

Title: Supplemental Document to the Executive Search Process

Origin: Office of General Minister and President

Background

At the 2013 General Board Meeting in Indianapolis, the board approved GB-13-0848, Supplemental Document to the Executive Search Process. The motion stated the following:

“the Administrative Committee draft a supplemental document to the Executive Search Process to provide cultural orientation and preparation to boards and/or organizations issuing calls to persons from historically underrepresented groups.”

A task force was named by the Administrative Committee and chaired by former moderator Regina Morton (2011-2013) to research and reflect on what it means to provide such orientation and preparation. The task force completed the work and their report was received at the 2015 General Board meeting in Kansas City. The attached document was created from the information contained within that report.

Recommended Action

The Administrative Committee approves attached Supplemental Document to the Executive Search process. Once approved, this document will be disseminated to the wider church by the Office of General Minister and President.

Supplemental Document to Executive Search Process
(rev. 04-17-2016)

Cultural Competency: A Guide to Boards and Organizations
Issuing Calls to Persons from Historically Underrepresented Groups

Cultural competence within the Christian Church (Disciples of Christ) is a call to work together with an understanding of and appreciation for people of different cultural backgrounds, in recognition that all of God's people are created in God's own image and equally valued. The image of God is reflected through those of different cultures. Our call is: a) to see the image of God in the differences from our culture, as well as in the similarities; b) to build an appreciation and understanding of the various cultural differences we encounter; c) to accept those whose cultural image of God is not our own; and d) to encourage each other to live into all God created us to be.

KEY OBSERVATIONS

- A. The selection of the candidate is not the end of the ministry's responsibility to the executive or the receiving organization.
- B. Institutional preparedness is critical to the success of the call.
- C. Some people in underrepresented groups, including women, come to leadership positions in historically white/male dominated institutions with an inherent uncertainty about their abilities to succeed and if they will be welcomed, even when they are extremely well-qualified and experienced.
- D. Broken and unacknowledged ministry cultures produce broken search processes.

RECOMMENDATIONS

A. Pre Search

The governing body is encouraged to work with the existing staff to accomplish the following tasks:

- 1) Clarify vision, mission, and values.
- 2) Use an experienced facilitator, recommended by the Minister of Reconciliation, to conduct a formal cultural assessment that includes key stakeholders. The following attached resources are suggested:
 - a) Cultural Competency Self-Assessment/The Cultural Proficiency Continuum Self-Assessment
 - b) Cultural Competency Continuum.
- 3) Use the experienced facilitator to conduct an anti-racism audit. The following attached resource is suggested:
 - a) Institutional Self-Assessment/Anti-Racism Audit Questionnaire.

- 4) Assess the financial sustainability of the ministry.
- 5) Develop an executive compensation package that is equitable. (Executives' salaries should be greater than those they supervise.)
- 6) Identify potential barriers or hindrances to the success of the new executive.
- 7) The governing body may call an interim executive to serve during this time of transition.

B. Search

Based upon the work and learnings from the pre-search, the search team is encouraged to:

- 1) Use the current Christian Church (Disciples of Christ) Executive Search Process.
- 2) Develop the job description and ministry profile in relationship to the organization/ministry vision, mission, and values.
- 3) Include intentional delineation of skills and experiences required.
- 4) Identify soft skills of the position (i.e. conflict management, listening, cultural sensitivity, and developing one-to-one relationships, etc.).
- 5) Meet or have conference calls with the screener (as defined in the Executive Search Process) to more fully articulate the vision, mission and goals of the organization and the skills preferred/required of the applicants.

C. Post Search

The search committee's continued responsibilities include:

- 1) Prepare the dominant culture to receive and empower the new executive.
- 2) Coordinate activities to genuinely welcome the new executive.
- 3) Conduct a press conference/press release as appropriate, in coordination with the new executive.
- 4) Coordinate a timely and appropriate reception to introduce the new executive to the board, community and office staff, in coordination with the new executive.
- 5) Have a computer, business cards, mobile phone and new email address prepared in advance of arrival and in coordination with the new executive.
- 6) Provide appropriate contact information for staff, board members and other frequent contacts. Make sure the new office is clean and uncluttered.
- 7) Have personnel forms ready for signature upon arrival (payroll card, medical benefits, parking pass/key, etc.
- 8) Provide calendars for board, staff and other scheduled meetings.

