

**WOMEN'S INTERFAITH INITIATIVES
AFTER 9/11**

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SEPTEMBER 28-29, 2007

**RADCLIFFE INSTITUTE FOR ADVANCED STUDIES
CAMBRIDGE, MA**

Women's Interfaith Initiatives After 9/11
Seminar Leader: Dr. Diana L. Eck
September 28-29, 2007

WORKING GROUP REPORTS

DIANA ECK: So we've had groups. We've had some discussion. If the other two groups were like ours, they ranged widely and sometimes adhered to this agenda of topics. I wasn't a very effective leader of sort of a seriatim discussion of these topics, but we did range far and wide. Let's hear first from the group, Shahla, that you chaired. Do you have someone who would like to give a little synopsis of the things you discussed? Or would you yourself?

SHAHLA HAERI: I have a wonderful note taker but she doesn't have her voice with her right now.

DIANA ECK: Oh, that was Ellie. Ellie took notes?

SHAHLA HAERI: Right. I tried to take some notes and she gave me her notes. I'm not sure that I can follow them, but I'll try.

ELLIE PIERCE: Can you read them?

SHAHLA HAERI: I can read some of it, not all of it. I can look up and remember what she has said here. What I was going to suggest is that the group that I was in – a fantastic group – we had a great discussion and I hope that others can actually take part in bringing out issues we discussed in case I have left them out. But we had a very good, productive discussion. We went on and on and on. We were more or less able to go over all of the questions, some with greater detail.

DOROTHY AUSTIN: And we brought new questions.

SHAHLA HAERI: And we brought new questions. As we were going over these issues of course many other issues came up. I'm going to ask Mary and Danya and Dorothy and Gail and who else was there? Oh, Mushim. So I'm hoping that they can help me.

So I think rather than just going over all of the questions, because I'm sure a lot of them will come up, I'll just say a few of them in terms of the first question about Women's Interfaith Organizations. I think Elle herself brought up a very interesting point about talking about the South Asian model that is very different from the models that we have discussed here in the past few hours.

Also Mary brought up very interesting questions about [what] do men's interfaith groups look like? So we have actually no idea whether they have it. If they do, what it looks like? If what they call interfaith – what it means, what it is for them. So I think I'll

let others talk about that. I really can't read Ellie's handwriting here... but we talked about prayer breakfast. Anybody else?

DANYA WELLMON: The language that people use. I mentioned, for prayers. Linguistically how we associate ourselves with certain words, we were talking about that.

SHAHLA HAERI: I actually can't read my own notes.

DIANA ECK: Well maybe the other thing we might do, just thinking through this in a slightly different model, is to take these questions sort of seriatim and see what the contributions of various groups were. The first one- how would you describe the models at play in these women's interfaith organizations? Are they new? What makes them unique? Perhaps what are the commonalities among them and the differences? But if you were giving the description of some of these, what were some the words that came up?

I'll just throw out one from our group because I think it was one of the first that came up: the model that really involves significant listening to what other people have to say. Deep listening – especially to people – whether minorities, or women, or particular personalities who feel as if they don't get listened to very much.

Others as you were describing these models?

KATHRYN LOHRE: We spent significant time looking at the model we heard about yesterday in Women Transcending Boundaries where Betsy and Danya have sort of created a new leadership model that allows them to maintain leadership in a way that doesn't assert power and authority over the group. So by dissolving the core group and creating the group of advisors and then with Betsy and Danya sort of hovering, but not in the negative sense of the word, over that, it allows the advisors and the other members to become empowered with their ideas for the group and yet it doesn't disconnect them from it either. So we talked at length about the ways in which the two of them – I want to get your words right, Betsy, she said, "It is about empowering other women. And it's not about removing their own power and authority from it, but investing that power and giving the women ownership over the organization."

We talked at length about just how that model works and how it's structured. We thought that it was a particularly interesting model and one that some of the participants in our group termed "feminine," as a feminine model. And also related that to some Native American models for leadership.

Does anyone from the group want to add to that or subtract maybe?

DIANA ECK: Neelima why don't you throw in your very interesting observation about the paradox of some of these relationships, these structures.

NEELIMA SHUKLA-BHATT: As I was listening to all the groups I was struck by how paradox is very much a part of the processes that we undertake and how most of these organizations started with spontaneous personal friendships taking place in someone's living room. So there is that spontaneous aspect of it, but then it goes to a level where you have to think about it and make it into an organization. There is that level of thinking strategically and having spontaneity- so there is that balance that one has to keep.

Then there is another level of paradox which is you go deeper into your own faith, but it is also about recognizing the depth of someone else's. So it is not contradictory, but it is two things simultaneously happening here and then it is about getting connected, but it is also articulating your distinctiveness. So I think it is working at many different levels in a paradoxical manner. When I think about this process – I was inspired by it actually, that it is thought and action – which are often taken to be two different things – so integrated because people are thinking as they are doing. So then action itself becomes a kind of thought. That was very interesting. A lot of it came out of your presentation. I was very impressed by that.

But then I thought that it may be helpful to think about the nature of the process. While we are in the thick of it we do not get to think about it. But this is a very helpful platform and I'm very thankful to Diana for it, I mean who always inspires me personally. It might be very helpful to get out of the process and just think about all the paradoxes that are involved and the complexities of it. I don't know, there might be [a] place – we have not gone too much into theology because we are concerned about service and those are very important issues. But I thought that it might be helpful to go into depths of faiths that might help with their myths, with their symbols and structures, to deal with the nature of paradox.

JANET PENN: I'm thinking that the grant that I have through the Third Sect of New England that brings together the Council on Aging, and the library, and all these groups - we've been meeting on a monthly basis and there is a lot of tension between those of us that say, "What a gift to be able to sit back and say, 'Well what would it look like if this infrastructure...? How can we work together? In what ways do our missions overlap? How can we think about pluralism in terms of religion and ethnicity?'" Because that was the container that we decided to look at.

The balance between the process and the action is really the hardest thing that we're struggling with. There are people around the table who are like, "All right guys, what are we going to do? Let's just go ahead and do it." And those of us who are saying, "Wait a second. If we take this \$25,000 and just make programs, that's all great, but when the programs are done, we're kind of back to where we are." Let's take the time and say, "You know, what do we have to do to understand where our missions align? How can we establish strategic alliances so that five years from now we'll still be in alliance doing this work and you're still going to be caring about this?" - You as the librarian or you as the rec. director. You know what I mean? Because it's a small town.

