. You know, we define the term in Our Whole Lives. We don't go into a lot of detail of it. But some families might request that you do a workshop on that, which is fine. But it can't be included in the OWL program if you call it that. You can add it as something else, just saying, you know, maybe that's, I don't know, part of your family education religious programming. But it's not going to be part of your OWL program.

Susan: Melanie, there's a little clarification about the gathering videos. Reverend Bob says, "We find useful YouTube videos on orientation, et cetera, and we found good stuff on biphobia on YouTube, for example. We wanted the adults to loosen up, so we included the Veggie video (Veggie Anatomy)." I'm not familiar, but you probably are.

Melanie Davis: I think it's sort of anatomically suggestive imagery. You know, you're working with adults there and so it's different. You don't have a contract with parents, so you do have more flexibility with the adult program. I wouldn't have a complaint with you adding something like that for the adult program. You know, there's no problem saying, "Hey. This isn't part of the curriculum, but we thought we'd share it with you because we found it amusing." That's fine.

Okay, so we often hear from facilitators in particular that they want to shorten the program because the families find it hard to schedule. I know that there's a lot of pressure on you to make this work as well. One of the problems with cutting it is that Our Whole Lives is only comprehensive ... which is our big selling point — right? — is that it's comprehensive sexuality education. It's only comprehensive when we use it in its entirety. So whatever your facilitators can do in 14 hours is not the same thing that they could do if they did the whole program of 26, 26 90-minute workshops for grades 7-9. The important thing to remember is that when you're scheduling and if your facilitators are asking, "Can we cut this down to 18 workshops?" that's really a justice decision. You're guessing what kind of material will be most useful to the participants.

Some of you may have heard me say before that when I arrived at the UUA and I surveyed OWL facilitators, I asked, "If you have to cut any workshops, which ones are the ones that you cut?" The one that was universally cut was disabilities. What are we saying when we cut a workshop on sex and disability out? We're saying that ... Either we're assuming that nobody in the room has a visible or invisible disability, or we're assuming that the people in the room will never have a disability, or that they'll never be attracted to or have friends who have disabilities or parents who have disabilities. So we want to make intentional decisions about how we adapt the program if timing is an issue.

One of the things that you can tell families is that the longer the program, the more bonding happens. The way the programs are designed, at all levels, is that the more sensitive, more intense material comes later in the program when bonding has happened, both bonding among the participants and with the facilitators. And with the elementary programs, there's more conversation that has happened with parents. That has probably become more comfortable communication over time. So condensing a program greatly removes that ability for bonding. That's an argument that you can use with your parents. It's important, because ... You know, especially now with, sadly, so much violence happening in schools, often there is content as it is that you might have somebody doing a workshop on one topic, but there's a school shooting nearby. That's what the youth want to talk about that day, and so maybe the program for that day gets condensed. If you've already got a jam-packed program, your facilitators don't have time to allow some space for grief and sharing of that sadness.

So what can you do? You can schedule for ... I wouldn't do it for 4-6 and K-1. But for 7-9 above, you can do sessions back to back. You can do a retreat, so you have one or two sessions on Friday and then one or two on Saturday. We don't recommend doing more than three or four in a week and for 7-9. Some UCC congregations in particular have had good luck with doing week-long senior high programs. We don't recommend that for 7-9, because the program is so long and the topics can be new to people.

But when you do it these ways, you can allow the full 90 minutes for the workshops. If you offer back to back sessions, you're cutting out the second check-in. You're cutting out a second reflection process, but you're keeping the question box. At least save a little bit of time. The main thing is to consider what's best for the participants and work around that. You know, it might be that running your program on Sunday morning is not the best option. I would encourage you to be creative about that and talk among each other on the LREDA list or you can now join the facilitator list and you can have that conversation about what are other people doing that makes it work.

Somebody submitted this question. I'm curious about the importance or unimportance of consistent facilitator faces for different ages and levels. This person, this DRE, was specifically asking about kindergarten through first grace. If they had more than two facilitators, was it important to always have at least one of the people? As I said earlier, yes, that's ideal if you pair A and B, pair B and C, pair C and A. That way, there's always somebody there who was there the week before for some consistency. Not only in terms of whose faces they are, but also if there were disciplinary or classroom management challenges the week before, or if somebody was upset one week and maybe needs a little bit of extra support this week, by having at least one facilitator there who was there the previous week. That can be very helpful. So if you have the capacity to have more than two folks, go ahead and do it and rotate them in.

