

**The General Board of the Christian Church (Disciples of Christ)**  
**Executive Search Process**  
(rev 02-27-2017)

**I. Purpose**

- A. All search processes in the church are a matter of spiritual discernment.
- B. This process establishes guidelines for the recruitment and selection of executive leaders in the general and regional expressions of the Christian Church (Disciples of Christ). This document is recommended to the institutions of higher education in covenantal relationship with the church. To develop a church that is faithful to God's call for the unity of the body of Christ, these procedures will assist the church in recruiting and maintaining executive leadership that is reflective of the people of God whom we are called to serve. The church seeks to be a Pro-reconciling/Anti-Racist organization that is working to dismantle institutional racism in its human resource systems, policies and practices.

**II. Scope**

- A. This process is offered as a guiding policy for the calling of executives in all General Ministries, Racial/Ethnic Ministries, Regional Ministries, and the Office of General Minister and President.
- B. Since persons are often called from leadership positions in one part of the church into leadership positions in other parts of the church, it is important to have consistent practices across all ministries of the church. Therefore, this process is to be used as an exemplary framework for executive searches throughout the church.

**III. Background**

- A. According to Paragraph 71 of *The Design*, the General Board is to offer guidelines for the selection of General Ministry Executives.
- B. Given the church's history of racism and a persistent culture of privilege and exclusivity, the church developed the current executive search model in 2000 as GB-00-1676 with the goal of having all ministries and regions adopt an executive search policy based on that model. Implementation of policies based on the model has been not been consistent across the church. While a number of searches have closely and successfully followed the model, some searches have not been conducted in line with the current search model and have resulted in outcomes that led to a call to reexamine the model as well as the process of implementation.
- C. For these reasons, in October of 2011, the Administrative Committee authorized the General Minister and President and the Moderator to appoint a task force to revise the current Executive Search Model, giving attention to the recommendations from the Administrative Committee. The

appropriate recommendations have been incorporated into this policy document.

- D. The task force met and followed through with the process of reviewing the instructions from the Administrative Committee; evaluating the existing model; discussing recent successes and challenges with executive search; and mapping out a way forward in establishing a revised process. The taskforce was made up of a diverse cross-section of leadership from the church as well as persons with subject-matter expertise in the area of executive calling and recruitment.
- E. One of the most significant outcomes of the initial discussion was the recognition that, in addition to a revised search process, the church needs a more comprehensive and consistent leadership development strategy that helps cultivate and ensure the availability of qualified under represented racial ethnic candidates for executive positions across the church. Without such a strategy, the executive search process will continue to yield mixed results and the church cannot fully achieve its ultimate goals with respect to Pro Reconciliation/Anti-Racism.
- F. Institutional preparedness is critical to the success of an executive search process and subsequent call. Preparedness includes:
  - 1. Seeing the image of God in the differences among cultures, as well as in the similarities;
  - 2. Building an appreciation and understanding of the various cultural differences we encounter;
  - 3. Accepting those whose cultural image of God is not our own; and
  - 4. Encouraging each other to live into all God created us to be.

#### IV. Glossary:

- A. **Anti-racism** – A conscious, intentional effort to eradicate racism in organizations and structures by claiming an anti-racist identity This identity involves recognizing and renouncing skin color-based privileges, benefits, attitudes, and rules that govern the life of the institution which produce outcomes that are racist.
- B. **Anti-racist** – The nature of identity change resulting from an intentional and sustained effort to examine structures and policies of the institution toward the end of dismantling inherent racial biases and oppressive practices.
- C. **Applicant pool** – All persons applying for a position.
- D. **Cultural Competence** – within the Christian Church (Disciples of Christ), a call to work together with an understanding of and appreciation for people of different cultural backgrounds, recognizing that all of God's people are created in God's own image, are equally valued and the image of God is reflected through those of different cultures.
- E. **Executive leadership** - The senior policy-making positions within an organization, including but not limited to General Minister and President, Regional Minister, President, Vice President, Associate General or Regional Minister, Executive Director, Director and others fitting the role of executive leaders.

