



**PARISH**   
**EPISCOPAL SCHOOL**  
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# WE ARE PARISH

## CREATING A CULTURE OF BELONGING

Report of the Inclusive Community Task Force | April, 2019



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# EXECUTIVE SUMMARY

The goodwill and efforts of the Parish Board of Trustees and broader Parish community has always demonstrated a proactive approach to inclusivity and equity. Proactivity is evidenced by the 2015 approval of the School's new mission and diversity statements. Community proaction and goodwill has also been matched by wisdom. In the face of 2016 turmoil across our country and in our school, where "existing efforts to build inclusive communities [and] develop cultural competencies... become sources of controversy and polarization" (see Purpose, page 6), the board saw it fit to commission the Inclusive Community Task Force (ICTF).

Throughout the 2017-18 school year, Head of School Monaco and board member Michael Pegues held ICTF meetings (constituted by faculty, staff, parent and student representatives) seeking recommendations for how "the School community might best live into the charge of our board approved diversity statement" (see Charge, page 6).

Using "the School's mission and diversity statements [as] the most compelling rationale for an institutional commitment to diversity and inclusion programming" (see Rational, page ), the ICTF distilled that "if Parish graduates are truly to be impactful leaders in 'the complex global society,' the School must offer developmentally appropriate programming that cultivates the cultural competency of its students" (page 7).

The Inclusive Community Task Force spent nearly a year gathering input. Members met with diversity and inclusion experts; staged focus groups with Parish community members; and surveyed diversity and inclusion programming in educational institutions, non-profits organizations, and corporations.

The recommendations contained in this report emerge from a set of aspirations conceived by the Task Force. Namely, that Parish be a community in which:

1. Individuals can be their authentic selves.
2. Individuals will feel they belong.
3. Individuals will recognize and persist through the potential discomfort associated with discussions of identity, equity, and justice.
4. Individuals will respect the unique experiences and perspectives of others.
5. The commitment to inclusivity will cascade throughout the institution and steep within the Parish culture.

The Report's 26 recommendations have been categorized and prioritized as immediate, in-range (year 1), mid-range (1-3 years), and long-range (3+ years). The recommendations address areas such as program leadership; training and capacity building; the content and format of curricular and co-curricular programming; and community engagement, among others. We hope that, when enacted, the recommendations enable our community to live even more fully into our identity as inclusive Episcopal community to which members feel a true sense of belonging.

# BACKGROUND

## OUR MISSION:

Inspired by our values of **WISDOM, HONOR** and **SERVICE**, Parish Episcopal School's **INCLUSIVE EPISCOPAL COMMUNITY** guides young people to become **CREATIVE LEARNERS** and **BOLD LEADERS** **PREPARED TO IMPACT** our complex global society.



When the Parish Board of Trustees approved the School's new mission and diversity statements in April 2015, they did so recognizing the accelerating pace of change. Yet, School leaders could not have predicted the conditions that arose just months after its approval which put those statements to the test. By the summer of 2015, issues of social justice, equity, and diversity in the United States rose in the national consciousness. Today, the nation remains on edge.

The tense mindset of the country has been reflected in reactions to our own initiatives. In the last 18 months, as Parish has endeavored to live more fully into its Episcopal identity and its diversity statement, Parish has experienced unrest with implementation of inclusivity programming.

Beginning in the fall of 2016, as the country was steeped in the controversy over the national anthem and the inflamed rhetoric of the presidential election, fissures of disparate opinion became evident at Parish – particularly

in our Upper School student and parent community. Some of these opinions emerged as a result of programming—at grade-level retreats, through the Diversity 101 curriculum, and at assemblies—which a few non-minority members of the Upper School community perceived as agenda-laden and shaming. And following two other high-visibility campus events—the request of two Upper

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## DIVERSITY STATEMENT

*As a school founded on the values of Wisdom, Honor and Service, Parish Episcopal School believes that embracing our inclusive community facilitates our social, spiritual, and intellectual growth, and drives excellence in teaching and learning. We empower our students to be authentic and prepare them to lead by demonstrating knowledge of and respect for the rich variety of people and points of view that exist in our complex global society.*

Some examples of Parish's community diversity:

- Ideas
- Interests
- Abilities
- Racial and ethnic ancestries
- Socio-economic backgrounds
- Family structures
- Sexual orientations
- Ages
- Genders
- Religious traditions
- Political affiliations

School students to protest the national anthem in 2016 and a fall 2017 chapel program in which a Latino grandfather mentioned his views on both illegal immigration and the presence of civil war statues in public spaces—some in the school community took the view that the School was “pushing an agenda.” In the eyes of these community members, diversity and inclusion programming was not uniting the student community but rather creating separation, anxiety, and identity-based engagement. Of course, on the opposite side, advocates for this work—including students, faculty and staff, administration, and parents—urged School leaders to persist in promoting inclusivity on campus.