I have heard of some programs that will have like four facilitators, and they're all in the room at the same time. We don't recommend that unless you have a lot of young people who have significant attention issues or need a lot of assistance. It's just a distraction. There can be somewhat of an intimidation factor if you have a lot of adults in the room sort of listening in to the young people having conversations. That's not ideal.

Another question. I'd love more information about how to know when or if to host a training. I've read the planning guide, but I'm wondering about the step before you start planning. You can always contact your Congregation Life staff, or you can contact me, too, to talk this through. But the first question is what's the need? If we have a calendar full of trainings, why not send people to one of those versus taking your time, which I know is already strapped, to host a training? You know, compare the costs and the benefits. Sometimes the costs are not just financial. Sometimes, it's your already busy schedule. And do you have the wherewithal to host a training of your own?

Then, the next step is to consider how many people you can come up with. A training needs to have at least 10 people to make it a go, so you need to have 10 people committed. Now, they don't always have to be from your setting. If you're hosting a training, you could say, "Well, I've got five people. And I know Planned Parenthood in the next town can bring in another two. The UCC down the street said they'd like to send a couple people." So, you know, you don't have to provide them all from your setting. We also have a calendar, as you know, and you can post it on the calendar and try to attract more people. But understand that within two weeks of your training, if you haven't hit that 10-person minimum, you have to cancel your training. That can be a big disappointing factor. So before you start planning, start thinking about who might come to your training and how are you going to fill those seats.

The other thing is do you have access to space? It doesn't have to be in your congregation's building. But what you do need is space from Friday through Sunday. We're trying to get people away from the model of the starting at 5:00 Friday night, going until 9:30 or 10:00 Saturday night. Because after the training ends, they have to plan their peer facilitation for the next day. Saturday becomes a monster of a day if you start late on Friday, so we're trying to move towards starting the trainings around 2:00 in the afternoon on Friday.

You would need to think, 'What kind of space do I have available through midday Sunday?' Usually around 2:00 on Sunday, things are cleared up. That's certainly a big question. Maybe you offer it at a synagogue down the street if they're going to have more space free. It doesn't have to be a UU space. But what you do need is ... You don't want to be moving people from your site to another site, because in part of the training there's things that go up on the wall. There are supplies. It's just very disruptive for participants to have to move space in the middle of the training.

The other thing is that you have major chunks of space that you need for Friday and Saturday. But on Sunday, the group is split into two, so you need two quiet, private spaces on Sunday mornings. That's something to consider as well. The other thing is what is your space like. If your space is designed for children, it's not sufficient to just bring in a bunch of folding chairs. What we need is furniture that fits all kinds of bodies — big bodies, small bodies, disabled bodies, scooters, wheelchairs, walkers, people with vision issues, people with hearing issues. How inclusive is the space that you have available to you? We hear constantly that space is crammed or cold. There are some spaces that we routinely hear have an obstructed view of where the facilitators need to stand. Sit in the space. Set it up. See how it might work. Then, if you feel that you really have a space and you have the people, then contact your Congregational Life staff, and look at my calendar online, to see if there are any conflicts.

This slide has ... And again, you'll have access to this, so you have all the links. But you check the calendar. You can ask if Congregational Life in your area can help you handle registrations so that you don't have to deal with any of the money. Definitely read the planning guide. Set aside your space and your training dates. Contact Emily Cherry at owl@uua.org for the latest copy of the Trainer Directory. Please don't use old copies, because trainers come and trainers go, and we don't want to be hassling people who are no longer trainers. It helps greatly to have an online registration page. Please, please submit your training to the calendar so that we can help you promote that.

Okay, so going over parent and caregiver orientation. As all of you who have run a program know, this is a mandatory part of the program. It's not something that facilitators can just rush through. I generally recommend that you promote one date for an orientation, but have a make-up date in mind already, because there is usually one set of parents or one parent from a pair of parents that can't make it. You know, it's not ideal to do an orientation for just one person, but sometimes we have to do that. But it's essential to give the orientation, because that's how parents give informed consent so they can sign the permission slips. It makes sure that everybody is on the same page about what you're offering. If you already know going in that there's going to be some modifications, you know, in terms of the time or the scheduling, you can address that then.