- F. **External candidate** – An applicant for a position who is not currently employed by the calling entity.
- G. **Historically Under Represented Groups** – A term that refers to groups who have been denied access and/or suffered past institutional discrimination.
- H. **Institutional Racism** – The ways in which institutional policies and practices create disparate outcomes for different racial groups for the benefit of white persons.<sup>1</sup>
- I. **Internal candidate** – An applicant for a position who is currently employed by the calling entity, who is a member of the governing board for that entity, or who is an immediate family member of an employee or board member.
- J. **Power** - The collective or individual ability to be or to act in ways that fulfill our potential. Its purpose is to be used for good, but it can be used to control, dominate, hurt and oppress others. Misuse of power is the key that locks the system of racism and any system of oppression in place.<sup>2</sup>
- K. **Pro-Reconciliation/Anti-Racism** – **The effort to eradicate the sin of racism in the body of Christ as part of the larger effort to be reconciled one to another and all to Jesus Christ as God requires.**
- L. **Racial Ethnic Persons**—Persons including but not limited to: Native Americans/First Nations People, Persons of African Descent, Hispanic Americans (Latinos and Latinas), and Asian Pacific Islander Americans.
- M. **Racism** - Race prejudice plus the misuse of power of systems and institutions. It is a complex system of beliefs and behaviors grounded in a presumed superiority of the white race.
- N. **Race Prejudice** - Any action or attitude, conscious or unconscious, that demeans or subordinates an individual or group based on skin color, race, language, or culture. Race prejudice is sin because it serves to divide the body of Christ and dehumanizes children of God.

## V. Policy

- A. The General Board's search process is designed to do the following:
  - 1. Ensure that all applicants are consistently treated with fairness and equity;
  - 2. Promote the Pro-Reconciliation/Anti-Racism mission priority of the church;
  - 3. Develop leaders to become potential candidates for executive positions
  - 4. Create sufficient documentation and verification of the church's selection and decision-making with regard to executive calls in order that the church might recognize when it is living into its goals concerning Pro-reconciliation/Anti-racism and highlight areas where improvement is still needed.
- B. Once an executive search process has been adopted, deviations are strongly discouraged. Whenever deviations are necessary, they should be

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<sup>1</sup> [www.racial equity.org](http://www.racial equity.org)

<sup>2</sup> From Crossroads Anti-Racism and UCC.org.

discussed with the Reconciliation Minister and the General Minister and President to ensure that the planned deviation continues to uphold the guiding principles of this process or makes improvements in accomplishing its stated goals. The deviations should be documented.

## **VI. Procedures**

### **A. Preparing the Ministry and Its Governing Body**

1. Clarify vision, mission and values.
2. Assess the financial sustainability of the ministry.
3. Develop an executive compensation package that is equitable.  
( Executive salaries should be greater than those they supervise).
4. The governing body may call an interim executive to serve during this time of transition.

### **B. Convening the Search Team**

1. Make-up of the team –
  - a) One of the first steps in an executive search process is the formation of a search team. Given the importance of the task at hand, the success of the search team will help secure a successful future for the organization. Additionally, the search team is often the first and most memorable encounter an executive will have with the organization. The search team is not only responsible for evaluating candidates, but the team has the additional role of representing the organization to prospective candidates. The search team evaluates the potential fit between a candidate and the organization, with an eye toward seeing the candidate as a successful colleague. It is important to choose a diverse group of search team members.
  - b) The recruitment process for executive leadership positions in the general and regional expressions of the church shall be conducted by a team of persons who reflect the many members of the family of God. While demographics of teams may vary, it is expected that the team shall be composed with the following goals in mind:
    - i. When possible, the majority of the members should have experience participating in successful searches. It is important to have team members who have participated in searches that have yielded results that are in line with the church's Pro-reconciliation/Anti-Racism goals.

- ii. All team members should be fair, open-minded, and fully committed to the church's Pro-reconciliation/Anti-Racism goals.
  - iii. Ideally, every search team shall be fifty percent (50%) underrepresented racial ethnic persons. No single ethnic group should make up more than seventy-five percent (75%) of the team. A diverse team is more likely to generate a diverse candidate pool and finalist list
  - iv. Search Committees should consist of men and women with no less than 25% representation of either.
  - v. Team members should be knowledgeable in the area of ministry and/or field of the identified position.
- c) The Team Chair –
- i. The chair of the team is chosen by the calling person or board and may help appoint the members of the team.
  - ii. The chair sets the tone for the team, is responsible for coordinating training, if needed, and holding the members of the team accountable.
  - iii. Ideally, the chair should not be the calling person. This helps reduce the undue influence that the chair might have over the selection process.
  - iv. The chair should be someone who has participated in the introductory Anti-racism training as recommended by Reconciliation Ministry.
  - v. The chair or other designee is the primary point of contact for the calling individual or board, the search team, and the candidates. Ultimately, the chair insures that the search process follows the approved process and that it is documented appropriately.
2. Responsibilities of every member of the Search Team
- d) Engage in appropriate spiritual practices related to discerning call.
  - e) Protect the confidentiality of all applicants and participants in the process.
  - f) Follow the agreed upon decision-making process.
  - g) Draw upon various network connections in support of recruitment efforts, especially in seeking qualified historically under represented racial ethnic persons.
  - h) Participate fully and consistently in all meetings and deliberations.
  - i) Give fair consideration to all candidates and treat all persons with respect.
  - j) Concerns that cannot be resolved by directly addressing them with the chair and the committee should be immediately reported to the General Minister President. If the position is located in the Office of the General Minister and President, then the report would be made to the Moderator of the General Assembly.
3. Training of the Search Team
- k) General Training – The chair of the search team is generally responsible for coordinating any training that is necessary for the search team to do its work. At a minimum, this should include

reviewing the formalized executive search process and procedures manual.