To this end, during the 2017-2018 school year, School leaders determined that it was best to rethink the arc and direction of this important work. The Administration and Board leadership spent considerable time assessing the best path to follow. The results of our 2017 parent survey were analyzed for themes. Except for a handful of qualitative comments, survey results for diversity and inclusion were positive. Throughout the 2017-18 school year, Head of School Monaco and board member Michael Pegues held meetings with parent and student groups representing both diverse and majority community members. In the meantime, and despite making significant progress since 2014, programming in the Upper School was reassessed and exercises or topics identified as potential sources of discord were temporarily tabled. Amidst all of this, Parish's first Director of Diversity and Inclusion, Tyneeta Canonge, accepted an opportunity to assume a diversity and inclusion leadership position with The Blake School in Minneapolis. This left the School leaders with the additional challenge (and opportunity) to align the institution's diversity and inclusion goals during a time of leadership transition.

# PURPOSE

In April of 2018, the Parish Board of Trustees, citing that existing efforts to build inclusive communities, develop cultural competencies in students, and raise consciousness around issues of social justice and inclusivity had themselves become sources of controversy and polarization, endorsed the Administration's recommendation to establish an Inclusive Community Task Force (ICTF) to be Co-chaired by Head of School Dave Monaco and board member Michael Pegues.

The ICTF Co-chairs sought to populate the Task Force with members whose backgrounds and perspectives represented those of the broader Parish community. Utilizing feedback from campus leaders, and insights gleaned from their 2017-2018 community conversations, the Co-chairs built a twenty member Task Force whose members were deeply committed to the challenge at hand.

## TASK FORCE MEMBERS

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### **Inclusive Community Task Force 2018-19**

Dave Monaco, Head of School, Co-Chair	Jason Mazella, US Faculty
Mike Pegues, Trustee, Co-Chair	Lisa Clay, US Faculty
Jenny Lewis, Staff	Susana Prince, US Faculty
Alina Williams, US Chaplain	Denise Hunter, US Staff
Beth Gerwe, Trustee	David Boisture, Parent
Michele Gough, Trustee	Ami Doshi, Parent
Marci McLean, Administration	Laurie Wallace, Parent
Caroline Kaleigh, US Administrator	Blake Elliott, US Student
Desiree Gibson, LS Faculty	Cruz Gonzalez, US Student
Brenna Greeling, MS Faculty	Chloe Weinman, US Student

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## TASK FORCE CHARGE

The Task Force was given the following charge:

*To produce and deliver a comprehensive report to the Board of Trustees by April 2019 with recommendations on how the School community might best live into the charge of our board approved diversity statement.*

As members of the Task Force, we hope our report and its recommendations will serve to unite the Parish community behind a vision: to create a culture at Parish in which all members feel not only included – but that they also truly belong.



## RATIONALE

### Mission

In the opinion of the Task Force, the School's mission and diversity statements offer the most compelling rationale for an institutional commitment to diversity and inclusion programming. According to phraseology in these board approved documents:

- Parish is "an inclusive Episcopal community;"
- Parish believes "embracing our inclusive Episcopal identity facilitates our social, spiritual, and intellectual growth;"
- Parish "empower(s) our students to be authentic;"
- Parish prepares students to have a "knowledge of and respect for the rich variety of people and points of view in our complex global society;"
- Parish guides young people to "impact the complex global society" for good.

Indeed, we believe that if Parish graduates are truly to be impactful leaders in "the complex global society," the School must offer developmentally appropriate programming that cultivates the cultural competency of its students. To do anything less will render our students ill-prepared to succeed and lead in college, the world of work, and the increasingly diversifying communities in which they will live.

### Preparation for Higher Education

The colleges and universities our students seek to attend value students who appreciate and contribute to a learning community of diverse voices. On his trips to over a dozen institutions of higher education over the last two years, Head of School Monaco has repeatedly heard from Deans of Enrollment Management how important it is for incoming collegians to be prepared to engage civilly in the exchange of differing viewpoints. Increasingly, college applications are asking students to elaborate on how they will contribute to a college or university's commitment to build an inclusive community (see sidebar on page 8). According to Thomas Griffin, associate vice provost and director of undergraduate admissions at North Carolina State University, such questions are a form of "two-way communication; it is important that we tell applicants that we value diversity of experience and perspective, and it is important to learn how students believe they can add to, or benefit from, a diverse community." Griffin's explanation for how NC State reviews responses to such questions could be broadly applied to other institutions as well: "There are a variety of answers, but as we read them, we look to see if the applicant provides insight into [his or her] thought process, or if the answer is thoughtful."