We are really struggling with that and trying for me as the person coordinating it, the lead partner, trying to figure out how to keep people excited and engaged and willing to go through the process even though they are chomping at the bit to get out and do something. So I really appreciate [your comment] and on the ground that's what we are dealing with. Every month I leave going, "Are they going to come back next month? Are they going to stick with this?" Because my mission is thinking about pluralism in the town, I think about it all the time. But the librarian doesn't, or the clergy, they are all people who are doing their own things- so how to keep that.

DIANA ECK: Let's just note for a moment, though, that your model is a really interesting model in Sharon where you are talking about women's interfaith, interlocked with youth, with librarians, with the school, with the Council on Aging – where there is a set of interlocking circles. It's not set up quite like the circles that you have in SARAH, which are slightly more isolated circles that invite women in.

Just a second, Shahla had something she wanted to say on this topic.

SHAHLA HAERI: Well I was just going to say something indirectly related to that, something that Mary brought out which is very interesting in terms of thinking about the interfaith model and how unique they are or how similar – what models they're using.

She talked about [how] while it seemed that most of these interfaith groups emphasize the service and care giving, they sort of downplayed the idea of leadership or being in [a] position to effect leadership. The mere fact that they have this very organized structure implies that they do have that leadership built into the structure, though they may not give it prominence. But, it is there. Later on we talked about how the structure could be a little bit fluid. You know like while the organization is very important so that the structure is not repeated, or that the wheel is not created all over again, but there is this fluidity while there is this structure. And there is the emphasis on service and on care giving, but the leadership and the structure is there, too. Maybe you can just talk a little bit about it. I think that was a very interesting point you made and I wrote it down here. Do you remember that you made that point?

MARY HUNT: Very vaguely, but...we had a good discussion. We talked about [how] one of the things that I had noted yesterday in listening to the groups was the way in which the relational piece kept coming up over and over again – that women's groups were relational and so forth. I was suggesting that while that's wonderful, it also in some ways trivializes the fact that one needs structures to promote and to deepen relationships.

For women's groups I think that one of the things that's implicit and needs to be made explicit is how – this is the point you're making very well – is how those structures will provide the venue for the deepening and broadening of relationships in order to do the work of the mission of the organization. I heard that over and over again. And then the question is: How do you develop feminist models of leadership, or women's models depending on which way you want to go on that, that are not necessarily replicating the corporate models on which so many of the religious groups have based their

organizational frameworks? And thinking of cooperative models. And what you pointed out so well, as a professor of anthropology of law, [is] how you still have to fit into the rubrics of the society, in terms of a 501(c)(3) or a 501(c)(4) as it may be, and yet still have a lot of wiggle room once you do that to develop models of leadership and organization that reflect the values and commitments of the organization and especially of how women want to do it. So that's where I think many of us are.

DOROTHY AUSTIN: Can I piggyback on that because I'm thinking about the conversation between the two of you as well. As you think through the structure, is there talk about what kind of vision or envisioning you have of what sort of measurable, seeable goals you're trying to reach? I'm speaking of structure. Structure connotes the notion of a plan, and what would it look like if it's succeeding and if it's doing well? What will it actualize? What's the vision?

JANET PENN: Last fall we sat down as a board and worked with someone to develop basically five strategic priorities and within those five strategic priorities were a list of sort of objectives. You know, what would it look like in terms of the kinds of relationships we'd have with the clergy, and the messages we'd be giving, and the kinds of support we'd be providing? So we did try to do that.

DIANA ECK: Would you see an overarching sort of multifaith city council eventually that would include people from aging, and women, and youth? Is there the intention in your interlocking circles to create a new structure for Sharon?

JANET PENN: No, but maybe I should think about it. How do you know?

DOROTHY AUSTIN: How do you know you're getting somewhere?

JANET PENN: Right, right. That's when we sat down as the board we did do some of that. Most of the focus has been with our youth program because it has been so successful and is sort of taking off, so the evaluation model that we're working on now is just to evaluate the impact over time on the youth and the differences that it makes in their lives in both their thinking and in their action. That's the two-prong focus, and also identity. So looking at how they see themselves and what their own identity is and how they see the "other"? For us it's defining the "other." You know when you go to the Balkans there's an "other" when you go to the Middle East there's a specific "other." In our case who is the "other"? Is it minority/majority? Those are the kinds of things we are struggling with. That's what we are doing with the youth program right now. But I think that's a really good question. When I come back in whatever, five years and I say, "Oh we have a completely sustainable, beautiful culture of pluralism in Sharon." What's there?

DIANA ECK: One of the things that's so interesting: I think of your symbol, Mary, of the wheel, the circles, the things that have come up so often. But yours is the water wheel, which is also driven by the energies of the time in some way. I mean our wheels create energy only in so far as we sort of place them into the currents and streams

and turbulence of the times in which we live. And when the wheel is sort of turning in *those* ways it can create electricity and hope that it will.

JANET PENN: Right, rather than just spinning.

DIANA ECK: Yeah. Is there more that we want to say about these models at play in women's organizations? I mean there's a lot here, but you have a particular model that WTB has put in place and we've seen another model in Sande's SARAH Circle. There are some other models that are out there. How would you describe your own model, in some ways, from MetroDetroit?

GAIL KATZ: I think we're WTB wanabees!

DANYA WELLMON: That's a nice compliment.

GAIL KATZ: We are still so much in flux as far as what our organization is going to look like. From the four of us, I mean we are only a little over a year old. We only recently expanded to the steering committee where we met in a restaurant over lunch and just what, in the last week and half, we started the process of incorporating and we now have twenty people who have agreed to be on our board. And we haven't met yet as that twenty people with a maximum of twenty-five. We are still so young and we are still babies learning to crawl, and I'm not sure where it's exactly going to go yet.

JANET PENN: But you're power crawlers.

GAIL KATZ: Oh, we're power crawlers.

BETSY WIGGINS: We just got incorporated and we're still evolving.

GAIL KATZ: But you've had a structure for a while.

LAILA AL-MARAYAI: So now you can take this as your manual (holding up the WTB three-ring binder).

GAIL KATZ: Oh, believe me, we are! We are going to look at it very carefully.

LAILA AL-MARAYATI: You can apply that in so many different ways that then it sort of saves you half the trouble.

GAIL KATZ: Absolutely, that's why we keep thanking them.

LAILA AL-MARAYATI: As far as the 501(c)(3), it's really an easy process. And even if your articles of incorporation aren't exactly what your rules and regulations look like later, it has just a very basic simple governance, and any basic attorney can do it and it shouldn't be an impediment. So I wouldn't, you know, wait for your board to take shape, because that's a big board. So just go ahead and incorporate as 501(c)(3) because

when you think of all the other groups that are 501(c)(3)s out there, you definitely should be able to get it.