- l) Anti-Racism Training – As part of the team building component, search committees should engage Reconciliation Ministry's 2-hour module. Expenses for this program should be considered as part of the search committee budget.

4. Decision-making process and capacity of the Search Team

- a. The search team and the calling individual or the responsible board should establish a decision-making process (majority vote, consensus, etc.) before the team begins its work.
- b. When the search team is expected to present more than one finalist to the calling individual or to the responsible board, this must be communicated to the search team at the beginning of the process.
- c. The calling individual or the responsible board should also inform the team if their decision will require a subsequent vote from the board or confirmation by the calling individual.

C. Recruitment Process

- 1. The search team should prepare a recruitment plan before the initial job posting is made. In addition to identifying methods for distributing the job posting, the recruitment plan should also highlight what steps will be taken to actively seek historically under represented racial ethnic persons for candidacy.
- 2. Decisions should be made before the job posting is made about how internal and external candidates will be handled.
- 3. Current members of a Board with governing responsibility for the calling entity who decide to apply for the position should recuse themselves from all matters related to the search. This should be done in consultation with the board chair in order to ensure appropriate levels of confidentiality and to maintain the integrity of the overall process.

D. Evaluation Process

- 1. An independent evaluator with HR or pertinent field experience should be utilized
- 2. The evaluating process for candidates should be done in a way that is consistent for all candidates.
- 3. Team members are encouraged to review the materials of all interested candidates. Blind independent evaluators are to be used to help the team focus its energy on those candidates who are qualified for the position by ranking candidates as exceeds, meets or below expectations.

E. Interview Process

- 1. All team members must be knowledgeable regarding fair hiring practices and should be briefed in best practices for conducting an interview.
- 2. All interviews shall be conducted in a manner that is equitable for all candidates with similar methods and circumstances.

3. For final candidate interviews, in-person interviewing is the preferred method. If there is a need to deviate from this method for one or more candidates, then all candidates should be given the same options for deviation and should be made aware that in-person interviewing is the preferred method.
4. Once the interview process is complete, the team should compile a document that allows a fair comparison of all the candidates interviewed.

#### F. Call Process

1. There are a number of options for how the final call decision could ultimately be made. This will vary based on whether it requires a board vote or the final decision rests with an individual hiring manager. The final process for how the decision will ultimately be made should be determined at the beginning of the process and should be communicated to the Search Team at the initial meeting.
2. A decision should also be made up front about the way the final decision will be communicated to all candidates.

### VII. Responsibilities

- A. All expressions of the Christian Church (Disciples of Christ) are accountable to the whole church for implementing and exercising the provisions of an executive search process in a manner that will produce systemic change helping to dismantle the existing systems and cultures that perpetuate racism, sexism and other forms of privileged exclusivity. All church organizations are requested to study and reflect on this process, to adopt or incorporate an executive search process, and to report the action of the organization within two years following the final approval by the board.
- B. General ministries, racial ethnic ministries, and regions adopting executive search processes, which differ from this executive search process, are requested to forward a copy of such process to the General Board via the Office of General Minister and President. The organization is requested to supplement its process with written comments identifying how the process adopted by the organization will better meet the Pro-Reconciliation/Anti- Racism position of the church.
- C. Working with the OGMP, the Administrative Committee on behalf of the General Board will conduct periodic assessments of executive searches to ensure they are following the executive search process. As part of the covenantal accountability to the church, when calling a new executive who is elected or recognized by the General Board, general and regional ministries should provide a written report to the General Board regarding the use of an executive search process. The General Minister and President shall appropriately celebrate to the whole church those ministries who adopt and utilize an executive search process.

## **VIII. Recommendations**

A. Strategy for Leadership Development and Recruitment – There is clear recognition of the connection between the General Board's Disciples Search Process and the urgent need for training and professional development for prospective future leaders throughout the church. Such a strategy is a necessity for the successful recruitment and retention of executive leadership that is reflective of the people of God whom we are called to serve. When completed, this strategy and any subsequent program will be incorporated as an integral part of the General Board's Search Process. Ministries should have a written strategy for leadership development and recruitment.

B. Search Team Documentation

Search Process Checklist and Verification Document

1. Includes a list of board members
2. Notation of variance in interview practice
3. Evaluation Summary Document (attached)



## **Addendum**

### **A Guide to Boards and Organizations Issuing Calls to Persons from Historically Underrepresented Groups (rev. 10-2016)**

When a candidate from a historically underrepresented group is called to fill the position for which the search was undertaken, it is incumbent on the ministry or, in the case of a non-CEO, appropriate supervisor, to provide orientation and preparation to the new executive, their colleagues and board, to ensure a smooth and successful transition. The following are suggested guidelines.