Once they arrive on campus, our graduates will be engaged in diversity and inclusion programming. Increasingly, such workshops are expectations. For example, at the University of Oklahoma, all

[ moreINSIGHT ]



## Diversity Admission Application Questions

### Chapman University

"The 'I Am Chapman' campaign on our campus was created to foster an appreciation and awareness of diversity, inclusion, equity, and social justice for all. We celebrate our students' individuality in all of its forms, including their personal experiences, culture, religious beliefs, opinions, ancestry, race, ethnicity, interests, ability, geographic backgrounds, and family traditions. Given the diverse experiences and perspectives of our community members, the admission committee would like to know what makes you 'Chapman?'"

### North Carolina State University

"NC State is a community that is strong because of the diversity of our perspectives and experiences. Please describe how you could contribute to or benefit from campus diversity."

### Southern Methodist University

"SMU is a diverse learning environment shaped by the convergence of ideas and cultures. How will your unique experiences and background enhance the university, and how will you benefit from this community?"

### University of Washington

"Our families and communities often define us and our individual worlds. "Community" might refer to your cultural group, extended family, religious group, neighborhood or school, sports team or club, co-workers, etc. Describe the world you come from and how you, as a product of it, might add to the diversity of the University of Washington. **Tip:** Keep in mind that the University of Washington strives to create a community of students richly diverse in cultural backgrounds, experiences, values, and viewpoints."

incoming freshmen are required to attend the Freshman Diversity Experience by the end of their first academic year. The Freshman Diversity Experience uses research based curriculum to help students prepare not only for future employment, but also provides a baseline skill set that will help students make the most of their educational experience and fully engage as a member of the OU Family.

At Parish, we desire for our students to be admitted to the top colleges and universities across the country. More important, we want them to excel once they arrive on the college campus of their choice, in part by contributing civilly to the intellectual discourse taking place there. In the opinion of the ICTF, preparing our graduates to thrive in college represents a strong rationale for a comprehensive diversity and inclusion program.

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<http://www.insightintodiversity.com/how-will-you-contribute-to-our-diverse-population/>

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## Preparation for the World of Work

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*"Many large organizations now define themselves as global entities, making religious, gender, generational, and other types of diversity a business reality."*

*2017 Deloitte Global Human Capital Trends*

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Today's Parish students will vie for jobs at companies navigating a rapidly changing and increasingly global context. In this "complex global society," diversity and inclusion has assumed a place at the forefront of business strategy. Why? For one, companies have recognized that diverse and inclusive corporate cultures promote high employee

engagement and work teams characterized by breadth of thought, background, and perspective which, in turn, yield productivity and profit. According to the 2017 Deloitte Global Human Capital Trends Report, "companies with inclusive practices...generate up to 30% higher revenue per employee and greater profitability than their competitors."

The competition for talented employees in this global environment represents a second driver of diversity and inclusion as a business strategy. As the Deloitte report suggests, millennials (and the "Generation Z" to which most present Parish students belong) "see inclusion as a mandatory part of

### Inclusion is essential for engaging and retaining today's workforce



corporate culture, defining how the company listens to them at work." As the visual above attests, there is a generational shift at hand in the workplace. The new generation of employees, for whom companies are in stiff competition, are choosing corporate cultures that embrace inclusivity and actively offer training to promote it. As such, Parish students today will enter workplaces tomorrow where diversity and inclusion training is as interwoven into the work experience as is technical training. According to Frank Dobbin and Alexandra Kalev ("Why diversity programs fail," Harvard Business Review, July-August 2016) nearly one-half of the midsize companies in the United States mandate diversity training, as do nearly all the Fortune 500. Successful companies understand that a truly inclusive culture needs to be part of an overall talent strategy.

A couple members of the Task Force had this opinion shared with them firsthand in a visit with Mike Waldron, who spent nearly three decades in human resources with American Airlines. Mr. Waldron noted that "not only is a company's diversity and inclusion strategy table stakes for job seekers, but companies are looking for talent that understands and is comfortable working in this type of environment." It is the opinion of the ICTF, therefore, that Parish students will gain a competitive advantage as they enter the workforce if our community makes the commitment to enrich their minds and broaden their perspectives through a cohesive and comprehensive diversity and inclusion program.