DANYA WELLMON: And they are easy to amend.

BETSY WIGGINS: And you should do it now because it's not exactly easy to do when you're in your seventh year because you have to document every single thing you've done.

GAIL KATZ: We're in the process. We are okay with the state and now we've got the federal. So we're getting there.

DANYA WELLMON: I think the point that you were making about being fluid, that's something that's unique about our groups. Sure the structure's there as a board, but we even chose not to use the word board, but to use the word council. So being fluid enough to be open.

BETSY WIGGINS: And because Danya and I are - we're a part of the council. We're part of the seventeen of the council, but the fifteen under us, and they're not under us, but the other fifteen come and go. They have term limits. They can either choose to go on to the advisory board or leave. We hope they go to the advisory board. But then a new crop comes in. So when you've got your constitution and by-laws and you have your decision-making, your policies about that, when you start bringing new people in and you are giving them an orientation say, "Take a look at this." We have a retreat, when our old council and board goes out and we look at what we did, what went right, and what we want to work on. Then we make decisions about what we want to change. Then we had a retreat just last summer with the new council members, so that when they come in they're oriented. They're not saying, "Why are you doing this?"

DANYA WELLMON: We do this every year.

SUZIE ARMSTRONG: One of my elements of learning from our discussion earlier this morning, and just the whole couple of days, is that I'm envisioning this new model that I really would love to see and love to work towards in grassroots. [It] is a blend of the kind of activism and advocacy in the community that local chapters of The Interfaith Alliance have been able to achieve in some cases with the kind of – and this was part of our discussion – with the kind of emotional sustenance that I think is a real part, a significant part of the WTB and WISDOM model. Where I think that what we encounter – and these are not women's interfaith organizations, they are men and women – what we encounter [are] people who step up to the plate, but then suffer consequences in terms of their communities and getting a lot of heat and pressure, but also experience burnout from being involved in too many political fights. So I think that there's some model, and I'm sure it happens in certain communities, where there is a blend that would help for a sense of sustaining activism in a community.

ANN BRAUDE: A lot of our conversation, I think, orbited around this issue of kind of the relationship between the micro and the macro. Because I think the macro people at the table have just been enormously enlightened by the power of the micro that we have heard about so articulately this weekend, and we spent a lot of time then discussing what's the two-way street between the micro and the macro – both at the level of national advocacy groups, and also the level of academic analysis. And how do these intersect?

One of the very illuminating things that we found was that a lot of the questions the micro groups were asking are already being answered to a certain extent in the work that the Pluralism Project is doing. I wonder, Kathryn, if you would run down the list of things that the local groups were asking for that are now available on the Pluralism Project website and then there's a couple things I wanted to mention that are also in play after you.

KATHRYN LOHRE: Sure. One of the things members in our group were asking about were directories for other organizations and other existing groups. We do have a directory of religious centers on the Pluralism Project website under a tab that's named resources, it will be under there. You can search it by religious tradition, but also by interfaith. It's not comprehensive, but it may point you in some strong directions for the work that you are trying to do and certainly some other models out there.

DIANA ECK: You can also search it by state and zip code.

KATHRYN LOHRE: Yes, yes. Thank you. Additionally we mentioned some other organizations that are trying to do mapping: The Faith and Public Life Project and Religions For Peace-USA are also currently trying to put together an interfaith directory, so those are some resources to turn to.

The other Pluralism Project resource that our group was excited to hear about was the Religious Diversity News database. I think Betsy mentioned that people were excited to hear about some of the things going on on the ground in other communities - the circling of the mosques in times of conflict by people who wanted to reach out and some examples like that. And some of those stories you can easily find in this database of news articles, which Deonnie actually searches, I don't know 30, 40, 50 sources a week and together we compile a list of articles that then get uploaded into the database. It's really fresh and up to date. There's a news box at the bottom of our homepage where you can find some highlights and then also click directly into the resource.

DIANA ECK: The other thing that is enormously useful just as a consciousness raising thing for your group is if you take that little news box of Religious Diversity News - we probably could get into the internet, but let's not do it here. Just take that news box and you can put it on your website. That news box will have the stories that are out there this week – international and national, or both, you can sort them either way.

But of the national news it might include the stories about charity during the month of Ramadan and the blocking of Islamic charities and the ways in which that is re-channeled into more local service projects- that's a *Washington Post* piece. Or a piece about a Ramadan sort of Rosh Hashanah/Yom Kippur dialogue between Jewish and Muslim leaders in Boston over the big mosque controversy that if you want to follow you can read about that too. Then a sort of covenant that they wrote together- I suppose we were involved in that, I don't know. That was a kind of truce- a Muslim/Jewish Boston truce. But there are lots of new stories and some of them are really great and heart-warming stories about the great things that are happening. And what they do is give anyone who comes to your webpage a little sort of teaser about what's in the news these days. Then you can just click the news box and go to our searchable news stories database, but there's lots and lots of materials there. You could put it on your class websites, too.

KATHRYN LOHRE: One of the best things about the database, in my opinion, is that it seeks to provide a database of articles from local newspapers in addition to the big ones. So you're going to get articles from the kinds of on-the-ground situations that you're working in, and not necessarily all articles from the *New York Times*. We choose 60-80 articles a week and when it comes to shortening down the list we'll always choose cutting the major stories that you can get in any newspaper over and against the things happening in small towns and cities.

Audience Member: It's really wonderful.

DIANA ECK: I think it sort of emphasizes the local, as you're saying. I mean we get the *New York Times* and the *Boston Globe* and most of the stories in Religious Diversity News will never appear in the *New York Times* and *The Boston Globe*. So it is a sort of, I think, more accurate patchwork quilt of what is happening around.

But my question also is a structural question. At what point in your structures do you say, "Well, we are a small group and we started spontaneously with the spontaneous communitas of friendship, and we're moving towards something a little more permanent or structured. We need to find some Sikh women, some Hindu women, maybe some Christian Orthodox. We need to find some more people who might be interested in this." There you can go to the database, in so far as we have it, and say, "Where do we find the Hindu temples in Detroit and the Sikh gurdwaras?" That material at least is there. It may not be up to date, it may lead you down a dead end trail, but it will lead you somewhere.

KATHRYN LOHRE: A Google search, if nothing else.