**Transition Committee** - Named by the chair of the ministry's governing board in consultation with the newly called executive. May include members from the search committee, the ministry and the ministry's governing board.

The Transition Committee, in consultation with the new executive, would:

- 1) Conduct a press conference and/or issue a press release as appropriate.
- 2) Prepare the dominant culture to receive and empower the new executive. This may be accomplished by identifying an organizational mentor, who knows the ministry well and possesses respect and influence. The mentor would be able to interpret the culture and help the organization understand and fully utilize the gifts of the new executive.
- 3) Using an experienced facilitator, conduct a formal cultural assessment that includes key stakeholders. selected from a list provided by Reconciliation Ministry, conduct a formal cultural assessment that includes key stakeholders. The following resources in Appendix A are suggested: Cultural Competency Self-Assessment/The Cultural Proficiency Continuum Self-Assessment; Cultural Competency Continuum.
- 4) Using the experienced facilitator, conduct an anti-racism audit. The following resource in Appendix A is suggested: Institutional Self-Assessment/Anti-Racism Audit Questionnaire.
- 5) Identify potential barriers or hindrances to the success of the new executive.
- 6) Coordinate activities to genuinely welcome the new executive, including a timely and appropriate reception to introduce the new executive to the board, community and office staff.
- 7) Have personnel forms ready for signature upon arrival (payroll card, medical benefits, parking pass/key, etc.
- 8) Make sure the new office is clean and uncluttered. Have a computer, business cards, mobile phone and new email address prepared in advance of arrival.
- 9) Provide appropriate contact information for staff, board members and other frequent contacts.
- 10) Provide calendars for board, staff and other scheduled meetings.
- 11) Select person/s to be readily available for questions/concerns.

- 12) Support the new executive as they connect to professional peer groups and business/social/service organizations. This is especially helpful for persons from historically underrepresented groups, including women.
- 13) Assist the new executive in the formation of their pastoral relations committee, if applicable.

### **Ministry's Governing Board**

- 1) In consultation with the new executive, engage an executive coach. The executive coach would work with the new executive to set goals and objectives and may function as an accountability partner.
- 2) Support the new executive as they connect to professional peer groups, and business/social/service organizations. This is especially helpful for persons from historically underrepresented groups, including women.
- 3) Assure regular performance/assessment reviews of the executive, the governing board, and the vision and mission of the ministry.
- 4) Develop a continuing education plan to provide the new executive with opportunities for continued educational, professional and spiritual growth.

## Exhibit A

3 = Exceed Expectations

2 = Meets Expectations

1 = Below Expectations

Candidate (Name/Number)

### Criteria from Job Posting

[illegible]

# The Cultural Proficiency Continuum Self-Assessment

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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><b>Cultural Destructiveness</b> – <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"><li>• describing how systems of oppression (i.e., racism, sexism, homophobia) are represented in the history of our country/Church</li><li>• describing how historical oppression is usually invisible in our history and literature texts</li><li>• describing how the invisibility of culture in schools leads to non-dominant groups not being viewed as legitimate</li><li>• describing one specific example of cultural destructiveness in our school/program</li></ul>			
<p><b>Cultural Incapacity</b> – <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"><li>• describing how superiority and inferiority are represented in the history of our country (e.g. the need for civil rights acts, Church leadership representation)</li><li>• describing discriminatory practices present in some ministry settings</li><li>• describing instances of low expectations held by church leaders, members</li><li>• describing examples of subtle messages to people that they are not valued</li></ul>			

The Continuum and Indicators	Yes	No	Not Sure
<p><b>Cultural Blindness</b> – <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"> <li>describing how the messages that people intend to send are often not what is heard by others</li> <li>describing the value placed in this ministry/organization on pretending not to see difference</li> <li>describing how literature and resources do not include the meaningful representation of non-dominant groups</li> <li>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.</li> </ul>			
<p><b>Cultural Pre-competence</b> – <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"> <li>giving examples of the frustration of knowing that current practices are not effective and not knowing what to do</li> <li>describing instances of jumping to easy solutions that have no sustaining effect</li> <li>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</li> <li>describing the movement at this point in the continuum as representing a tipping point</li> </ul>			

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

### 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

<b>Cultural Destructiveness</b>	<b>Cultural Incapacity</b>	<b>Cultural Blindness</b>	<b>Cultural Pre-Competence</b>	<b>Cultural Competence</b>	<b>Cultural Proficiency</b>
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 family's 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 necessary?<sup>i</sup> 1 (very intentional) 2 3 4 5 (not intentional at all)

c. Do you feel that the elimination of institutional 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

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