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2020

# Holy Trinity Institutional Racism

PRELIMINARY REPORT

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Contents

Personal letter from Alicia Sojourner ..... 2

Background ..... 3

Overview of Assessment Tools Used for Audit Process..... 4

Multicultural Organization Development MCOD Report ..... 6

Focus Groups and One-on-One Report ..... 12

Racial Equity Staff SWOT Analysis Report ..... 13

Possible Strategic Actions ..... 17

## Personal letter from Alicia Sojourner

June 19, 2020

Dear leaders of Holy Trinity Church,

It has been my honor to work with Holy Trinity Lutheran Church community and the Racial Justice Group on assessing institutional racism. Breaking down institutional barriers is a part of God's work here on Earth. I believe we are all tasked in creating a healthy prosperous community where race and ethnicity no longer predict an individual's chances for success.

This assessment is a holistic snapshot of your organization, as a church: practices and policies as they relate to racial equity and Institutional racism. The assessments, as a tool, is evidence-based and grounded in the belief that no single organization, program, or strategy will remedy our community's inequities.

I have a belief that lasting change will result when organizations across our community 1) publicly commit to racial equity; 2) self-assess their current work as it relates to racial equity; and 3) build a plan to strengthen and improve in areas that they self-identify, with support from a community of leaders that are also engaged in equity work.

There are three important things for you to know about this process:

- 1) **It's flexible and adaptable.** Social change is about process flexibility. Most of the time, individual fear of change is the biggest stumbling block in creating an equitable organization. Being able to navigate change and the unknown while dealing with foreseen and unforeseen changes is needed within organizational change.
- 2) **It's about the long game.** The process of change involves both covert and overt activities, and experiences that an organization along with individuals engage in when they attempt to modify problem behaviors. The process will unfold differently in different organizations and individuals. This takes time, energy and resources.
- 3) **It's not about right or wrong/good or bad.** It's about gathering facts and insights about your organization that will be helpful to you as a leader who is driving organizational change. It's about starting from where you are today. And it's ultimately about building your own plan, grounded in your organization's unique assets, commitments, and mission.

Welcome to this next step of the journey. Together, we will arrive at a more equitable future.

Thank you again for allowing me to travel this road alongside your community.

Peace,

Alicia Sojourner

## Background

The rationale for this Consultation on Institutional Racism is that to be true to the faith and mission in following Christ, Holy Trinity hopes to understand and change organizational elements that perpetuate exclusions or disparities for people of color/indigenous.

### **Goals for the Consultation:**

1. Gain a more comprehensive understanding of institutional racism as it applies to the life and mission of Holy Trinity.
2. Identify gaps in racial justice in our practices and replace them with inclusive and equitable practices in ministry.
3. Track successes and challenges in order to create a model that could be used by other congregations motivated to address institutional racism.

### **The consultant used a combination of:**

- meetings with the Racial Justice Group
- review of relevant Holy Trinity documents:
  - Holy Trinity's Bylaws
  - Case Study by Randy Nelson
  - Congregational Goals 2018 and 2019
  - Ministry Site Profiles 2017 and 2018
  - Outreach Committee Reports 2017 and 2018
  - Racial Justice Group Purpose
  - Racial Justice Reports 2016, 2017, 2018
  - Holy Trinity Online resources
- education and training for HTLC community members around conflict management
- information and guidance around the consultation process
- administration and interpretation of Multicultural Organizational Development assessment tool
- racial equity SWOT analysis with staff
- interviews with pastors
- community focus group interviews
- youth focus groups
- one-on-one meetings with community members of color
- one-on-one meetings with white community members
- interviews with external HTLC stakeholders
- guidance regarding evaluation of progress and success of the process

## Overview of Assessment Tools Used for Audit Process

### **Racial Equity SWOT Analysis**

A SWOT Analysis (Strengths, Weaknesses, Opportunities, and Threats) is a strategic planning tool to evaluate internal and external influences on a common vision of racial equity.

SWOT analyses are a common method for organizations to assess their capacity to execute a plan or achieve an attainable goal. In the context of racial equity, the SWOT analysis evaluates the internal and external factors of HTLC and its community (e.g. quality of community services, external development pressures, internal attitudes towards race, professional development based on race, etc.). This is done as factors may pertain to the community values of racial justice, congregational goals and HTLC's racial justice statement.