DIANA ECK: So at what point do you actively go out to find other people rather than just the people who gravitate to you? That's a question. And for what reason? Any thoughts about this or experience with it?

BETSY WIGGINS: Well Syracuse has an Interfaith Works now, it used to be the Inter-Religious Council, and there are interfaith groups in lots of different communities.

We are separate from them because we are a women's organization. But I know Interfaith Works has compiled a huge database of places of worship in the community. They can also give you an idea of how many there are and where they are. And they can give you contact names.

DIANA ECK: So you actually did that? You said, "We need to have some people from the Sikh community in our council. We don't know any. Let's go meet some."

DANYA WELLMON: We actually have done that. We did a mailing of our brochure to many of the places on this directory. We sent our brochure with a letter saying, "We invite you to come and look at us, the women in your groups." And we've actually had women that have gone to the Korean churches and to different Asian communities and actively invited people to the meetings.

DIANA ECK: It often is the case that there are people...is Mushim still here? There are people who don't come to any interfaith things unless they are, in fact, invited. You would think that the Hindus would be the pillars of interfaith in Boston. You know they don't show up on their own. They will come if they're invited. There is a way in which there is an active and sort of conscious looking for partners.

DANYA WELLMON: With the Anadogans in our area it was building a personal relationship with some of these Anadogan women that helped them to come, to feel comfortable in coming to our meetings. That was almost a three month process of getting to know them and understanding what their needs were and having them feel comfortable with us and coming to give a presentation. That was wonderful when they came, when Audrey Shenandoah came, and Jeannie, and gave a presentation – it was wonderful. But it was a process of personally going down and being with them and building up this relationship and this respect and I think that is how a lot of this works.

DIANA ECK: Janet, do you have an experience of this also?

JANET PENN: I was just going to say, in response to your question of "Why do it?" my sense is if there are people in the community and we're looking to bring communities together and create this fabric, you want to have voices from all the different experiences. When I finally reached out to women in the Chinese American community they were like, "Well, we go to work and we have Chinese celebrations with our Chinese community and that's all we do here in Sharon." And people were very happy to be a part, but that was just never a thought that they had.

DIANA ECK: We just live here, we have no part in it.

JANET PENN: Right, we're separate. We feel very separate. We do our holidays together. We cook different foods. People were very excited to hear...

DOROTHY AUSTIN: You went out and found them.

JANET PENN: That's right. And I have to say I do feel some discomfort. It's sort of like: "You're the token Chinese." No, but there has to be intentionality and hopefully then many members of the Chinese members of the community will come and join in and take part. But that's how it starts.

GRACE OGDEN: That's how Sacred Circles works too, I mean with the representation on the planning community and the outreach.

LAILA AL-MARAYATI: Do they recognize the value in it? So there's sort of a passive receptivity, but now to them does it seem like, "Well we didn't think about this before, but now that we're thinking about this [it] is something very valuable for us"?

JANET PENN: Yeah. What happened was I reached out to probably like six or seven women who I got names of people in the Chinese American community and I just reached out – I called or I emailed and said, "We're doing this work. Are you interested?" The two women that self-selected were women, I think, who saw the value. Because they are busy, they were very busy women. So it might have been that there were other people who had more time, but this didn't seem that important. And then what happened is they went back to their community and said, "Oh, they're doing this!" And they were like, "Oh, that's kind of interesting." But it takes somebody who sees the value and has some legitimacy within the community to then go back.

DOROTHY AUSTIN: Have you been invited to something over in their community yet?

JANET PENN: Well, I have gone to their Chinese celebration, last year I did, because I had a Chinese teacher living with us for six months from China. But, yeah, that's often what happens.

GAIL KATZ: I just want to say from Detroit, the good news is we already have a structure there. There are already these interfaith initiatives going on: the World Sabbath, the Interfaith Partners, the World View Seminar at the University of Michigan at Dearborn. So in a way it's very easy because I know all these contacts already to say: "Well you're the spokesperson for the Sikh community, come and sit on WISDOM. And you're the spokesperson for the Hindu community, come and sit on WISDOM." But the problem with that is these are the people who are always out there. You want to get people who haven't bought into it yet to come forth. I kind of think when I look at our WISDOM board, "Oh yeah, there's Padma Kuppa from the Hindu community, she's always out there, and she formed the Troy interfaith group." And I'm thinking it's the same people all the time.

DIANA ECK: Well this is a worldwide phenomenon as well.

BETSY WIGGINS: Well one of the things that we've done to bring people in, when we say "Women Transcending Boundaries" it doesn't say anything about religion. Some of the things that we talk about are not religious. For example, some of the topics

have been: gratitude, women who walk the talk, people in our community, women who are making a difference in our community, tsunami relief, communities of peace, house blessings. We did a whole series on life cycle issues, we started with conception and birth and childhood and adolescence and marriage and middle age and then we got to death and dying. We had so many people come to death and dying that we ran an hour over and we changed the next month's topic to do end of life issues and it was the same thing.

What we were hearing were perspectives from people's different faith traditions, but it was personal stories as you keep saying. This is story telling. We are communicating by telling our personal stories and we are not trying to indoctrinate anybody, we are trying just to educate people because everybody gets born, everybody - if you have a child, if you get married, you go through life, and then you get sick and you die.

DOROTHY AUSTIN: That about covers it all.

DANYA WELLMON: There again it's listening to the people who are coming. Not making decisions about the programs from the top down, but listening to the people who are coming to your programs. What do they want to hear? What do they want to see you do? Really being, like I said, good listeners – listening to what the need is, and then addressing that need. That's what we've really been trying to do.

DIANA ECK: You also are building relationships through these conversations and I think one of the things that I've heard several times is these relationships and these connections, as they become thicker and stronger, are the very things that need to be in place when things start to go bad. And how does that work? I remember being quite interested in a whole group network in Israel called the Interfaith Encounter Association, some of you may have heard of it.

They send an email if you're on their list just about every week and they have small groups all over Israel mainly trying to bring the people on either side of the road who never meet each other- Israeli and Arab folks together, Christian and Muslim and what not. Anyway their sort of covenant with one another is they just go on meeting, no matter what happens. If there is an incident of violence in Palestine or Israel or somewhere else in the world, they do not change their meeting schedule for the things that come up. That's part of their sort of covenant with each other. It may be a hard one to keep at times, but there are no deal breakers here. They hang in there.

We did in our group certainly talk about some of the difficult things that come up. And how these issues- life cycle issues- all very well and good, but what about social justice issues, what about the political issues that come up? Laila?