### Preparation for Living in Increasingly Diversifying Communities

A final characteristic of the "complex global society" the ICTF believes deserves mention. Parish is a predominantly homogenous community – mainly Caucasian (71% in 2018-2019) and generally upper class (12% of our families received financial aid in 2018-2019). If our graduates are truly to be the people of impact we aspire for them to be, we must acknowledge that the world in which they will live and lead will not share Parish's demographics.

**TABLE A**

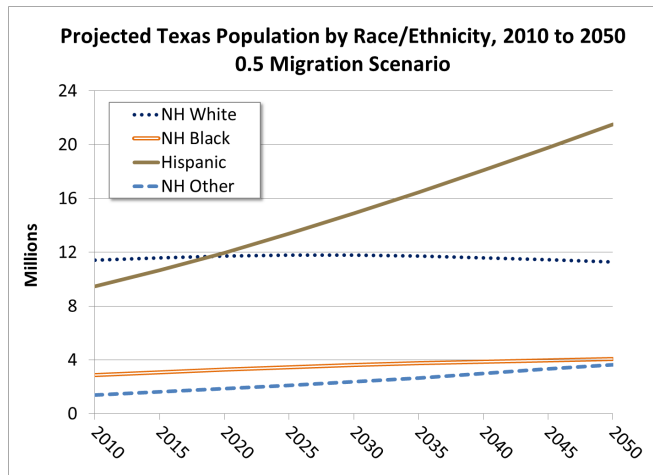
**Population by Race/Ethnicity in 2010 and Projections of the Population by Race/Ethnicity from 2020 to 2050 Under Alternative Scenarios of Age/Sex and Race/Ethnicity-Specific Net Migration for the Dallas County**

Year	NH White	NH Black	Hispanic	NH Asian & Other	Total
Assuming Zero Net Migration					
2010	784,693	618,732	906,940	168,774	2,368,139
2020	785,498	670,163	1,107,349	177,105	2,640,105
2030	763,645	806,366	1,318,991	186,873	2,864,864
2040	701,895	927,756	1,545,129	193,673	3,068,453
2050	646,778	940,642	1,772,394	196,091	3,257,805
Assuming Net Migration Equal to One-Half of 2000-2010					
2010	784,693	618,732	906,940	168,774	2,368,139
2020	701,767	581,409	1,156,350	198,537	2,637,063
2030	597,468	627,910	1,405,686	231,333	2,892,297
2040	491,394	656,513	1,742,378	264,046	3,164,331
2050	401,233	671,539	2,070,126	295,884	3,438,782
Assuming Net Migration Equal to 2000-2010					
2010	784,693	618,732	906,940	168,774	2,368,139
2020	624,417	588,760	1,201,188	221,701	2,636,066
2030	464,672	634,100	1,538,137	285,943	2,922,752
2040	329,773	646,278	1,881,934	368,341	3,215,326
2050	231,828	625,467	2,221,784	443,121	3,522,190

HOBBY CENTER for THE STUDY of TEXAS at RICE UNIVERSITY

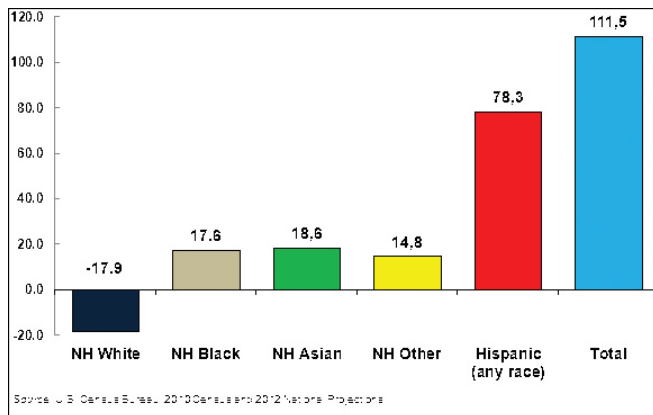
As these graphs in the sidebar demonstrate, whether one considers the county (Dallas), state, or country, the complex global society Parish Episcopal students of today experience tomorrow as community leaders will be exceedingly more diverse. By even the most conservative estimates, one can see that in Dallas County the Hispanic population projects to be almost three times that of the Caucasian by 2050 (Table A). Not surprisingly, this same demographic trend can be seen when one looks at the state of Texas (Table B) and the country as a whole by the middle of the 21st century – just as our present students become community-leading adults. (Table C).