- 9) Select person/s to be readily available for questions/concerns.
- 10) Continue as the Pastoral Relations Committee or recommend other candidates in consultation with the new executive.
- 11) Support the new executive as they connect to peer groups, fraternities, sororities and business/social groups. This is especially helpful for persons from historically underrepresented groups, including women.

D. The governing body responsibilities include:

- 1) In consultation with the new executive, identify an organizational mentor, who (knows the ministry well and possesses respect and influence. She/he can interpret the culture and help the organization understand and fully utilize the gifts of the new executive. The organizational mentor also helps the new executive to understand the gifts and concerns of the organization. The organizational mentor **should not** supervise the new executive.
- 2) Support the new executive as they connect to peer groups, fraternities, sororities and business/social groups. This is especially helpful for persons from historically underrepresented groups, including women.
- 3) Develop a continuing education plan to help equip the executive for the position.
- 4) Assure regular performance/assessment reviews of the executive, the governing board, and the vision and mission of the ministry.
- 5) In consultation with the new executive, engage an executive coach. An executive coach works with the new executive to set goals and objectives and may function as an accountability partner.

E. Healthy Parting

- 1) In the event that the executive or the governing body discovers that this is a relationship that is not advancing the ministry's vision and mission, the governing body should engage in an exit process that values both the executive and the organization to minimize gossip and rumors.
- 2) Healthy parting processes include honest dialogues, exit interviews, and celebrations.

The Cultural Proficiency Continuum Self-Assessment

Read each of the points on the continuum, *presented in italics*, and the indicators that follow. Place a mark in the column that best matches your ability to describe how culture is regarded. Please treat this instrument as a needs assessment, not a test to be passed. For the instrument to have value for you, it must provide you with a profile of what you already know and what you have yet to learn.

The Continuum for Cultural Proficiency

The Continuum and Indicators	Yes	No	Not Sure
<p>Cultural Destructiveness – <i>I can describe how cultures that are different from mine are negated, disparaged, or purged by:</i></p> <ul style="list-style-type: none"> • describing how systems of oppression (i.e., racism, sexism, homophobia) are represented in the history of our country/Church • describing how historical oppression is usually invisible in our history and literature texts • describing how the invisibility of culture in schools leads to non-dominant groups not being viewed as legitimate • describing one specific example of cultural destructiveness in our school/program 			
<p>Cultural Incapacity – <i>I can describe how my cultural values and beliefs can be elevated and how cultures that are different from mine can be suppressed by:</i></p> <ul style="list-style-type: none"> • describing how superiority and inferiority are represented in the history of our country (e.g. the need for civil rights acts, Church leadership representation) • describing discriminatory practices present in some ministry settings • describing instances of low expectations held by church leaders, members • describing examples of subtle messages to people that they are not valued 			

The Continuum and Indicators	Yes	No	Not Sure
<p>Cultural Blindness – <i>I can describe how I can act to not see differences among cultures and to not recognize differences by:</i></p> <ul style="list-style-type: none"> • describing how the messages that people intend to send are often not what is heard by others • describing the value placed in this ministry/organization on pretending not to see difference • describing how literature and resources do not include the meaningful representation of non-dominant groups • describing how we use expressions such as ‘you need to work a little harder’ and ‘don’t be so sensitive’ to dismiss people’s struggles. 			
<p>Cultural Pre-competence – <i>I can describe how my lack of knowledge, experience, and understanding of other cultures limits my ability to interact with people whose cultures are different from mine by:</i></p> <ul style="list-style-type: none"> • giving examples of the frustration of knowing that current practices are not effective and not knowing what to do • describing instances of jumping to easy solutions that have no sustaining effect • describing the needed paradigm shift that occurs when moving from talking about others as being the problem to listening and discussing how we change our practices to meet the needs of people from other cultural groups • describing the movement at this point in the continuum as representing a tipping point 			

<p>Cultural Competence – <i>I can describe my use of the essential elements as standards for adapting my behavior by:</i></p> <ul style="list-style-type: none"> • describing how I am aware of the impact my culture has on others • describing how valuing diversity is different from tolerance • describing how one adapts to diversity in order to be effective • describing how one uses the essential elements to leverage change, personally, and organizationally 			
<p>The Continuum and Indicators</p>	<p>Yes</p>	<p>No</p>	<p>Not Sure</p>
<p>Cultural Proficiency – <i>I can describe my effective experiences in a variety of cultural settings by:</i></p> <ul style="list-style-type: none"> • describing how learning about cultures is a life-long process • describing examples of advocacy as a moral construct • describing examples of esteeming the cultures of others • describing how one learns about the cultures of others, including organizational cultures 			

Score Sheet

There is no score sheet in the traditional sense. The purpose of the exercise is for you to have the opportunity to reflect on what you know and value prior to coaching others. Please accept our invitation to reflect on the marks and comments you entered into the Yes, No, and Not Sure columns.