LAILA AL-MARAYATI: Yeah, I had a question in terms of need. Some of the groups said, "We're really not about empowerment." But my experience, especially within the Muslim community, is you have Muslim women as they get older, and maybe go through divorce, or become widows, they kind of have no clue what to do from a

financial point of view. This whole idea of economic independence and avoidance of vulnerability is something that the community often really can't respond to. We don't have good social service programs in the mosques in the United States. To try to transform them from just a place to pray to a place that can actually serve the community. You know I walk over to All Saints, I go to All Saints Church in Pasadena and they have these classes in raising adolescents and teenagers and I'm telling my husband, "We should come here!"

We're struggling, and our mosque in LA is probably more advanced, but on that one issue is something that women are often wanting help for – what to do – because they are not prepared. There may be people in other communities who've already been evolved to give them that guidance, or a list of resources. I see that as something very specifically for women's interfaith groups that men's interfaith groups would not focus on, the general things, you talk about larger. But this is very practical. Women, especially from our community – and this may be true for other religious minorities – really are not quite sure what to do and that we don't have the resources to offer that. So as a suggestion or just a question also if things like that, people are looking for more in terms of social service type issues and seeking the interfaith community out as a place to find those resources because they don't have them in their own community. Has that ever come up?

DANYA WELLMON: Actually in our masjid I'm also finding the same thing with social issues, but mostly because a lot of people who have come in and established our masjid are immigrants. And I'm finding that it's the American Muslims who have been here and then the next generation of these immigrants who are actually making these social changes in our mosque. Who are bringing the stuff. For instance we had a suicide, a woman who committed... she died from this. It made a group of us think, "Gee where are the counselors in our masjid?" So I put together, myself and some other women, we put together a counseling service in our masjid for women who maybe because of their cultures and where they come from don't feel comfortable reaching out to the non-Muslim population to talk. So sometimes something like that has to happen before you can put a program in place. But you're right.

LAILA AL-MARAYATI: Or even domestic violence because there has been so much work in other communities and that you could say, "Okay, I trust my own religious community and they trust these people, so I don't have the resources, but these people do and they're friends of mine and so I'm going to hook you up with them."

DANYA WELLMON: Right. I think the interfaith movement can really help in this regard.

JANET PENN: I'm thinking about a point of process. In other words, is that one way if I and some other folks talk to some of my women friends in the Islamic Center Community and just went and said, "Are there things that you wish - resources that you wish you could have? Or ways of sharing resources?"

LAILA AL-MARAYATI: Or you could say, "This meeting is to talk about these kinds of things. Here are some ideas that other people have raised. Are these issues that might be of importance to you?" Of knowing resources for psychological counseling, marital counseling, child rearing - most of the things that women are dealing with front and center in their lives. And this one issue of economic independence and having some control over your economic life, whether it's at the time that you are married or in the event that something happens, are you prepared for what could happen? Could you support your kids? Could you go out and get a job? Those are things that people are devastated by and they are totally unprepared for. You could say, "Here's a list of some ideas, but are there other things?" So you wouldn't impose it on them.

JANET PENN: I was going to say, because wouldn't that be seen as imposition? I would hate to come in and feel like some cultural imperialism is happening.

LAILA AL-MARAYATI: You sort of give them the idea: "So we're here to find out what ideas might be helpful to you. Here's what I heard in another setting that helped other people." That's how they counsel us even, "Sometimes, some patients feel x, I'm not saying you feel that way, but some people feel this way when they're in this situation." Then the person doesn't feel like you're putting it on them.

BETSY WIGGINS: Or maybe you know somebody, or...

LAILA AL-MARAYATI: Just say that this came up. You could say that you heard from another Muslim community that these are issues that women are kind of struggling with - it may not be your issue. Just as an example. Are there other things? Because I'm telling you from my own community those were the issues of people at that parenting thing that we did. It was packed with people, and we don't have them often enough.

DIANA ECK: So you went to the parenting thing at All Saints?

LAILA AL-MARAYATI: No, no. We did one it was called, "Raising G-Rated Children in an X-Rated World." And it was the Muslim American Society that's always being slammed now for being a Muslim Brotherhood, you know. Actually a couple wrote a book called that, a non-Muslim couple. But they had them and they had me [speak on] how to talk about difficult issues. So I was the first speaker and I was talking about how to talk about sex with our kids. I'm like, "Look, I'm an OB/GYN. You guys, if you have any inhibitions about this issue, too bad." So it's like, "Thanks to Dr. Al-Marayati for getting us over any, you know, going through the hard issues first." Because you have to be very frank and very open. So there's a hunger for that in the community. And the people who attended weren't even from our congregation. They were people from this other group that's mostly in a different area of Los Angeles. They all came to that Islamic Center for this class.

JANET PENN: Do you suggest doing it just for women?

LAILA AL-MARAYATI: No, you would ask them, "Are these issues on parenting, on economic independence, on what to do when your husband dies, in cases of divorce, do you need resources about psychological counseling, marital counseling, child rearing, things like that?" Even referrals for good immigration lawyers, people are always asking about that. And a lot of them cross gender boundaries, but they can be coordinated by a women's group. But have everybody invited because they are more service oriented type projects.

JANET PENN: It really might be a way – I'm thinking that there's a domestic violence group in town and there are other groups – and that might be a way of, again, linking different communities together. In other words, as parents we all have - many people would like to find out how they can raise G-rated kids. You know those kinds of things rather, so it's a way to connect people and provide a service.

LAILA AL-MARAYATI: So as opposed to saying, "We're helping you," it's like, "We're going to talk to women in our community about what to do in x situation. Or here's a course on child rearing that's going to be open to the public, but we're focusing or sort of directing our invitations especially to the interfaith community, but it's going to be open to anybody."

JANET PENN: So it's the intentionality of who we reach out to and how we do it, because in general many of the communities will come, but by and large the Muslim community and Muslim women don't come to programs like this. That's been my experience.

DANYA WELLMON: People have to be invited.

LAILA AL-MARAYATI: If you do it at a mosque you're going to increase your chance of having Muslims show up.

DIANA ECK: I think we have Amy on the list and then Mary.

AMY CAIAZZA: I feel a little bad because I'm going to shift things a bit.

DIANA ECK: That's fine.

AMY CAIAZZA: But I think that as someone that works in a movement that started off in a very grassroots kind of way as these organizations did and is no longer necessarily like that, as you all are talking about structure and process I just want to keep foremost in your mind that you don't become ossified, I guess. Because I think what will often happen is something might work in a certain way for awhile and then the leadership has been doing things for ten years or longer or gets turned over and the same structures might not work any more and so, you know, the decisions you make about that need to be very fluid I think.