SWOT was completed by HTLC staff without the Lead or Associate Pastor present.

### **Multicultural Organization Development Assessment (MCOA)**

MCOA is a tool used in the process of change that supports an organization moving forward from monocultural (exclusive) organization to a multicultural (inclusive, diverse and equitable) organization. The approach requires initial assessment of where the organization is and commitment to a vision of where it wants to be in the future. From an analysis of the gap between where the organization is and where it wants to be, specific interventions are then designed to accomplish the identified change goals. The MCOA model, based on earlier work by Jackson and Holvino, provides a useful way for organizations to:

- 1) Frame the initial assessment of where it is on the path to multiculturalism,
- 2) decide on a vision of multiculturalism it wants, and
- 3) select appropriate goals and interventions to support its desired vision.

MCOA was available to all HTLC members through both online and paper formats and was available for one month. Total of 93 responses.

### **Focus groups**

HTLC community members self-selected to participate in a planned discussion intended to uncover perceptions, deep insight and experience about racial justice, racial equity and racism in a non-threatening environment. Focus groups allowed participants to thoughtfully answer questions in their own words and add meaning to their answers. The overall goal of the focus groups was to gain a deeper understanding of HTLC race cultural.

Focus Group Questions:

- How do you personally identify racially, ethnically and/or culturally?
- What does racial equity mean to you personally? What does it mean to HTLC?
- In what ways are your unique attributes, traits, characteristics, skills, experience and background valued at HTLC? In what ways are they not valued?
- Have you faced any obstacles connected to race within HTLC? Describe those obstacles.

- Have you faced or witnessed prejudice or discrimination within HTLC? Describe what happened.
- How would you describe the current state of racial equity in HTLC today?
- What would happen if we don't have these conversations on racism at HTLC?
- What is the worst that could happen at HTLC by having these conversations? What is the best that could happen as a result of these conversations?
- What topics/thoughts does HTLC need to address regarding racism?
- When is HTLC at our strongest? At our best? How can we build on that strength?
- What characteristics, traits, contributions, and behaviors are most valued and rewarded at your HTLC?
- What policies or cultural norm within HTLC foster racism?
- How do we ensure racial equity is a top priority for HTLC?

Seven focus groups were conducted with middle and high school youth and adults. Separate focus groups were offered for anyone who self-identifies as a person of color and indigenous.

### **One-on-One Interviews**

Interviews were conducted with several different individuals: HTLC stakeholders, pastors, individuals of color, a variety of HTLC leaders, and individuals unable to attend a focus group. These interviews consisted of questions that were more direct in nature and more information about the individual's experience was shared. With this format, it is much easier for the interviewer to ask additional questions to better understand responses and to gauge the accurate depiction of experiences within HTLC. Another added benefit is that the results are not dependent on other experiences. Given that each person was interviewed separately, a response by one person did not affect another person's response, as was the case within the Focus Groups. Since these interviews were catered to the individual, there was more flexibility in the direction that the interviewer chose to guide the conversation. In the 1-to-1 setting, individuals felt comfortable sharing with fewer people listening to their response and being given time to present their own experiences based on race and racism, without the added difficulty of other community members looking to actively participate.

## Multicultural Organization Development MCOD Report

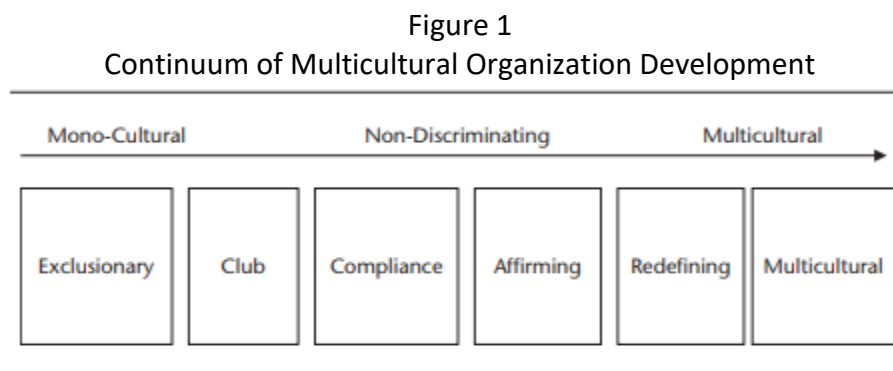
### Assumptions Behind the Theory and Practice of MCOD