**TABLE B**



Parish forges young people of impact. The ICTF believes that in order to produce the consensus-building and solution-generating leaders of tomorrow - the types of leaders the complex global society desperately will need - our students need the refined understanding of cultural difference and cross-cultural communication skills that a thoughtful diversity and inclusion program can develop.

**TABLE C**



# OBJECTIVES & ASPIRATIONS

These objectives and aspirations communicate the ICTF's hope for what the Parish community will look and feel like to the Parish community when we live more fully into our inclusive Episcopal identity.

## 1. Individuals can be their authentic selves.

*"Authenticity is the daily practice of letting go of who we think we're supposed to be and embracing who we are." Brene Brown*

"You can be yourself, as long as it is not 'too much' of you." This statement from a Parish student participating in the ICTF-sponsored focus groups struck a discordant note for the Task Force members. In a fully inclusive Parish, individuals will not need to cover parts of their identity they wish to share. They will be able to make their identity fully visible and be honored for who they are.

## 2. Individuals will feel they belong.

There is a difference between being included and belonging.

Welcoming someone into our community represents only the first step on the path to inclusivity. In an inclusive Parish, one's identity will not pose a barrier to full participation in the opportunities the school affords.

## 3. Individuals will recognize and persist through the potential discomfort associated with discussions of identity, equity, and justice.

*"Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go." Joshua 1:9*

Bold leaders in the complex global society will not turn away from knotty problems; instead, they will help produce wise solutions. Bold leaders will not avoid challenging, emotion-laden conversations; instead, they will be conduits to open dialogue and mutual understanding. In short, they will be agents for positive change. In a fully inclusive Parish, our community of learners – adult and student alike – will willingly engage in civil discussions on the challenging issues of the day and navigate such encounters with grace toward reconciliation.

#### **4. Individuals will respect the unique experiences and perspectives of others.**

*"Developing cultural competency means acquiring a full understanding of people who are different from yourself, including the experiences that helped shape who they are."  
Hun School (New Jersey)*

Each of us has a compelling story. Our unique backgrounds, upbringings, and experiences form its chapters. While some of these chapters are uplifting and easy to share, others are more painful to reveal and revisit. Our stories shape our identity, influence our values, and inform our perspectives. A fully inclusive Parish will create a space for community members to share their stories – uplifting and painful chapters alike – and profess the identity, values, and perspectives emerging from them. By listening, suspending judgement, and engaging with positive intention, we will promote the trust necessary to bridge differences.

#### **5. The commitment to inclusivity will cascade throughout the institution and steep within the Parish culture.**

*"Most organizations will need to transform their cultures to become fully inclusive."  
Juliet Bourke and Bernadette Dillon*

Parish exists to "prepare students to impact the complex global society." Beyond their sharpness of mind, a Parish graduate will evidence strong character and a refined sense of justice. A powerful mind and an ethical backbone will position the Parish graduate to lead. More than our programs, it is our culture that will consistently produce graduates with such traits. Therefore, in a fully inclusive Parish, all community members - from the Board of Trustees and Head of School, to students and families, and our faculty and staff – will embrace their personal responsibility to steward a culture of belonging.

# CONCLUSIONS & RECOMMENDATIONS

## IMMEDIATE RECOMMENDATIONS

### 1.1. Campus Crisis Response Plan

Create a response plan to guide the institution's leaders through a campus crisis resultant of an incident of racism, sexism, or other exclusionary act.

### 1.2. Begin Search for a Director of Inclusion and Belonging

Immediately launch a search for a Director of Inclusion and Belonging. This individual should report to the Head of School and serve on the administrative team. The Director will oversee student programming and constituent training and education. He or she will also serve as a point of contact for issues related to our inclusive culture. This administrator should be given both the resources and guidance to foster a mindset within the Parish community of shared responsibility for creating an inclusive culture on our two campuses.

Task Force members also believe consideration should be given to the scope of the Director's role – if not immediately, then eventually. For example, the Board and administration might consider whether it is prudent to have other programmatic components that connect to the School's inclusive mission incorporated under the position's scope (e.g. Leadership/service, chaplains, centerED, Learning Specialists).

Though the Head of School and senior administration should oversee the search for this campus leader and determine the role's ultimate scope, the process for identifying the eventual best candidate to fill it should include a wide range of constituent voices.

