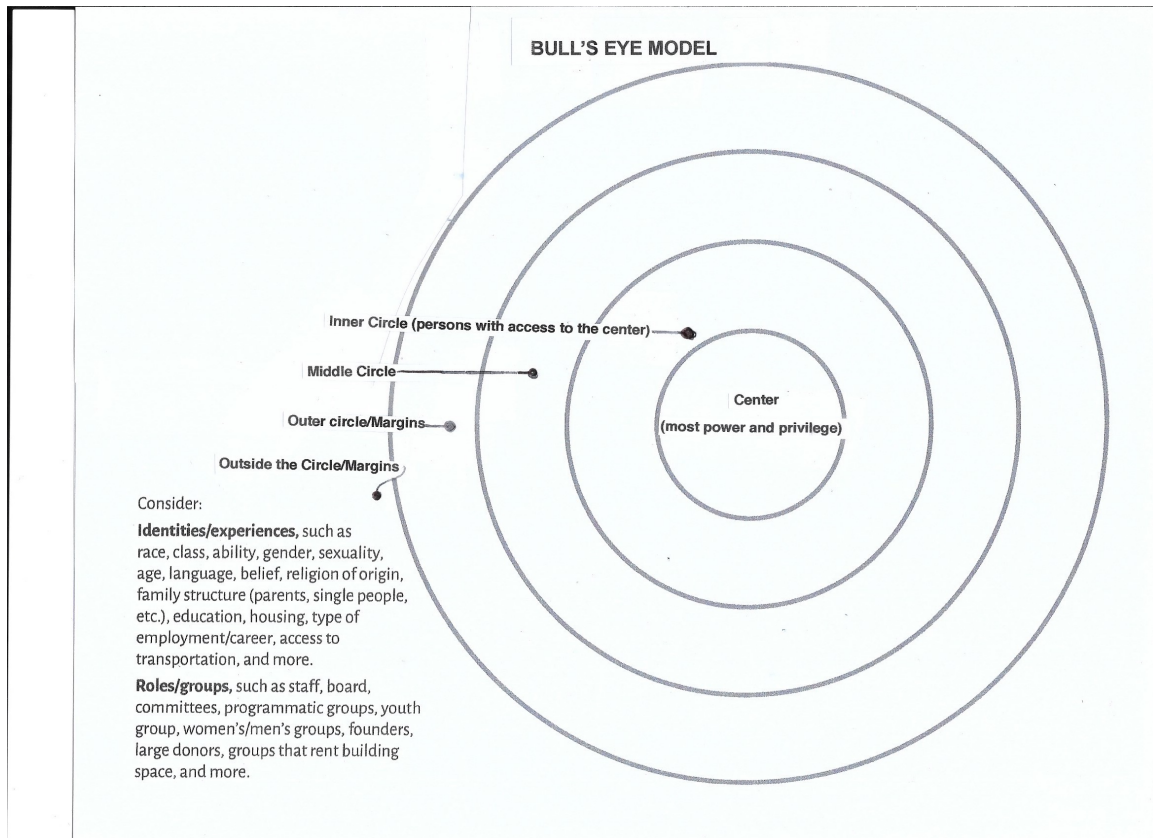


## BULL'S EYE MODEL

The UUCSC congregation had an after-service and an evening session to discuss the "Bull's-Eye Model," introduced in Module 5, The Role of Culture, of the "Transforming Hearts Collective" video series. This document is a compilation of all the ideas expressed by the folks who attended these sessions.



Consider (from diagram):

**Identities/experiences:** such as race, class, ability, gender, sexuality, age, language, belief, religion of origin, family structure (parents, single people, etc.), education, housing, type of employment/career, access to transportation, and more.

**Roles/groups:** such as staff, board members, committees, programmatic groups, youth group, women's/men's groups, founders, large donors, groups that rent building space, and more.

**Power definition:** the ability to affect change; also the ability to prevent change

### Center (most power or privilege)

- Rev. Hannah (also identified by some as Inner Circle)

- The Board (elected leadership)
- Nominating Committee (determine who is on the ballot to vote into elected positions)
- Worship Committee
- Welcoming Congregation Committee(also listed in Inner Circle)
- Endowment Committee
- Persons who enforce bylaws
- Persons with technology skills, lead/host groups, zooms
- Persons that volunteer, put in time/effort/energy in formal roles in the church, i.e. committee chairpersons; more active members get to direct decision-making
- Old-timers/original members, also possibly members who are older in age
- Members who are financially secure
- Major decisions voted on by whole congregation