1. *Individual consciousness raising, education and training activities for individual members at HTLC may be necessary but are not enough to produce organizational change.* HTLC must also change the policies and practices that support the status quo around race issues.
2. *HTLC is neither “good” (multicultural) or “bad” (mono-cultural).* HTLC exist on a developmental continuum with multicultural and mono-cultural on opposite ends. It is important to understand what the other points on the continuum are and where HTLC currently is on that continuum. Then, and only then, will HTLC operate from an accurate diagnosis when developing change goals and intervention plans.
3. *The change process needs to be pursued with a clear vision of the “ideal” end state or the multicultural organization. This is about having institutional change in mind.* A well-articulated and owned vision of the ideal for HTLC must be based on not having institutionalized racism. Dismantling white supremacy must inform all aspects of the change process. Only with a clear sense of the ideal can the data describe the current or real situation or have any meaning. It is only when one juxtaposes the ideal with the real and considers the discrepancy that the problems and issues to be addressed emerge.
4. *The picture of the real should be derived from an internal assessment process.* A structured assessment that can be used to identify and describe the current state of diversity and social justice in HTLC should be used to establish the baseline or current state of what “is” within HTLC.
5. *Ownership of the MCOD process is a key to success.* A significant majority of the members and staff of HTLC must own the data that describe what is, the vision that describes the ideal or the “ought,” and the problems that have emerged from comparing the real to the idea. For a racial equity/racial justice initiative to be a success, HTLC members and staff must also own the change goals and any sense of priority in working to remove identified problems or address named challenges.
6. *Significant organizational change in social justice and racial justice will occur only if there is someone monitoring and facilitating the process, using key performance indicators (KPIs) and accountability.* The health of HTLC is served when there is a commitment to stay with the change effort over time and goals are linked to and facilitate the overall success of HTLC’s mission.

### MCOD Development Stages

Bailey Jackson and Rita Hardiman developed the MCOD Development Stage Model (Figure 1) on the basis of their work in social identity development theory (Jackson & Hardiman, 1997) and racial identity development theory (Jackson & Hardiman, 1983; Wijeyesinghe & Jackson, 2001). They coupled their research and writing on individual development with their work and observations as organizational development practitioners. The MCOD Development Stage Model identifies six points on a developmental continuum, each describing the consciousness

and culture of an organization regarding issues of social justice and diversity and describing where the organization is relative to becoming an MCO.



### Stage One: The Exclusionary Organization

The exclusionary organization is openly devoted to maintaining the majority group’s dominance and privilege. These values are typically manifested in the organization’s mission and membership criteria. It is usually openly hostile to anything that might be a concern for social justice or social diversity. An organization that is rooted in this stage of development is unlikely to entertain anything like an MCO process. Most large organizations can identify a department, group, or some other unit that embraces this developmental perspective even within a more enlightened organization.

### Stage Two: “The Club”

The organization or organizational unit that is at the “club” stage can be thought of as stopping short of explicitly advocating anything like the majority group’s supremacy but seeking to maintain privileges for those who have traditionally held social power. This is done by developing and maintaining missions, policies, norms, and procedures seen as “correct” from their perspective. The club allows a limited number of people from other social identity groups into the organization if they have the “right” perspective and credentials.

The club is seen as more “liberal” regarding social justice issues, compared to the exclusionary organization. It engages with social justice issues only when they can be approached with comfort and on club members’ terms.

### Stage Three: The Compliance Organization

The compliance organization is committed to removing some of the discrimination inherent in the club by permitting access to members of social identity groups that were previously excluded. It seeks to accomplish this objective without disturbing the structure, mission, and culture of the organization. The organization is careful not to create too many waves or offend or challenge its majority employees’ or customers’ bigoted attitudes or behaviors. The compliance organization usually attempts to change its social diversity profile by actively recruiting and hiring more non-majority people at the bottom of the organization. On occasion,

the organization will hire or promote tokens into management positions (usually staff). When the exception is made to place a non-majority person in a line position, it is important that this person be a “team player” and “qualified” applicant. A qualified team player does not openly challenge the organization’s mission and practices and is usually 150 percent competent to do the job.