### 1.3. Interim/Contracted Diversity and Inclusion Consultant

The Task Force recognizes that the timing of the Board's review and acceptance of this report may impact whether the Director of Inclusion and Belonging position can be filled for the 2019-2020 school year. Whether the Director is hired or not, the Task Force recommends the administration contract for the 2019-2020 school year with a diversity and inclusion professional, with strongest consideration given to those who consulted the Task Force over the last year. This individual should partner with the Head of School, the Director (if hired), and the Inclusive Community Implementation Committee to initiate the implementation of this Report's recommendations.

### 1.4. Establish Board "Inclusion and Belonging Liaison"

In lieu of reconstituting the ICTF, the Task Forces advises that a Board member be designated as an "Inclusion and Belonging Liaison." In this capacity, the individual would partner with the administration to monitor implementation of the Task Force's recommendation; report periodically

to the board on said implementation; and lead the Board in its own responsibilities (e.g. training, board diversification) for fostering a culture of belonging at Parish.

### **1.5. Reconstitution of the Inclusive Community Implementation Committee**

The Inclusive Community Implementation Committee, with an appointed liaison at each division, should remain in place in 2019-2020. As it has in 2018-2019, the Implementation Committee should coordinate and implement diversity and inclusion programming with support from the Head of School and the Director and/or consultant.

### **1.6. Identify and Prioritize Time for Training Protocol**

Senior administration – in concert with the Director (if hired), the consultant, and the Inclusive Community Implementation Committee – should evaluate the faculty professional development calendar and student schedule for time blocks where diversity and inclusion related training can be placed. With an already crowded slate of professional development for adults and advisory programming for students in place, it will be important to identify sufficient time blocks for diversity and inclusion training before protocols and curriculum are further developed.

## **IN-RANGE RECOMMENDATIONS**

### **2.1. Language Accessibility**

Consider having second-language speaker available for major school parent functions as needed, and review school signage, maps, and other navigational guides for their inclusivity. Coordinate recommended changes with any similar efforts emerging from the work of the Security Task Force.

### **2.2. Summer Onboarding Programs**

Continue the development of the recently conceived summer onboarding program for new Upper School students. Evaluate the efficacy of a similar program for new Middle School students.

### **2.3. Interfaith Committee**

Form an interfaith committee led by the Upper School chaplain to investigate the School's position on campus prayer and religious-based programming (Christian and non-Christian) outside of the daily chapel and required religion courses in each division. The committee should make a recommendation to the administration on what, if any, variations of worship apart from daily chapel (e.g. morning prayer groups) and/or religiously affiliated groups (e.g. Fellowship of Christian Athletes) might exist without compromising our Episcopal identity and contradicting the School's governing documents.

### **2.4. GPAC/Chapel Usage**

Whenever possible, utilize the Gene E. Phillips Activity Center (GPAC) or another functional space besides the chapel for large group presentations on challenging diversity and inclusion topics of the



day (e.g. immigration policy; affirmative action; etc.). In planning such events, ensure a range of perspectives on the issue are placed before the community (even featuring multiple presenters, if necessary). Ensure a period for reflection and/or small group discussion is also built into the programming.

### **2.5. Inclusive Community Family Dinners**

Generate more awareness of and participation in the Inclusive Community Family dinners. Begin by clarifying the purpose, intent, and format of these events. Utilize grade level communication tools (e.g. phone lists and Facebook pages), SDLC and Inclusive Community Implementation team members, and school leaders to generate attendance from a broad range of school constituents. Key school administrative leaders and board members should prioritize regular attendance at these events.

### **2.6. Communications Audit**

Create a review panel comprised of parents, faculty, and students who works under the leadership of the Director of Communications to audit school publications and the website so as to ensure they reflect our intentions for creating a more welcoming and inclusive community.

## **MID-RANGE RECOMMENDATIONS– (1-3 YEARS)**

### **3.1. Representative Diversification**

Living fully into our identity as an inclusive community will require school leaders (board and administration) to prioritize the diversification of the board, administration, faculty and staff so as to make it more representative of the population we want to serve. Targets and timelines should be established to pace this work. Systems used for the hiring of employees and the recruitment of trustees should be evaluated and refined. Among other features, these systems should yield a broadly representative pool of candidates; provide for anti-bias training for key hiring agents; and produce quantifiable results that are assessed regularly by board and administrative leaders.

### **3.2. Training Protocol**

Develop, implement, and document a regular training protocol for board, administration, and faculty and staff on topics such as identity, cultural competency, unconscious bias, and resiliency.