### **Inner Circle (persons with access to the center)**

- **Committees:** specifically Building and Grounds Committee, Communications Committee, Finance Committee, Welcoming Congregation Committee
- **Volunteerism:** People with skills and time to volunteer; Anyone willing to volunteer/serve; volunteerism = power or access to power; Organizers of events; Persons who pitch in the most make things happen. Persons who do a lot of work for the church
- **Demographics:** A majority of leadership positions in the church are held by older white women (an observation); also white persons have easier time getting access to center (the church is currently predominantly white)
- **Finances:** Persons who commit financially to the church (people who pledge/people who pledge more than others); Persons known to (or assumed to) make larger financial contributions; those perceived as more affluent; Persons who donate a lot
- **Long-time membership:** Persons with seniority (longevity in the church) who are also actively participating in the church culture have access to those with power; Persons familiar with the history of the church, the workings of the church, knowledge of how to navigate between the various entities within the church culture; others unsure whether or not longevity plays a part in accessing power/privilege at church; old-timers, original members
- **Volubility:** Persons who are more vocal get more attention, get access to the people in the center (a method of “grabbing the mic” or “squeaky wheel”); a method of obtaining access to the next circle toward center; Individuals or people who are vocal, initiate conversation, especially about a particular issue or concern; Persons who speak up the loudest; Sometimes louder voices drown out other views. There is a concern that some views that get expressed are not the dominant views.

- **Relationship to Center:** Persons closest to the minister/spouses of folks in the center (Relationship to those in the center); Personal relationships are key and provide access to those at the center
- Persons protecting the status quo/who want things to stay the way things are/run
- Some persons who are lifelong UU feel their perspective carries more weight
- Working together in groups (RE, other committee work) feels like a way to create shared power within the church, by pitching in together to get things done.
- Transgender folks (because the church spotlights them so much in 2020)
- World events influence the direction the congregation moves
- Individuals with technology skills, lead/host groups, zooms
- By-laws (tool to direct parameters for discussion)
- The UUA organization

### **Middle Circle**

- Affinity Groups: Men's Group, Senior Group (senior women, senior men), Women's Book Club
- Teens & Children
- RE teachers
- Individuals who come to sing in the choir
- Individuals who come to hear the choir
- Artsy for decorating
- Persons who used to be active (in leadership, etc.) but are currently less active are "brushed aside" in favor of those currently more active.
- Stewardship Committee stresses congregants support the church according to their financial capabilities, without expectation of any connected power/privilege with donation abilities.
- Quiet folks
- Visitors
- BIPOC (Black, Indigenous, People of Color)
- Volunteers, i.e. ushers (especially during pandemic), RE Teachers, etc.

### **Outer Circle/Margins**

- New people, visitors
- Children and Teenagers
- Adults with physical/cognitive challenges: visually, auditorily, deaf and hard of hearing, physical, cognitive; people with disabilities
- Quiet, non-confrontational persons; persons who don't speak up
- Bilingual persons; English Language Learners
- Single young adults
- Persons who are more passive members of the congregations (Sunday services and party event attendees)
- Persons who don't have time for volunteerism or time to serve on committees or other positions of leadership; Those who can give the time

have a bigger voice. Those who don't have time can be more marginalized (i.e. some retired folks have more time to volunteer).

- Transgender folks
- People of color (BIPOC: black, indigenous, people of color)
- People who give less financially can feel they are on the margins
- Being newer at church can feel more out at the margins. One can feel new even for many years.

### **Outside the Circle/Margins**

- New people & visitors
- Kids with challenges: visually, auditorily, deaf and hard of hearing, physical, cognitive
- Persons with Limited English Skills
- Persons with strong belief in Christ, Christian, Catholic ideology, etc.
- Feel like don't fit in
- Persons lacking transportation, way to get to and from church

### **NOTES:**

Comments that, while valuable, do not easily translate into the Power/Privilege diagram

- We need to figure out how to help people move in the infrastructure of the church
- The people in power need to give up power
- Power is turning ideas into actions
- People in power make decisions for the church
- Committees make decisions
- Power = Responsibility
- Another view is that being greeted warmly as a new person establishes a welcoming atmosphere right away.
- The whole congregation can be powerful. Working with RE can feel like shared power. Pitching in with everything that needs help creates this shared power.
- There is recognition that we are not very diverse. Rather than power, the view from this perspective sees sharing and friendship instead. AND, there is also understanding that not everyone does feel welcome and comfortable. Can we participate together even if we wouldn't necessarily be close friends.