#### **Stage Four: The Affirming Organization**

The affirming organization is also committed to eliminating the discriminatory practices and inherent advantage given members of the majority group in the club by actively recruiting and promoting members of those social groups typically denied access to the organization. The affirming organization takes an active role in supporting the growth and development of these new employees and initiating programs that increase their chances of success and mobility. All employees are encouraged to think and behave in a non-oppressive manner, and the organization may conduct awareness programs toward this end.

#### **Stage Five: The Redefining Organization**

The redefining organization is a system in transition. It is not satisfied with merely being socially just or non-oppressive. It is committed to working toward an environment that goes beyond managing diversity to one that “values and capitalizes on social and cultural diversity.” This organization is committed to finding ways to ensure full inclusion of all social and cultural identity group perspectives as a method of enhancing the growth and success potential of the organization.

The redefining organization begins to question the limitations of relying solely on one cultural perspective as a basis for the organization’s mission, operations, and product development. It seeks to explore the significance and potential benefits of a multicultural workforce. This organization actively engages in visioning, planning, and problem-solving activities directed toward the realization of a multicultural organization.

The redefining organization is committed to developing and implementing policies and practices that distribute resources and opportunities among all the socially and culturally diverse groups in the organization. In summary, the redefining organization searches for alternative modes of organizing that guarantee the inclusion, participation, and empowerment of all its members.

#### **Stage Six: The Multicultural Organization (MCO)**

The multicultural organization reflects the contributions and interests of diverse cultural and social groups in its mission, operations, products, and services. It acts on a commitment to eradicate social oppression in all forms within the organization. The MCO includes members of diverse cultural and social groups as full participants, especially in decisions that shape the organization. It follows through on broader external social responsibilities, including support of efforts to eliminate all forms of social oppression and to educate others in multicultural perspectives.

This description of the multicultural organization represents the vision for an MCO. It must remain a vision and a statement of the ideal, because there are no known MCOs. This is a vision for the organization to reach for. When MCO practitioners see parts of this vision manifest in an organization or organizational unit, it is important for that organization to be recognized and celebrated, even if it is not a perfect representation of the vision. Organizations need to know they can get there.

## **Holy Trinity Lutheran Church's MCO 2019 Data**

### **Stage 1: The Exclusionary Organization – No Report**

#### **Stage 2: The Club**

**HTLC Personnel Profile** – employee demographics, recruitment, hiring, retention, employee culture, employee policies and procedures, council and committee demographics, as well as culture, bylaws, policies and procedures.

- HTLC has a limited number of "token" members from nondominant identity groups.
- "Token" members/leaders are allowed in if they have the "right" credentials, attitudes, behaviors, etc. This has been shown through educational elitism, microaggressions and denial of one's experience within HTLC.
- "Token" members/leaders are held to different standards of expectation, in comparison, to dominant identity groups.
- Decision-making is limited to dominant identity groups, and while voices are "heard" for non-dominant groups at HTLC, they are met with resistance, denial of experience and/or educational elitism.
- There is a high amount of hierarchy with strictly defined duties.
- Cultural "norms" sit within many unwritten rules of engagement, ways of "acting" and ways of "doing."
- There is a high amount of segregated work teams and working silos.

#### **Stage 3: Compliance**

**Management Practices** - culture, policies and procedures of leadership within HTLC.

Leadership includes, but is not limited to, pastors, council and committees.

- Management does not openly confront discrimination, especially covert discrimination, within the membership, staff and leadership of HTLC.
- Systemic oppressive-isms are addressed, and often denounced, yet institutional oppressive-isms within HTLC are avoided.
- HTLC are great visionaries within changing systems and seeing the world through "Christ eyes"
- While language of racial justice is within leadership practices, few changes has been made within organizational culture, mission, or structure.
- Many leaders sit in a space of talking the talk, but not walking the walk when it comes to dismantling management practices of oppression. This is connected to being visionary leaders.

- Hierarchical leadership is celebrated as the norm, especially within committees.
- Leadership has broken many glass ceilings, however, at the cost of “tokenism.” Often without support and guidance once within the leadership role.
- Leadership has high comfort with “old school” practices and doing it “the way we have always done it.” Not wanting to “rock the boat” when it comes to systems changes.
- Lutheranism, at times, is used to block, deny and/or challenge non-dominant group ways of being, acting and/or “fitting in.”