### **3.3. Identity Curriculum & Programming**

Further refine and build upon the curriculum and programming on identity development and cultural competency for students in all three divisions. Introduce increasingly challenging concepts and topics as the students move into and through Upper School.

Relative to curriculum, the Task Force recommends further investigation of programs such as:

- AMAZE (Lower School)
- Anti-defamation League (all divisions)
- Teaching Tolerance
- GLSEN

Relative to programming, the Task Force suggests:

- Ensure that ongoing opportunities exist for community members to gain exposure to other celebrations, festivals, and cultural facets existent within the Parish community.
- Add a component on building an inclusive Parish into freshman seminar, similar to the one modeled at several universities.
- Broaden the nature of present affinity groups (while maintaining those already in place) to create more opportunities to align around commonalities beyond ethnicity.

### **3.4. Event Timing, Format, Facilitation, & Location**

The Task Force recommends careful consideration be given to the timing, format, facilitation, and location of diversity and inclusion related programming, especially as more challenging issues are presented. The Task Force suggests that small groups (especially in which participants stay together over time to promote trust and more open conversation) facilitated by trained adults be incorporated more regularly. Ample opportunity for reflection, discussion, debate, and processing should be part of diversity, inclusion, and equity programming.

In addition, the Task Force commends the following formats as worthy of consideration:

- Dallas Dinner Table Conversation
- Inclusion activities woven through advisory groups or a combination of US Legacy families
- TACT theatre troupe

When possible, the Task Force believes there is merit to including parents, board members, and faculty and staff in these programs.

### **3.5. Academic Curriculum Audit**

Evaluate the academic curriculum regularly for opportunities to weave developmentally appropriate inclusion topics into the classroom. Academic leaders might also consider the development of Middle and Upper School electives (and workshops in ParishBridge) that offer opportunities for students wishing to hone cultural competence more deeply to do so.

### **3.6. ParishAbroad Presentations**

Build cross-divisional opportunities for ParishAbroad students to share the experiences and cross-cultural understanding they derived from their travels.

### **3.7. Cultural Climate Survey**

Develop a regular assessment schedule, utilizing a variety of assessment tools (e.g. surveys, focus groups, etc.) to monitor the culture around inclusion, belonging, equity, and civility. Analyze results against established and anticipated metrics.

### **3.8. School Policies Audit**

Evaluate all policies (such as dress code) and processes (such as hiring) for inequity and bias with a particular focus on gender and socio-economic equity. Utilize small work groups comprised of representative constituents to evaluate the identified policies and processes.

### **3.9. Expanding Voices and Views Conference**

Extend the Voices and Views Conference to Middle School, perhaps on the same day the Upper School holds its conference. Consider extending the US conference to a full day of activities, perhaps including a parent component.

### **3.10. Parent “Global Blast”**

Commission parents to create and implement a replacement experience for the present “Global Blast.” The Task Force recommends this new endeavor move beyond cultural awareness activities to promote dialogue and boundary breaking across parent social groups. Greenhill’s “Table Talk Discussion Groups” offer an excellent model to consider.

### **3.11. “CARE” Teams**

Consider adding “CARE” teams for faculty and staff in partnership with the Center for Racial Equity in Education.

### **3.12. Mentor Program**

Establish a formal mentorship program for under-represented groups (women, minorities) within the employee population perhaps utilizing parent and other community volunteers.

## **LONG-RANGE RECOMMENDATIONS—(3 PLUS YEARS)**

### **4.1. Community-wide Service**

Consider implementing a Parish community-wide service endeavor - perhaps on Martin Luther King Jr. Monday – that brings students, faculty & staff, and parents from across the School’s three divisions together to direct their time and talent toward an issue of economic or social inequity in the Metroplex.

### **4.2. Financial Aid Empowerment Campaign**

As the School moves toward a future endowment campaign, place an emphasis on raising funds to support financial aid and “the Parish Experience Fund,” which provides dollars to enable under-resourced students to fully experience Parish’s programs.

# METHODS

The ICTF spent considerable time from its first meeting in May, 2018 to January, 2019 assessing the present condition of diversity and inclusion programs both at Parish and other organizations.

This discovery period cultivated our empathy and deepened our understanding. As a Task Force, it was vital for us to listen to our fellow Parish community members. We wanted to hear about their experiences with the School's diversity and inclusion programming. We sought to empathize with both their anxieties and aspirations as, together, we strive to live fully into our mission as an "inclusive Episcopal school community." Their insights informed our recommendations.