Now, parent permission slips can't be signed unless parents and caregivers have attended the orientation. Now, your congregation can make its own policy about whether permission slips are necessary to have signed by all custodial parents. I recommend that. The UCC recommends that. Sometimes, there are parents who are uninvolved, or one is ill, or one is overseas, or whatever. What I always suggest is that before you make a decision about whether the facilitators require permission slips or not or about waiving them, you might want to talk to your church's or your congregation's legal counsel just to see what your liability might be if you don't have permission slips.

One of the things I've been asked is how do we convince parents to have their kids in the program? That's not your job. It's not the facilitator's job to convince anybody. All we're responsible for is presenting this as a fabulous opportunity. We don't want to coerce anybody to have their young people in the program. We certainly don't want to coerce anybody to have their child exposed to the Sexuality in our Faith visuals, so there's a separate permission slip for that. I'll talk about that in a minute. But yeah, it's not our job to convince anybody to take this program. One of the things that you can do is say that ... What some congregations do is they suggest that parents have their child require attendance at least to three workshops. Then, the parents or caregivers and the child can make a decision about whether they're going to continue.

Kathy Smith offered a statement. It's a little longer than what you see on the slide. I'll read it. I just love it. OWL parent orientations highlight all of what people are. That is, if they're anxious, it's going to magnify that. If their details matter or hyper-focused, it's going to magnify that. And if they're giddy with relief that someone else is going to tackle these hard topics, that will be at the forefront. It's part of what makes OWL parent orientations such fun — all the emotions are in high gear. I am grateful that the curriculum recommends such relatively long periods of time be devoted for orientation. Having things be two or three hours instead of trying to work through all the basics in 60 minutes or less tends to help all the emotions smooth out. I can tell you, from personal experience as a facilitator, that, yes, allowing as much time as you need for parents to shake out all those emotions increases the odds that their children will not only be participating in the program but that they'll come regularly.

Okay, so I entreat you to include Sexuality and Faith in your program, because this is the faith formation resource that makes Our Whole Lives different from anything people get in any other place. A lot of people, especially facilitators, tend to still refer to the OWL visuals. The visuals that are for grades 7-9 are not part of OWL. They are part of Sexuality and Our Faith. They only accompany three workshops. They take roughly 11 minutes each to add to those workshops plus processing time. But Sexuality and Our Faith is a companion to the entire program. For those of you who are unfamiliar with it, I would encourage you to take a look and see the kind of rich detail that Sexuality and Our Faith offers. It's not only discussion questions, but it connects our principles to what the participants are learning about sexuality and their faith. They are sometimes companion readings or poems. It just takes it deeper, and it helps put that sex ed into the context of our faith's values.

If I were a DRE, I would actually require facilitators to incorporate Sexuality and Our Faith throughout the whole curriculum. Now, this means that, when you help schedule a program, you have to build in an extra 15 to 20 minutes per workshop. And some facilitators feel so pressed for time, because they're offering Our Whole Lives during, you know, worship and coffee hour time. They barely have 90 minutes before the parents are standing outside the door, so the idea of adding another 15 to 20 minutes just can seem too highly pressured.

So if you could help take some of that pressure off of them by building in that time, and then oversee the fact that they will incorporate this material ... Especially if you're offering Our Whole Lives in place of any other religious programming for whatever age group you're working with, this becomes part of their faith formation instead of just sex education, if you will. You can see from this slide all the things that Sexuality and Our Faith offers in terms of ritual, closing rituals, some additional handouts. Sexuality and Our Faith for grades 7-9 also includes that pornography workshop. It's standalone, does not appear in Our Whole Lives, and the visuals, which are ... Both of these are optional, and I'll talk about that in a second.

Why do you want to offer this pornography workshop? This is Reverend Dawn Fortune of the UU Congregation of South Jersey, who said, "Kids are always far more ready to learn about sex stuff than the parents are ready to let them. The level of kink these kids are seeing online, and how normalized some really freaky shit is to kids, might horrify their parents." What the pornography workshop does is it presents pornography as adult entertainment, a commercial product that is not based in reality, is not based on how real, caring relationships handle sexual decision making or behavior. We flatly say that it's not a good resource for young people to turn to. It is in Sexuality and Our Faith because we wanted to be able to say that strongly, that this is not intended for children. We also wanted to make the general curriculum more accessible by not having school boards say, "Oh. That's the curriculum that talks about porn." So if you don't already have Sexuality and Our Faith, it costs an additional $18, and you can have access to this workshop. Yes?