#### **Stage 4: Affirmative Organization**

**Technology and Services** - provision of service(s) to internal members and external groups. Technology and services play an important role in HTLC’s ability to generate deep connections with its own membership as well as with non-members. Technology and services also gauge the level of hospitality, expression of kindness, and inclusionary practices. *Note: many churches spend almost no money on “customer” service development. Many churches do not train members, leaders or staff on how to live out vision, mission, or values. As a result, people often walk through church doors never speaking to anyone or never being spoken to, and if they are “welcomed” they are NOT included.*

- HTLC has demonstrated a commitment to eliminating discriminatory practices and inherited advantages. This is especially true when using a historical lens within systemic oppression.
- HTLC has actively connected and promoted members of groups that have been historically been denied access and opportunity.
- There is an unwritten rule or a cultural norm that members and staff must assimilate into organizational and/or church culture to be “welcomed.” Example: “We ARE a liberal church.”
- HTLC has a performative anti-racism or check-the-box approach to racial justice. This is seen in its listing activities, books, podcasts, speakers, statements written, academic knowledge, and documentaries to prove the racial justice work being done. Competing for who is the best white ally, establishing anti-racism expertise, and urgently attempting to build and/or show off relationships with people of color to make one’s immediate world less homogenous are ways performative anti-racism comes out. At times, HTLC members distance themselves from white supremacy rather than wrestling with the role in sustaining white supremacy. This leads to performative anti-racism.
- Connections are often targeted or stereotyped, which is also a way to “check the box.”
- Dominant language use is viewed as norm. While there is openness to many world languages, some languages are overlooked or viewed as incorrect. For

example, African American Vernacular English is a dominant language use that causes members to code-switch.

- HTLC has a “come to us, we welcome all” mindset. While there is great intentionality behind this mindset it still creates an environment of this is mine not yours.

**Climate, Cultural & Awareness** – willingness, understanding and skill set perspective you most likely use in those situations where cultural differences and commonalities need to be bridged. This involves cultural norms for how you use those skill sets and the effectiveness of the skills.

- HTLC cultural is linked to diversity, however, the diversity aspects are very selective. Often these are diversity aspects that the dominant culture is comfortable with.
- HTLC tends to accommodate to the dominant group or the loudest “woke” white individuals on issues of race and racism.
- There are certain policies, procedures, historical ways of doing business that, if challenged, stimulate a cultural norm of “don’t rock the boat”.
- HTLC is open and willing to discuss historical and current societal systems of oppression; simultaneously, however, avoiding internal conflict around systems of oppression.
- HTLC collectively is conflict avoidant and is uncomfortable with open displays of conflict.
- While HTLC has a strong history of social justice and created many great programs connected to social justice, racial justice still does not have a clear direction and is not imbedded into HTLC’s systems.
- There is a cultural norm of “trying is just fine,” and “we are doing our best,” and “we need more People of Color to tell us what to do” within HTLC.
- HTLC has a cultural norm of being liberal. There are many members that stated being liberal or having liberal values makes HTLC a welcoming community. Being a “good” voting liberal in and of itself does nothing to dismantle racism, and throughout history has created more harm to people of color. Racism should not be viewed as a partisan issue.

**Goals & Values** – ways that guide how we act within community, a compass that keeps organizations heading in a desired direction with specific ways intended for execution.

- While racial justice is a value of HTLC it is not connected to the four bottom lines of business (governance, social/community, culture, economic).
- The concept of race as an inclusive identity is a core value of HTLC; however, there is not a set of organizational goals with key performance indicators (KPI) and accountability at an institutional level.
- HTLC has a global focus on systems changes without internal local action.
- HTLC has huge passion, education, knowledge and historical understanding of race and racism within the United States and global church lens.

- There is a lack of developmental adaptation skill for leaders and staff within HTLC.
- Institutional racism lives with an academic lens at HTLC.

### **Stage 5: Redefining – No report**

### **Stage 6: Equity – No report**

## Focus Groups and One-on-One Report

The following are major themes that came out of the conversations through the focus groups and one-on-one meetings within the HTLC community. All notes, recording, identity, names and conversations are confidential. The themes are a collection of HTLC member's thoughts, ideas, experiences, perception and truth telling. All conversations were analyzed to find themes.

The data analysis process followed a prescriptive order. Facilitator(s) debriefed after each focus group to discuss session content, what was learned, what was surprising, and to process any emotions evoked throughout. Next, facilitator(s) conducted a preliminary analysis to get a general understanding of the data and reflect on its meaning. An individual summary report was drafted for each focus group that analyzed major themes. Once individual reports for each group were completed, the data was further analyzed across all focus groups and organized into themes. These themes or key findings helped determine the interconnectedness of issues and conditions connected to race and racism, and gave more insight to the MCOB and SWOT.