And it sounds like you all are very intentional about that so I don't think it's a looming problem, but even these kinds of questions - the needs of the community are obviously going to change. For me actually, what you all did with having an outside evaluation – which sounds like it was free because it was done by a student, which is always great – is really crucial because you found out something that no one necessarily would have told you because it was through a series of confidential interviews. And I've also seen these kinds of evaluations done where people will be interviewed confidentially that are outside the organization about: "How do you perceive its effectiveness? What could it be doing?" And I think that's really crucial.

Part of the reason I think it's crucial is because in my own field research I've heard people say, "My organization thinks it's responsive and it is not." And you hear this about like Industrial Areas Foundation and these big groups that think that they go into a community and ask for its needs, and the people in the community have this perception that they came in with an agenda and we were asked to sign off on it, but they weren't listening to us. I don't think you all are at immediate risk of that kind of problem but it can happen to organizations as they go on. I think that's kind of what you were talking about earlier, but I think it's really important.

SHAHLA HAERI: We addressed this issue specifically and we talked about one of the characteristics that seemed to have come out from these interfaith groups is that leadership, shall we say, is decentralized and tries not to control the power in the hands of a few and make it to be also applied after ten years. But just to be aware of, you know, who can do what. And so creatively can transcend the structure without completely letting it fall apart. To be able to sustain it while the decision-making is decentralized, so I think this is one of the things we talked about.

And while we're at it, just if I make go back a little bit earlier to how you go to other organizations and try to recruit people. I think one of the issues we talked about - Ellie isn't here and she probably knows better than I do, but she talked about the way that the South Asian interfaith, well it's more an interethnic group that they organize themselves. So it would be interesting to see how other groups organize themselves and how we can deal with some people amid the interfaith group- with individuals or with groups. Sometimes you invite individuals, sometimes you invite the groups, and in that way you build up a network and that network can be a lot more effective. So I think these are important things that we talked about.

DIANA ECK: I want to move on to Mary.

MARY HUNT: Mine's just a footnote to the early conversation on Janet and Laila in terms of the domestic violence question and it's also a suggestion in terms of a case study. It seems to me that The Faith Trust Institute, which is the premiere group working on domestic violence – religion and violence – has gone through some interesting transformations around how they do their work in an interfaith way. You might want to look at that because, as some of you know, they were getting a significant amount of funding.

Does everybody know this group? It's a group in Seattle, Washington that was started by Marie Marshall Fortune, and it was originally a Christian group working on issues of religion and domestic violence. It developed projects that were – a Muslim project that Sharifa Alkhateeb and others had been involved in, Jewish outreach, and so forth – and developed it into projects and then got a significant amount of funding through the Violence Against Women Act. That funding, probably in the neighborhood of \$90,000 a year, was stopped because it was perceived that they were raising questions about religious traditions being both cause and cure of violence and of course in this current administration raising any question about especially Evangelical Christianity was perceived to be enough to literally cut off their funding. Long story short: they have reconfigured themselves. It might be interesting for - I'm thinking for Kathryn and Ellie and others doing research - it might be interesting to look at how that's played out and especially how their new structure, which they just announced this summer, has emerged.

DIANA ECK: And that relates very much to some extent to the things that Shahla was raising from Ellie, and that is that we become captives of religious identifiers in some ways. One of the interesting things about Amartya Sen's new book on identity and violence is his contention that religion becomes all too much an umbrella identity. If Leila Ahmed were here she would say, "[When] I came to the United States I was an Arab and now I'm a Muslim." That's just the way people identify you. And we need to be cautious about that because there are many ways that those sort of cultural identities are almost more important to people. Certainly they are complex identities.

And if Shamita Das Dasgupta were here, who's in that *Acting on Faith* film, she'd talk about that issue of the South Asian identities of women who come to Manavi – which is the sort of shelter in New Jersey – some of them as Hindus, as Sikhs, as Muslims, basically they come there as women who don't seem to have some of these resources in their own communities and who actually find their own communities as not necessarily perpetrators, but people who are hands off the issues that are considered to be private.

JANET PENN: What's the name of that book again? Identity...?

DIANA ECK: *Identity and Violence*.

JANET PENN: And who wrote it?

DIANA ECK: Amartya Sen

JANET PENN: Thank you.

DIANA ECK: Kathryn, where are we in terms of our absolute compact about time? I'm seeing 12:15 creeping up for final evaluations and wondering, are we committed to having to give these people evaluations as we leave the building?

KATHRYN LOHRE: It would be best to do that.

DIANA ECK: That would be best. So we have the evaluating forms here. Look in your packet for those. I don't think we're going to be able to wrap up this discussion but before we conclude I think we ought to go to the conveners of each group and just say, "Tell us one thing about your discussion that we haven't heard in this discussion in the last hour." If there is just one thing - or someone from each group to articulate that. Ann would you like to raise one insight from yours?

ANN BRAUDE: Sure. Well there's an incredible dynamism here between the atmosphere of fear and the potency of fear that is motivating the interfaith activism and the incredible feelings that people get as a result of it. One of our participants said, "After each event you can't believe how good you feel. It's like your floating." Sande said she can't get the people out of her house. They won't leave.

SANDE HART: I don't want them to leave, but...

ANN BRAUDE: So I was really left with a very powerful sense and the fear is palpable and that's something that I'm taking away from this whole weekend - and in cases well warranted and that it really needs a practical anecdote. So that was the strong thing for me.

I have this other announcement I promised Phyllis Strimling that I would make, which is about inviting you all back to Radcliffe on April 2nd and 3rd for a large conference on religion and gender which it's currently titled - if anyone has a better title I'm eager for it - Gender and Religion: Power, Authority and Agency. And this also speaks to...

DOROTHY AUSTIN: Can you say it again? That's a lot to remember.

ANN BRAUDE: Gender and Religion: Power, Authority and Agency.

DANYA WELLMON: April when?

ANN BRAUDE: April 2nd and 3rd.

DIANA ECK: This will be manifest. Ann is actually planning this conference.

ANN BRAUDE: This was one of Drew Faust's last initiatives before she left Radcliffe. She and I worked on this with advice from Leila and Diana and others.

GAIL KATZ: Will you email that?