Susan: Mel, this is a question I could answer, but I'm not sure if everyone could see the chat. Kelly's asking ... I'm sorry ... "Is Sexuality and Our Faith a separate book or is it included in the OWL books?"

Melanie Davis: Go ahead. You want to answer that?

Susan: It is a separate book. Would you like to say more about that and how to get them and use them?

Melanie Davis: Sure. So as you can see from the cover that's shown on this screen, there are [inaudible 00:56:27]. Half of it is Unitarian Universalist and half of it is United Church of Christ. They're written by different people. I happen to have written the one for grades 7-9, second edition. You can borrow back and forth. If you are opening your program up to members of the community, and you have a lot of kids from Christian backgrounds in your OWL program, you might want to encourage your facilitators to borrow material from the UCC half of the book. If you have somebody who's Muslim, you can incorporate some of their faith values within the same sort of outline of Sexuality and Our Faith.

The pornography workshop appears in the UU half, at the back of the UU half of the manuscript. Some people have trouble finding it, but it's smack between the two halves, if you will, of the book. The book, you can't see it on this illustration, but just as with the OWL curriculum, this is hole-punched for a three-ring binder. All of the pages have polka dots on them down the side, so it's easy to see what material belongs to Sexuality and Our Faith and what is OWL. If you take this book and the OWL book apart, you can incorporate all of the materials together so that your facilitators aren't flipping between two books. They're just working from a binder. It makes life a lot easier.

Okay. Can you offer OWL without SoF? Well, you can. As I just said, I don't recommend it. But this question is like, "We don't want to show the visuals. Therefore, we're not going to incorporate Sexuality and Our Faith." The thing is is that the visuals are completely optional. The program is a perfectly fine program without the visuals. They still will have the illustrations in OWL of the basic anatomy. They'll still have the content in the workshop, content from Our Whole Lives. They just won't see the visuals.

What I would suggest, though, is that if your facilitators are balking at using the visuals, or if you are, I would really sit down and meet with them and talk about where that reticence comes from. Well, sometimes I hear that the challenge comes from not wanting to face the parents at orientation because they know the parents are going to be freaked out. Well, some parents may be. But when you have an opportunity ... So you, with your facilitators, can go over the visuals. Go over the new narration, which is available ... If you don't already have one, you can get that from me. I'll talk about that in a second. Read the narration and until everybody becomes comfortable with it. Then, if you have a minister and they're going to be present during the orientation, make sure that the minister sees the visual ahead of time, too.

Everybody on your staff, on your volunteer team, is comfortable with the material. So that when you show it to the parents, you have this body of adults who are comfortable and confident with the visuals, who can then help ease any concerns that the parents have. Frankly, you know, the parents are concerned, generally, that their kids aren't going to ... You know, they don't need this information. They're too naïve. What you can say to that is, "Well, they're seeing pictures of sexual behaviors going on that are very unhealthy and that are not loving and that are not caring, often are very violent in video games and on porn sites. So what the visuals are, in Sexuality and Our Faith, in the DVD are loving, caring adult people having responsible sex that is protected. That's what the narration shows as well."

Another complaint that sometimes parents share is why are there so many pictures of same-sex couples when, in reality, that's only 7% of the population. The answer to that is that we are not attempting to teach statistics here. We are attempting to show normalcy, that we accept all kinds of people and all kinds of love that they might express for each other. They learn that, you know, pretty much people do what people do. It doesn't really matter what kind of genitals they have or whether they have breasts or what sizes their bodies are. That loving, caring lovemaking and self-pleasure and anatomy is all part of the realm of normalcy. And we want to counteract those unhealthy images that they're seeing. Generally, when you are confident in being able to state that, and your facilitators are confident in being able to state that, you can transfer that confidence and comfort to the parents.