Reflection

Take a few moments and review the six points on the Continuum, the indicators and the columns you marked for each point. What was your reaction to the first three points of the continuum? What was your reaction to the next three points of the continuum? What did you learn about yourself in doing this activity?

Adapted from: Lindsey, Delores B., Richard S. Martinez, and Randall B. Lindsey. [Culturally Proficient Coaching: Supporting Educators to Create Equitable Schools. www.pcusa.org/resource/cultural-proficiency-continuum-self-assessment/](http://www.pcusa.org/resource/cultural-proficiency-continuum-self-assessment/)

Cultural Competence Continuum

Cultural Destructiveness	Cultural Incapacity	Cultural Blindness	Cultural Pre-Competence	Cultural Competence	Cultural Proficiency
Disregards cross-cultural awareness, knowledge, behavior, skills in staffing pattern, service provision, program design, etc.	Does not accept multiple perspectives as valid; there is one "right" or "best" way	Disregards diverse religious/cultural practices when scheduling hours of operation	Exhibits emerging visual representation of all ethnicities, genders, etc, as active and valued community members	Provides regular staff training in cultural competence and its relationships to service provision	Provides services in languages that meet the needs of populations served (consumers)
Creates advertising that perpetuates stereotypes (e.g. women as depressed, substance abusers as black males)	Speaks on behalf of vs. supporting special populations in efforts to speak for themselves	Plans and implements special events assuming a shared value (e.g. Christmas Party)	Recognizes that it is NOT connected with neighborhoods and coalitions that promote various groups, seeks to correct situation	Ensure that all written and visual material is respectful, in multiple languages an Braille, with emphasis on the value of difference	Takes proactive stance on the advancement of cultural competence within the community
Creates criteria that exclude or create artificial barriers, or job requirements that have nothing to do with performance ability	Sees diversity as meeting quotas	Does not recognize or compensate for specialized skills or actively objects to compensation for specialized skills	Solicits diversity feedback from all staff at all levels on a regular basis	Implements culturally competent plans and evaluates periodically for effectiveness	Provides modeling and training to other organizations on diversity
Refuses to select and recruit bilingual staff	Downplays need to hire translators and translate paperwork	Requires all sessions to be conducted in English regardless of individual or families needs	Recognizes organization's high dropout rate of minority participants and seeks change.	Has balanced bilingual staff/customer ratio and provides support to staff for "other" languages and skills	Provides mentoring program and paid stipends
Provides paperwork in English only	Puts down family values	Is rigid about following paperwork requirements	Recognizes that paperwork and bureaucracy are driving individuals and families away	Establishes committee to revise paperwork, program literature, etc., for bilingual customers	Streamlines paperwork and ensures that all material is in multiple languages
Does not recognize the importance of family participation	Uses primarily Anglo-oriented methods of treatment too rigid to consider new methods for different cultures	Ignores the strength of the family unit	Recognizes the lack of training for staff and is willing t implement a culturally appropriate training program	Screens for culturally offensive material and deletes from written and spoken communication	Offers phone line services in multiple languages
Refuses to be sensitive to different cultures		Lacks training to provide special services to minorities	Recognizes staff have cultural limitations and encourages training	Takes responsibility for bringing family into the training circle	Values families and their cultures and commits to educating family on issues critical to treatment success
				Includes cultural issues in training plan	Displays sensitivity to cultural issues and provides education to their organizations

Institutional Self-Assessment

The statements listed below are intended to assist members of a specific religious organization, in this case the Division of Homeland Ministries, through a self-assessment process related to institutional racism. For each item below please rate the item in regard to the way in which the ministry as an organization rate on a scale on **1 (very intentional) through 5(not intentional at all)**. This tool is intended to assist organizations in defining areas for further work and action, and it assumes that the eradication of institutional racism is an ongoing and lifelong process.