- It was a common understanding that most of the racial diversity was within the youth population. For many, this is an opportunity to be more welcoming.
- HTLC consistently was described as a community that is white, highly educated, economically privileged, and liberal.
- Members described HTLC as welcoming, and newcomers/members who stay “fit” into HTLC culture.
- Societal oppression and not HTLC institutionalized racism are the driving factors in the business case to do racial justice work.
- There is a lack of knowledge and understanding as to what racial justice and racial equity means to HTLC as an organization.
- There was no knowledge or understanding of HTLC having a strategic measurement plan to undo racial inequities within HTLC.
- Some participants thought that HTLC has dismantled systems of oppression because of Pastor Angela's appointment.
- There is a double-sided understanding and belief based on Pastor Angela's appointment.
  1. Pastor Angela has broken a glass ceiling at HTLC, and she is helping us be “diverse.”
  2. Pastor Angela has broken a glass ceiling at HTLC, and she is being cut, repeatedly, by the sharp edges of the glass due to HTLC injustice.

- Staff and members are disconnected in HTLC racial justice work.
- Youth are disconnected from the racial justice work that is being done within HTLC.
- Youth are following the lead of adults on being conflict avoidant regarding issues on race and racism within HTLC.
- HTLC approaches racial justice through an ivy tower lens, staying within the “head-space” of racial justice.
- Racial justice work has been based on growing awareness and learning, where conversations move into a space of “who are you reading?”
- There are white “woke” members that take the lead on issues on race on the backs of Blacks, Indigenous, and People of Color.
- “Oppression Olympics” is often played by white members, in which Native Americans, women as church leaders and the LGBTQ community are elevated as “most needing support.”
- There are many committees, task forces and special interest groups within HTLC and most do not center racial justice within their work.
- Microaggressions happen often within HTLC and often are not challenged by members or leadership.
- Whiteness is centered within HTLC’s worship style, meeting structure, programs and outreach.
- There is a compliance mindset when it comes to race, in which it’s followed up with symbolic actions.
- HTLC has a strong value and worship of the written word. Those with strong documentation and writing skills are more highly valued. This is very much connected to educational elitism and is a characteristic of white supremacy.

## Racial Equity Staff SWOT Analysis Report

A Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis consisting of four sections (Figure 2) – Strengths, Weaknesses, Opportunities and Threats - divided by two sides: internal and external. The first side examines areas of the organization internal to the organization – these are the strengths and weaknesses. In this case, we are looking at policies, procedures, and practices that improve equity (outcomes) and are exemplary (strengths), and policies, procedures, and practices that detract from or create inequities (weaknesses).

On the other side of the SWOT diagram are areas external to the organization that can negatively impact the HTLC ability to improve, create, or enhance policies and practices to make them more equitable (threats), and situations and opportunities to improve, create, or enhance equitable policies and practices (opportunities).

Figure 2  
Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis



### Strengths

In the SWOT method, strengths are most often defined as an advantage or asset an organization has. For the purposes of evaluating the results of the equity assessment, strengths are defined as:

*Any policy, strategy, procedure, or practice that is currently in place within HTLC as an organization that could improve or create equity at the present time, within its scope*

Strengths are internal rather than external, and within HTLC, as an organization, locus of control. Focusing on what is happening within the organization at the present time to create or facilitate equity, rather than what might happen in the future. Based on the items measured in the MCOB, focus groups, as well as, one-on-one conversations, HTLC most commonly had strengths in these areas:

- **Leadership** – Pastors within HTLC are leading equity work with staff
- **Community partnerships** – HTLC has several community partnerships that creates equity and possible opportunity
- **Values** – HTLC core values are connected to equity. There is no evidence of equity being a strategic priority.
- **Worship** – HTLC takes opportunity to highlight “ethnic” music within worship. Inclusive language based on gender is included within worship.