The other thing that's really important to know is that the new permission slip that we have that's in the narration ... If you can see at the bottom of your script, there's a 2019 version of the narration for the visuals. You can request that. Ask your facilitator if they already have done that, because we've promoted this on the facilitator list. What the narration does is it is less binary. It's more body inclusive. It's more safety inclusive with modern ... It includes like the internal condom as well. It also includes a new permission slip so that in the old form of the DVD had the permission slip that they ... It was either all or nothing. They were saying that their children could either watch all three sections — the masturbation, the anatomy, and the lovemaking — or nothing.

What this allows people to do is, first off, they can make the decision later. They don't have to decide during usually the fall parent orientation. Right up to the day that the visuals are going to be shown, the parents have a right to make their decision. Also, they can sign off on any portion of the visuals that they want. Maybe they're okay with their child seeing the anatomy visuals, but they're not okay with their child seeing the masturbation or lovemaking visuals. Or maybe they're okay with the anatomy and the lovemaking, but not so much the masturbation, or vice versa. So the parents now have the agency to decide which of the visuals their child will be seeing.

Now, if your facilitators say, "Well, we don't want to bother with the narration. We'll just use the narration that's on the visuals and play that," please don't allow that. Once you see the new narration and you compare it to what's on the visuals, you'll see that the new narration is much better, and it can actually be causing some, I think, harm if we reinforce the binary the way the narration did. It is still not completely non-binary. We have the visuals that we have. Until we have $30,000 or so to redo the visuals, we're doing the best that we can.

Okay. Somebody asked, "Can we use the visuals if we have community youth in our program?" Absolutely. Yes, you can. As long as youth from the community are coming into your setting and your program, you can use the visuals. If you are running a program that's specifically outside in the community, and it becomes sort of a community OWL program as opposed to a program of your congregation, then do not use the visuals. Another safety thing is the visuals should be kept in your office. They don't become the property of your facilitators. They become your congregation's property. We don't want them being lost, misplaced, whatever.

This is a little three-in-one slide. You can get Our Whole Lives and Sexuality and Our Faith as a PDF if you have someone in your program, either facilitators or parents or participants, who have vision disabilities or differences and they need one of those readers or they need to just enlarge it. You can contact me or Emily at owl@uua.org and we can make that available. It is not for general use. We don't want facilitators asking for a PDF just because they want to be able to keep it on their laptop or on their iPad. This is strictly for people who have a need for a visual aid.

In terms of coordinators, I have heard from various congregations that have either the DRE or a volunteer acting as a coordinator of the OWL program. That can be great in terms of contacting parents or scheduling or figuring out who's bringing snacks or buying materials. But the actual preparation for the workshops, for the making of the news prints, the cutting things out, the doing whatever the prep is, the facilitators really should be doing that work themselves. Now, you might say, "Well, we can't get people to commit to an additional hour of prep time." Well, most workshops don't require an hour of prep time.

But the other thing is is that this is an important opportunity for your facilitators to begin engaging with the material and assessing their own readiness to present on it, any kind of background reading they might want to do from the facilitator resources in the book, their own comfort. If they have triggers around a particular topic, their co-facilitator's probably in a better position to be offering that part of the workshop. I would encourage you, if you have somebody who has taken over that role or if you have, to step back from that and give that back to your facilitators to do. This would include finding participants for your guest panel, if you do that workshop on orientation and gender. The facilitators know the group of youth by that point in a program, and they are in a better position to figure out who might be a good fit for that particular group.

Attendance policies. You get to set these. We don't set them. I have heard of some congregations who have sort of a three missed days and you're out. My own policy has always been something is better than nothing. I didn't want to hold it against the participant if their parents were bickering, or they had scouting or sports or other issues that going on at home, or they had chronic illness. My tendency is always to lean toward grace in terms of attendance. But that's all about you. It is a question that you can throw to the LREDA listserv or to the facilitator listserv if you are struggling with that issue. But just keep in mind that often when attendance is going on, it's not just a matter of the kid doesn't want to get out of bed. Sometimes there are really pressing issues that need to be considered for that.

Somebody submitted this to me. I have found it both amazing and challenging to support the OWL program in congregations experiencing transitions. I'd love to learn more about how to make this work. This person didn't specify where that was a DRE transition or a clergy transition or a move, so I'm not quite sure what the question was. But one of the things that it appears to me, and you might type into the chat box if you have other ideas. One of the things that's really important is to make sure that your program is stronger than you, or that it's stronger than a minister who supports OWL, or that it's not dependent on two particular facilitators.