ANN BRAUDE: Yes. I'm sure you're all now on the Radcliffe mailing list and you'll all get this. But this speaks to another issue that came up for us, which is how do the micro and macro communicate with each other. I think this will be an opportunity - this is a conference that is aimed at an interdisciplinary general public audience, but that

will bring scholarship to bear. And it really is using a kind of case study approach, similar to what the Pluralism Project does, but in this case the cases come from different periods of history as well as different parts of the globe. So we'll have scholars talking.

DIANA ECK: So [the] general point here [is] to underline and not minimize the atmosphere of fear that many people have operated in and the stock piling of trust and relationship in that context, not to be minimized in any way, shape or form. Dorothy?

DOROTHY AUSTIN: What makes it leadership? What makes it religious?

DIANA ECK: What makes it leadership? And what makes it religious? Good set of questions. Anyone else from the group that Shahla was chairing have a salient point you would like to raise in conclusion? Something that didn't get covered?

GAIL KATZ: I think an emphasis on focusing on the next generation. Focus on the next generation to keep this kind of thing going, and how to train them and empower them.

DIANA ECK: And there is so much to be done, that's great. And in the group I was chairing, I think we should say one think about the denouement to our conversation because it actually included Laila Al-Marayati and Janet Penn and all of us who became very interested in issues, of course, of the media. Media training, of the voices that are out there in the media, or the ways in which the media tend to invite the most pugnacious and sometimes ugliest voices to participate. The Auburn Seminary initiative on media training for groups large and small and the importance of getting information about that out because they're really trying to identify a variety of voices. I'm not saying the most strident voices either, but voices whose word needs to be heard and who can be trained to be effective media spokespeople. So of course we talked about Palestinian issues and the seeming voicelessness of that at times and as we stood up to go I said: "You know as a teacher," I don't remember exactly what I said, but "all of these so-called birthright programs that send young college students over to Israel to experience the birthright of their..." You know the way I said it I'm sure was just the way I said it now, the "so called birthright." As we stood up Janet said, "I think we need to sit down again." Maybe you would just say a word, Janet?

JANET PENN: Well I guess to sum it up I felt like I had an ah-ha moment on many levels. Personally understanding that what birthright meant to me and my family when my daughter went on birthright, that everyone with a connection to the land does not have a birthright to go. And that hit me in a way that was very powerful that I never understood before, so there was that personal level.

DIANA ECK: Also what I had said hit her in a way that made her feel personally insulted as well, which is important for me to hear.

JANET PENN: That was the other thing: my own feelings of shame and humiliation that I'm doing this work and I had never understood that before and how

ashamed I felt. And then also when we were talking about difficult conversations and the Ford grant about...

DIANA ECK: Difficult Dialogues.

JANET PENN: And Diana was saying how most of the dialogues don't seem that difficult. In fact what happened was then there was a process moment when I articulated how I felt attacked by what Diana said. Then she felt terrible. And I'm like, "No, no, no, you didn't do it, it was just the reaction." Then we were able to step back and process and I feel very grateful that we were able to do that. Then to understand, "Well, wait a second. When you said it that way, that's how I felt, then I shut down. Can we think about having this conversation... What would allow us to feel opening in spite of the fact that it's hard? This is what I would need."

Then I heard from Laila and understood in a new way some of your pain and feelings of not having a level playing field. It was sort of like the intentionality of trying to understand the process and how each of us can feel defensive, and when we start to feel defensive can we stop and stand back and can I say, "Wait a second I'm feeling defensive. How can we reframe this to keep the conversation an opening conversation as opposed to closing conversation?" Just the vulnerability: there I was sitting and crying in the group and that's hard.

DIANA ECK: And Laila, I don't mean you have to recapitulate everything you said as well Laila, but the fact that there had been this piece in the *LA Times* by Teresa Wantanabe.

LAILA AL-MARAYATI: Well, just going back to that whole issue, and this is sort of just an example of the fact that we were talking about the fact that part of the reason some of the dialoguers don't seem to feel like they go far or you can't always get a lot of participation is because these are issues that are important to people in the community, that don't feel like they have a space to really talk about them and be heard without being attacked. And that they are religious issues to the community, whether it has to do with pilgrimage to Jerusalem as a Christian, as a Muslim, and the lack of access there. We sort of can't talk about those things. So it's the big elephant in the room and some people are really tired of ignoring it and they don't want to go to the dialogues anymore.

I think that it's just an example of how fraught with emotion it is on multiple levels and that that is something maybe for future reference, whether it's here on the campus or in other... to help people figure out how can we have this discussion and not get overwhelmingly frustrated by the fact that we can't solve this. So I think that my point is just that this is important to talk about, but it's difficult, not so much just because everybody is so emotional, but because it's part of a big picture issue that people feel kind of helpless about how to solve. So that affects it. So anyway, it's just an example because it's obviously not going to be resolved in this short period of time.

DIANA ECK: In the meantime Laila is trying to plan a trip to the Middle East whether or not she has a right to enter Israel even though her family has its roots there, and what it means to have a birthright. I think the opening of these issues gave me – I would say it was an ah-ha moment for you. It was certainly an ah-ha moment for me where I thought, "This actually is a micro issue." If we could hear you and your daughter and the others who have gone, and Laila and her community and the feelings that they have, and my friend Jean who is in Ramallah and who was actually born in Jerusalem, but can't go there. How do we think about this language in all of this complexity? It seemed like it might be a good case study, so that was my ah-ha moment.

MARY HUNT: Does the Public Conversations Project have any bearing here? Have they done anything that would help you?

DIANA ECK: I don't know.

JANET PENN: The Public Conversations Project?

MARY HUNT: Have they done anything that would help here? I'm just trying to think because it seems to me we go through this and if not this, another issue. There must be people working on this, but are they doing anything useful?

DIANA ECK: On this issue, no.

MARY HUNT: Not on this issue? But I mean do they have models for the kind of conversations that need to happen?

GRACE OGDEN: And also *Nonviolent Communications*, Marshall Rosenberg's work. Again there's technologies for transformation being a part of the tools to do these things.

MARY HUNT: That would be another important research point: to list resources for helping to have these conversations. Like Public Conversations.

JANET PENN: They just printed a new book, actually, on dialogue.

DIANA ECK: It's on the web.

JANET PENN: Yeah pcp.org I think, or PublicConversations.org That's what it is.

MARY HUNT: A list of those resources would be very helpful.

LAILA AL-MARAYATI: Because it's almost like if you try to have a conversation and you don't have guidance from outside, whatever the topic is, it doesn't necessarily have to be this one, in certain individuals that may be the... But there's others that we don't sometimes appreciate how much expertise goes into teaching people how to

talk to each other. Like the whole idea of mediation. So we do it as like, "Oh, we're just regular folks who want to talk to each other," but this is like people have professions doing this.