ABOUT YOU

1. Gender: ___Female ___Male 2. Length of time at this organization _____
3. Position: ___Administrative ___Program ___Volunteer
4. Racial/Ethnic Identification: ___ Person of Color ___Caucasian
5. I participated in Anti-Racism Training in this organization or another setting?
___Yes ___ No

Respond to the following statements about your organization on a scale between 1 to 5; 1 being very intentional and 5 being not intentional at all. There are five areas to be examined.

1. PROGRAM AND RESOURCE DEVELOPMENT PROCESS

- a. Are decisions made in secret to minimize conflict without an open process?
1 (very intentional) 2 3 4 5 (not intentional at all)
- b. Are there a common agreed-upon policies and practices for racial inclusiveness?
1 (very intentional) 2 3 4 5 (not intentional at all)
- c. How would you rate the evaluation of these specific policies and practices?
1 (very intentional) 2 3 4 5 (not intentional at all)
- d. Is there priority given to issues and programs of persons of color?
1 (very intentional) 2 3 4 5 (not intentional at all)

2. BUDGET AND RESOURCES ALLOCATION PROCESS

- a. Does the budget allocation process reflect a desire to empower persons of color?
1 (very intentional) 2 3 4 5 (not intentional at all)
- b. Is there intentionality to offer programs and projects the deal with the root causes of institutional racism?
1 (very intentional) 2 3 4 5 (not intentional at all)

- c. Are there effort to make funding allocations specific to racial inclusion or part of the organizational program budget?
1 (very intentional) 2 3 4 5 (not intentional at all)
- d. Are the funding allocations for programs of racial inclusion communicated to all staff?
1 (very intentional) 2 3 4 5 (not intentional at all)

3. PERSONNEL POLICIES/PRACTICES

- a. Is there a defined and implemented racial inclusion plan for your organization?
1 (very intentional) 2 3 4 5 (not intentional at all)
- b. Is access to employment and promotional opportunities intentionally equitable for of people of all ethnicities?
1 (very intentional) 2 3 4 5 (not intentional at all)
- c. Is there an intentional expectation to all workers to participate in learning about and combating institutional racism?
1 (very intentional) 2 3 4 5 (not intentional at all)
- d. Is there a clearly defined grievance procedure by which all employees can seek redress?
1 (very intentional) 2 3 4 5 (not intentional at all)

4. DECISION MAKING POWER AND AUTHORITY

- a. Are there opportunities for persons of color to be recognized as authorities and to participate in decision-making processes?
1 (very intentional) 2 3 4 5 (not intentional at all)
- b. When speakers and consultants are invited into the unit are they racially diverse?
1 (very intentional) 2 3 4 5 (not intentional at all)
- c. Do people question the need for racial inclusion goals?
1 (very intentional) 2 3 4 5 (not intentional at all)
- d. Are there cliques and networks that intentionally keep persons of color outside?
1 (very intentional) 2 3 4 5 (not intentional at all)

5. ETHOS-CLIMATE OF VALUES/ATTITUDES

- a. Is there a commitment by your organization to eliminate institutional racism?

1 (very intentional) 2 3 4 5 (not intentional at all)

b. Do you feel that the responsibility for eliminating racism is still necessaryⁱ?

1 (very intentional) 2 3 4 5 (not intentional at all)

c. Do you feel that the elimination of institutional racism has a biblical mandate?

1 (very intentional) 2 3 4 5 (not intentional at all)

QUESTIONS FOR MINISTRY BOARD – RACISM AUDIT

1. To the best of your recollection, when was the first DHM Board meeting that you attended as a member?

2. Are you currently:

- a. serving your first full term as a Board member
- b. serving your second (or more) full term as a Board member
- c. serving an unexpired term as Board member

3. When you came on the Board, how many Board members were you already acquainted with?

4. To the best of your knowledge, how were you chosen to serve on the Board? For example, do you know who suggested you as a member?

5. What committee(s) do you serve on? How (or why) were you placed on that committee (those committees)?

Sex: _____M _____F

Race: _____White _____African American _____Asian _____Hispanic

Age: _____Under 40 _____Over 40

ⁱ Adapted from Disciples Home Missions Anti-Racism Audit, Minta Coburn and Dwight Bailey authors.