It can be helpful to have an OWL committee that sort of is supportive of the whole program so that if any piece of that committee or clergy or you leave, your program doesn't fall apart. Keep good records of what you've done in terms of scheduling, what the costs were, who's been trained. By the way, you can always contact us if you need to know who in your congregation has been trained over the years.

You know, you create a document, a record, if you will, so that if you leave, your successor has the information on the program and the program doesn't die when you go away. You can create sort of a culture of expectation and excitement about OWL. I know that a lot of you already have this in your congregation. I heard about this at the LREDA Fall con. You know, people that ... Everybody's so excited. One of the things that you can do is bring OWL grads back in to talk to the incoming class, or next year's class to talk about building excitement for the program so that the participants are actually asking their parents to let them be participants.

Another thing is to see if you can get Our Whole Lives to be part of its own budget line as opposed to part of your bigger RE budget. You already, I know, face pressures when, you know, "Oh, well, our budget is short. We'll just trim RE." I know that that's extremely painful. But if you want to protect your OWL program in particular, because it generally has higher costs involved, you might try to get your board to make it its own budget line so that it is somewhat protected.

I've been asked this a lot lately, and I'm highly supportive of people using Our Whole Lives in the community. One of the things to look into is whether there is a need for OWL in your community. If your school offers a great sex ed program, whether from kindergarten through 12th grade, you might think that there isn't a need in the community. But if you have a lot of people in the community who don't attend public school — maybe there's a big church school presence, and they don't offer sexuality education — there might be a need. You have to assess the need first.

The other thing is are you addressing a need that you perceive but the community hasn't asked for. Sometimes, I'm asked, "Can we offer OWL in Spanish to the people in our community?" Well, if they're not asking you for OWL, they might have other solutions. There are actually curricula that are in Spanish that are in existence. There may be programs that you're not aware of. Planned Parenthood offers program. Community youth-serving organizations often have programs, so it takes a lot of research before you do this.

Then, the other thing that you can do is look at this book, Sexuality Education, Wheel of Context. This is a little $14 book that I love to use, especially when people want to take OWL to international settings. It really promotes the idea of getting people in the local communities involved from the ground up. Not only seeing what their needs are, but looking at the politics involved and the cost involved and the sustainability involved and the cultural beliefs involved and all of that. It's an easy read. There are graphs that you can work with. This would be a good thing to invest in before you do a community program.

The other thing is to look at how strong your program is internally before you look outside. You know, do you have the board and congregational buy-in for reaching out into the community? Are people in the congregation committed to have outsiders coming in to your building for this program? Do you have a sustainable program? Do you have minister's support for the program? And do you have the time to manage a larger program? Do you have the money to send additional people for training? Because if you're offering OWL in your own program, you probably need a whole other set of facilitators to offer it in your community. You know, look to your own house first, as it were.

Okay, some changing gears here. If you already having young adult and adult facilitators who are approved, they can attend a webinar. Same webinar, two different dates, December 2nd from 1:00-2:00 P.M., and December the 3rd from 8:00-9:00 P.M. They can be grandparent-ed into facilitating OWL for older adults. As usual, we will be archiving this workshop and people can attend it later if they need to. We will have clues scattered throughout the webinar, and they will have to submit those clues to me so that I can track who has attended the webinar. Susan, if you could type that link in the chat box, that would be helpful.

Some people have asked how to market OWL for older adults. It's pretty much like any other program. You know, we all have a lot of senior members in our congregations. This particular edition is designed for people 50 and above, so you can use it in your own congregation. You can invite in people who are human services professionals working with older adults. You might want to partner with a long-term care community or retirement committee in your area so that you're either inviting them into your community for it or you're going into their site to offer OWL. I am going to be down to Florida in March to work with a congregation, do a training down there, because they work with The Villages, which is that huge organization in Florida that has all the retirement communities. Think about anybody who might be working with older adults. They are potential people to take this course.

In terms of adult OWL, we are currently in the decision making process about how to update that. It's got some significant issues in terms of being dated and binary and not as inclusive as we'd like, so we're trying to figure out how to creatively adapt that until we're ready to do a whole-scale revision. As you can imagine, with the K-1 and 10-12 and young adult underway, it's just too much right now since I'm the only person managing OWL for us. It's too much to also add OWL to that.