DIANA ECK: Yeah, it's very hard to have just regular folks talking to each other about some of this.

LAILA AL-MARAYATI: And so sometimes in order to not break down the process when you realize you've gotten to that point say, "We need to step back. This is important we want to address it, but we kind of need a little help from someone from the outside. Because this is too important to let this make our groups fall apart." Maybe that would have prevented some of the things that happened in LA or happened in Detroit to say, "This interfaith coalition is important. This is a serious issue. We are not running away from it, but we don't have the wherewithal to figure out how to talk about it with each other without hurting people's feelings."

GAIL KATZ: On this particular topic there is a group in Ann Arbor, are you familiar with Zaytuna? Are you familiar with them?

LAILA AL-MARAYATI: But they had a falling out as well.

GAIL KATZ: Well there's some Jewish groups that don't care for their work.

LAILA AL-MARAYATI: No, but I think even one of the Arab participants...

GAIL KATZ: Oh within the...?

DIANA ECK: This Zaytuna or e?

GAIL KATZ: Zaytuna means olive tree. Zaytuna.org They put together a documentary on this whole process of bringing Palestinian women and Jewish women together to have this dialogue. Part of the problem is they use hot button words like "occupation," you know which the Jewish community is going to step back and say, "Oh we don't want to be part of this." But they've been successful. They went to Israel together. They went to Jerusalem.

LAILA AL-MARAYATI: But I think they had a falling out.

GAIL KATZ: They are still up and running because...

LAILA AL-MARAYATI: But one of the participants...

GAIL KATZ: Well it's possible that one of them did. But they just had – like the night before I came here – they had a whole interfaith thing going on that I wanted to be a part of but I didn't have time to go because I had to go to Boston. Anyway, it's worth looking into just to see how they handled it.

DIANA ECK: As we think about sort of gathering some of this together, clearly one of the things that needs to emerge from this is a set of resources that we have sort of cumulatively mentioned over the course of these hours together. That I think we could gather together as kind of, these are some of the resources that both emerged from this conversation, but that also you have found to be useful in one way or another. Some of the groups that I have heard mentioned include: Peace x Peace, which how do various groups plug into that? The Religions for Peace group, even The Interfaith Alliance is one of those groups to which one might go for different kinds of discussion.

Then there are the questions that come up, and I'm sorry Amy is not actually in the room at the moment, but these booklets that Amy has brought that actually come out of research and interviews. Talk about a methodology for thinking on the ground about some of the questions we've been talking about. These come out of interviews with a whole range of 75-80 women to talk about strategies that encourage political activism, but also women's public vision in politics, religion, and civil society. Those resources I think can be enormously significant. Amy I'm just complimenting your resources here. This is a real achievement and one that I'm delighted personally to have and to spread.

Take copies of *The Faith Club* and *Acting on Faith* with you if you want an extra one. Then of course there are other kinds of resources that have been mentioned like the Auburn Media Training resource that might be a useful one for some of your groups.

Audience Member: Can I mention another resource is TeachingTolerance.org. Did you all see their most recent newsletter about Modesto, California? Which is the first school district in the country to require world religions for high school graduation and it speaks directly to some of the issues Janet has raised. They have data on this new requirement showing that teenagers do not change their faith as a result of studying world religions.

JANET PENN: It's just such a huge... talk about fear though. That fear is so strong. We run into it less now, but we did in the beginning.

SHAHLA HAERI: One of the things we talked about which actually can raise the pool of resources, while everyone's link is on the Pluralism Project, it could be good to have everyone's link on one another's [websites] and then us individuals also included in some of that because then we go and we teach our students. So if we could get that pool magnified then from there it could really go on to other links. So that would be very great.

DIANA ECK: So we have a set of links that link us together and a set of resources that provide a kind of common well. And a new set of relationships even amongst those of us around this table. I, for one, am very, very grateful for this. Betsy, a final word from you?

BETSY WIGGINS: What do you envision coming out of all of this?

DIANA ECK: I personally see the sort of gathering together of these case studies and others and of some thought about your groups that might come both from some of the transcripts here but maybe from some writing that you might want to do. I'm hoping that Kathryn herself, who has done a really interesting article, sort of preliminary article on this, might try to write something that is a kind of a popular readership book about some of the movements that are afoot here, because I think that these stories need to be told. So I'm sort of throwing the ball this way and saying, "We need *these* by the way." Also have you ever tried to think about publishing this with Fortress or with another press that might get them out into the stores a little more? We are not going to seize them, but I know the Institute for Women's Policy Research might not do that.

AMY CAIAZZA: Yeah, no we have quite small...

DIANA ECK: I think part of the trick is to think about ways of explaining what is going on that would be enormously attractive. When you look at the icons of the Detroit women and of the women of SARAH and the women of WTB, those icons themselves have been so transforming and amplifying. I mean the very fact that there's a piece in the paper that has these nice looking women from Detroit - suddenly getting these people interested in wanting to do something like that. And the same thing is true with *The Faith Club* to tell you the truth.

This needs to be amplified in a way that people recognize that this is something they would like to do themselves and I don't know what is the best way to do it. I'm hoping that Kathryn is going to think about that because she's a pretty creative writer and I'm sure would invite the collaboration of any of you who would like to work on that kind of project. That's my first thought about this.

KATHRYN LOHRE: Can I add one thing?

DIANA ECK: Yes.

KATHRYN LOHRE: As you've probably noticed we have been trying to tape – both video and audio – everything that's been in this room and the idea is to take a look at what we have and how we might think about using it. So if any of you have reservations about us using that material on our website or elsewhere please do let us know. We don't want to violate anyone's sense of comfortability with this. But the working groups were not taped, as you may have noticed. None of that content will be used in any sort of public forum. But for example we could easily take the video footage from your presentations yesterday and somehow connect those to the profiles that we have so those who are interested in hearing from you directly about these questions of your group may have access to that. And another idea would be to put together some sort of audio piece that would splice together some of the highlights from this seminar that a public audience would have access to. So those are some of the ideas. If you have any reservations please just send me an email or talk to me before you head out today.

SHAHLA HAERI: Kathryn could we also have a way, since the working groups were not videotaped, [to have access to] the notes that were taken. Our discussion was very good and I would like to know about other discussions. So we could type them then you know...

KATHRYN LOHRE: Yes for sure. We will create transcripts of those and share those as much as we can. We will probably also have transcripts done of the audiotapes and post those like we have for other consultations as well.

SESSION ENDS