## Weaknesses

In SWOT analysis, a Weakness is commonly used to describe “missing bricks” and areas where failures can occur if not addressed. In this evaluation weakness is define as:

*Any policy, strategy or practice that is currently taking place within the City Department that could hinder or challenge equity at the present time, within its scope of control to change.*

Like Strengths, Weaknesses are internal rather than external, and within the organization’s locus of control. Focusing on what is happening within HTLC, as an organization, at the present time that inhibits equity, rather than what could happen in the future. Based on the items measured in the MCOB, focus groups, as well as, one-on-one conversations, HTLC most commonly had strengths in these areas:

- **Vendor diversity** – Staff will order food/catering from diverse vendor. There is no evidence that vendor diversity is a priority, nor does vendor diversity go beyond food.
- **Environment** – Environmental racial microaggressions in various contexts at HTLC: (a) segregation of staff, (b) lack of racial representation, (c) response to racial conflict, (d) cultural bias towards “whiteness,” (e) tokenism, and (f) pressure to conform.
- **Education** – There is not a formal racial equity professional development plan within the organizational structure. Staff are encouraged to learn through the wider educational opportunities within HTLC.
- **Racial diversity of staff** – Lack of racial diversity of staff, as well as, support for staff of color.
- **Strategic priority based on race** - There is no evidence of equity being a strategic priority.
- **Worship** – HTLC staff does not have the resources, developmental skills and buy-in from the wider HTLC community to shift “worship away from an Euro-White Culture.”

## Opportunities

In a SWOT analysis, Opportunities are situations that present themselves to an organization that, if capitalized upon, would become a strength. In the context of evaluating equity, opportunities are defined as:

*Potential positive forces in the environment in which the City Department operates, outside of its ability to control or change on its own.*

In contrast to Strengths and Weaknesses, Opportunities are not necessarily internal to the organization, and depend on outside forces in order to make the change. We take a focus on what could happen in the future that might facilitate equitable policies and practices. Based on the items measured in the tool, staff mentioned potential opportunities in the following areas:

- **Swahili Ministry** – A possibility to create a deeper relationship with the Swahili congregation.

- **Racially diverse community** – HTLC is located within a racially diverse community. Staff has not tapped into the community for staff recruitment, vendor diversity or partnerships.

### **Threats**

In a typical SWOT analysis, threats are external forces that exist in the environment or present themselves to an organization that, if not addressed, would become a weakness or cause failures. In the context of evaluating equity, opportunities are defined as:

*Potential negative forces in the environment in which the HTLC, as an organization, operates, and outside of its ability to control or change on its own.*

Like opportunities, threats are not necessarily internal to the organization and often come from outside forces that HTLC may have little to no control over. Focusing on what could happen in the future that could hinder or harm equitable policies and practices. Based on the items measured in the tool, threats were discovered in the following areas:

- **Membership loss** – risk of losing members who are not “comfortable” or “agree” with racial and culturally changes.

### **Limitations**

**Ambiguity** - SWOT analysis creates a one-dimensional model which categorizes each attribute as a strength, weakness, opportunity or threat. As a result, each attribute appears to have only one influence on the problem being analyzed. However, one factor might be both a strength and a weakness. For example, HTLC’s staff categorized *worship* as a strength and a weakness. Worship within HTLC has deep roots within Mainline Protestant style of worship, however, also understanding this style of worship is also rooted in white culture. While there has been movement within HTLC to create an inclusive worship environment it is still met with those deep-seated roots of white culture.

**Sources of Information** -The quality of the data used in the SWOT analysis has major effect on the quality of the analysis. Information about HTLC, as an organization, in Opportunities and Threats is vague, and therefore may be difficult to make a meaningful analysis. HTLC staff that participated in the SWOT analysis has limited understanding about external factors that will influence HTLC in the future. This should be explored in the future.

## Possible Strategic Actions

Once HTLC staff, leaders and members have made the decision to pursue the goal of becoming an anti-racist church that is working to dismantle institutionalized racism and white supremacy within its culture, practices and procedures, the change process can begin.

The change process should have five components (with several subcomponents):

- 1) identification of the change agents,
- 2) determination of the readiness of the system for a racial justice change initiative,
- 3) benchmarking the organization,
- 4) change planning and implementation, and
- 5) accountability with KPIs (Key Performance Indicator) and a possible scorecard.

### Addendum

April 27, 2020 Holy Trinity Council discussed and confirmed two considerations relating to this report:

**Consideration 1.** Does the Council agree that there are levels of institutional racism within HTLC practices, policies and culture?

**Consideration 2.** Does the Council agree to make institutional changes within HTLC to dismantle practices, policies and culture that supports racism?