In terms of implementation, just keep in mind that the young adult through older adult programs are designed for flexibility. You don't have to offer every workshop in it. You can customize it to whether you want to do days or evenings or, you know, a couple of long mornings. Susan, would you like to talk for a minute about this new curriculum?

Susan: Absolutely. Hi. Yes, it's ready. It was field tested. It was changed. It was rewritten by Robin Slaw, who is one of us, an OWL educator. It's ready to go. It's 10 workshops that are in a small group ministry format. It is not only for UUs, but it is geared toward UU spirituality and a holistic view of sexuality education that is in line with but not literally part of the OWL programs. Actually, I'd be happy to take some questions about it. I'm also going to just, right now, put the link in the chat so you can go right now to look at it.

Melanie Davis: If anybody has vision challenges, the program that Susan's talking about is Parents and Caregivers As Sexuality Educators. It's a small group ministry.

Susan: Sorry. Thanks, Mel. Yes. There are 10 workshops or sessions. They're 90 minutes each. They're not really detailed, content-wise, as an OWL program for kids would be. It's more about opening up different topic areas for parents and caregivers to become comfortable discussing topics and with checking in with their own stuff with regarding certain topics so that they're able to present themselves effectively and wholeheartedly as sexuality educators at home for their kids. It's geared toward parents and caregivers whose children are, you know, young-ish, elementary through high school age. Some of the topics get a little meaty in terms of sexual activity that kids would be actually, at the time, aware of, but it's sort of a preparation-type event for the adults who are participating.

I suggest you take a look at it, especially if you're not familiar with small group ministry, and just give some thought to how you might deploy it in the community that you serve. See who it might be good for. It actually was started ... I believe the original concept was to accompany OWL 7-9. But in this new iteration, after the field test, it could also be used as a recruiting tool if you have a community that might be interested in OWL. It can be used when you have a small group ministry group or a parent support group that exists already, and they're looking for content, and they want to delve into this area. The way we are putting it forward, we're asking that people do the first two workshops absolutely ... Or sessions, I should say. Or maybe it's the first four. I forget. I'll have to check. But there's a mandatory ... Obviously, we can't force people. But they will provide a foundation.

Then, from there, I guess after the first two, we're inviting the groups to choose topics. There's an activity in the first session that invites the group to say what they're most interested in pursuing. The topics go along with OWL 7-9 topics, but there's a sort of different perspective about it.

Melanie Davis: I think the idea is also that the program will be growing over time. New [inaudible 01:19:34] may be added over time, and that it's not as content dense as ... You know, it's not like, "Here are all the STIs that you need to know about." It's more like how do you want to have that conversation and what messages do you want to share? Then, here's the resource if you actually want to know about the STIs.

Susan: Yeah, that's another point. As all of you already know, when you're doing OWL materials, the facts change and science changes and trends change and parlance changes. It's really hard to nail down what are the facts that need to be known. So we really focused this iteration on pointing adults toward reliable sources that will be on top of any changes or social trends that are changing, so that they're schooled to look for those things as opposed to expecting to know everything themselves.

Melanie Davis: Cool. We have another resource that we want to let you know about, which is that we have updated youth safety guidelines. Susan, if you could throw this link into the chat box, that would be helpful. These are designed to help both youth in your programs and adults working with them to create a safe, nurturing space to youth to explore their UU identity. While this is not part of the Our Whole Lives curriculum, it is certainly some information that you need to create a safe space while you offer Our Whole Lives and if you do weekend retreats or field trips, any of that.

The guidelines are posted online. The UUA is accepting feedback on them. As you incorporate the guidelines, we would like to hear from you how that's working. Conversations are taking place about these guidelines among the UUA, the LREDA Board, Church Mutual, the insurers, DRUUMM, Black Lives UU, the UU Ministers' Association, Congregational Life staff, and program leaders who work on youth programming. The goal is to ... It's not being called a field test, but to implement the safety guidelines and give us feedback so that by fall of 2020, we have a fully developed program that we can just broadly recommend.

What do the safety guidelines do? One of the things is their inclusion focus. Trans and queer inclusion throughout the whole thing. It's not just one little section. There are clear policies on how to respond to any kind of harassment that's going on, including racial harassment. Then, there is a way of calling people back into covenant through restorative processes, which is certainly important.

Leaders, anyone over 18, adults, and participants all learn that they have a responsibility to co-create a safe space. It's for adult and youth. It includes mandatory reporting, bystander training, harming self or others, medical issues and physical safety. The idea is that when young people know that we are prepared to keep them safe and encouraging them to help keep their peers safe, they're more likely to tell us when troublesome things are happening to them or that they're witnessing them happening to other people. There are some recommended practices for safety online at the link that you see on the screen, uua.org/safe/youth.

The safety guidelines also include comprehensive information that will help you and your youth program leaders address supervision at events. It's very concrete policies, including things ... The level of detail, like if you need two adults to supervise, a married couple doesn't count as two adults for the purposes of supervision. It's that level of detail that is included in these guidelines. It's for all kind of events that you may be having.

Overnights are handled. They are trans and queer inclusive, lots of ideas on how to make this work, guidance on making sleep arrangements happen. It avoids heterocentric assumptions about who might be at risk of pairing up, and it avoids gender binaries. We're continuing to look for more and more resources of that so that you can help your setting become even more inclusive.

Okay, so we have just a few minutes left. If there are any unresolved questions, I'm happy to answer them if you want to type them in the chat box.

Susan: I have one. Well, I have two. One is from Heather. For the older adults, what is the age range for the facilitators?

Melanie Davis: All of the trainings now for adult levels include adult, young adult, and older adult. Anyone attending those has to be at least age 21. It's age 25 for the elementary and secondary, but 21. And the reason we go down to 21 is because we'd like to make it possible for people to be peer educators on their college campuses. You know, be mindful that not every 21-year-old is going to have the maturity or the comfort working with a class of 80-year-olds. That's not to say they can't, but they're going to have to work extra hard to be respectful [inaudible 01:25:37]. The curriculum is written to foster that kind of discussion, so it shouldn't matter as much how old the facilitator is.

We did find out in the field tests that sometimes it was a challenge for people who were younger to ask older adults to stop talking. That was the biggest feedback that we got. We address that in training and how to sort of curb the discussion a little bit and sort of maybe have a coffee chat or other opportunities so that the facilitators feel comfortable working with people of all ages. What was the other question?

Susan: Next question. How does one get involved in field testing?

Melanie Davis: Oh, okay. We will be broadcasting the field test on the LREDA listserv, on the facilitator listserv. It's also on the What's New page of the RE pages, so uua.org/re and then there's What's New link. If you keep your eye on those or ask your facilitators to keep their eyes out, you'll certainly know that there's a field test happening. You can look out for it.

For a program that's starting in March, we'll probably start broadcasting announcements about the field test in late January. And as I said, all you need is you need two people who were trained in that level. The next one is the K-1. You'd need two [inaudible 01:27:08] level, and you need them to promise to do at least half of the workshops that are available.

Susan: Melanie, Kelly's asking, "You said there needed to be at least 10 participants. I was told there could be no more than 12 if there are two facilitators. Is this right? It has to be between 10 to 12 participants?"

Melanie Davis: The programs are designed for 10 to 15 ideally. But some programs have about 20. I wouldn't want to go much past ... 20 is so many for 7-9, especially for the younger programs. Generally, what people do in congregations that have that size of a cohort, they will bring in a third facilitator to help with classroom management. If you have, let's say, 25 young people, I would recommend splitting the group into two so you have two sections of Our Whole Lives at the same age level, rather than having one huge class. But definitely larger than 15 is fine.

Susan: I don't see more questions. But Mia and I had an offline conversation when she asked earlier about a listserv for the Parents as Sexuality Educators program, parents and caregivers. I answered her privately but, in case others are wondering, the UUA isn't creating new listservs that it's managing. That's unlikely to happen even if I were to ask for it. But I was thinking they're trying to move us over to use Facebook instead. I hadn't planned to start a Facebook group for the program, but that's a really good idea. I would encourage anyone here to ... You could start a group. If you feel like starting and administering a group, let me know that you're thinking of doing so. I'd consider starting it and monitoring it, also. Thanks for the suggestion and the question.

Melanie Davis: If there aren't any questions, then we should wrap this up. I thank all of you for attending. Please remember to self-subscribe to the OWL email lists. As we said earlier, this slide deck, the video, and a transcript will be posted online. They're available for you to reference. We're available for any questions that you have at a later time. Thank you very much for attending today.