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## ICTF Meetings & Outcomes 2018-19

MAY	<ul style="list-style-type: none"><li>• Context</li><li>• Charge</li><li>• Initial Steps</li></ul>
JUNE	Education: Discussion with Diversity and Inclusion experts, Dr. Kenneth Chapman, Director of Diversity and Inclusion at the University of Oklahoma; Cheryl Drazin, Regional Director of the Anti-Defamation League; and Jamie LeShaè Jenkins of Conscious Consulting.
AUGUST	<ul style="list-style-type: none"><li>• Team building and sharing</li><li>• Facilitated discussion by Dr. Kenneth Chapman of our summer reading, Blindspot</li><li>• Affirm "anchors"</li><li>• Begin preparation for constituent focus groups</li></ul>
SEPTEMBER	Constituent focus group planning with Center of Research and Evaluation (CORE)
OCTOBER	<ul style="list-style-type: none"><li>• 10 community focus groups hosted on two dates by CORE</li><li>• Divide Task Force into research teams</li><li>• Delineate parameters for investigating philosophy, programming, and structure of D &amp; I programming in four areas (Independent/public schools; higher education; accrediting associations; corporations)</li></ul>
DECEMBER	Two meetings to review and prioritize key findings from scan of external programs
JANUARY	Daylong retreat to synthesize findings from focus groups and research, and consider preliminary recommendations
FEBRUARY	Review draft of Objectives and Aspirations, and Recommendations
MARCH	Sign off on report and presentation format
APRIL	Deliver report to Board of Trustees

So, too, did a broad array of resources gathered during this discovery phase. The Task Force read and discussed Blind Spot, a book on hidden bias; built a resource library of articles, Task Force reports, and relevant programming; and interviewed experts in diversity and inclusion. "Getting smarter" as a Task Force afforded us the opportunity to step into a more objective mindset. As a result of our deeper understanding, we had a richer context against which to reflect upon the present place and future course of diversity and inclusion work at Parish.

While a full compilation of the resources curated by the Task Force can be found in the Inclusive Community Task Force resource folder (<https://bit.ly/2HSVUYM>), we offer this brief encapsulation of the three main sources of input that informed our recommendations.

## DIVERSITY AND INCLUSION CONSULTATIONS

Between May and August, 2018, Head of School Monaco and/or members of the Task Force engaged over a half dozen diversity and inclusion experts. With them, we reflected on our work at Parish and their experiences with present trends in diversity and inclusion programming. The chart below provides an overview of the network the Task Force established as a result of this outreach:

CONSULTANT	ORGANIZATION
Liji Thomas	Southwest Airlines, "Inclusion Evangelist"
Chantal Hobbs	CLH Social Solutions
Jamie Jenkins	Conscious Consulting
Kamilah Collins	Collins Collins Collaborations
Maria Dixon	Cultural Intelligence Quotient, SMU
Kenneth Chapman	Director of D&I, OU Price College of Business
Tracy Brown	Intentional Inclusion
Rachelle Warren	Anti Defamation League
Cheryl Drazin	Anti Defamation League



**DR. KENNETH CHAPMAN**  
*Director of Diversity and Inclusion*  
 The University Of Oklahoma Price College of Business

Together, these experts helped us think out loud about where we were as a community and how we might get to where we want to go. They also affirmed for us that the work of building truly inclusive and equitable communities is hard – and that Parish was not the only community struggling to do so within the polarized national context. One of these consultants, Dr. Kenneth Chapman, would have an even broader impact on the Task Force. Dr. Chapman, the Director of Diversity and Inclusion at the University of Oklahoma’s Price School of Business, helped co-chairs Monaco and Pegues map the Task Force’s meeting sequence; gather resources to inform the Task Force’s work; and facilitate meetings.

# COMMUNITY FOCUS GROUPS

Parish has partnered with SMU's Center on Research and Evaluation (CORE) for more than 5 years to provide evaluation services that have ranged from examining parent opinions and staff diversity and culture, to alumni experiences and successes in college and beyond. As part of its discovery phase, the Task Force believed focus groups would offer the opportunity to hear directly from constituents and understand more clearly the "on the ground" perspectives regarding diversity and inclusion at Parish. Three primary questions drove the evaluation process undertaken by CORE:

## ESSENTIAL EVALUATION QUESTIONS

- What are some overall themes that Parish Episcopal School constituents feel regarding issues of belonging, mission and inclusivity?
- How do different constituent groups view issues of belonging, mission and inclusivity during their Parish experience? What are some similarities and differences?
- Are there specific target issues or recommendations that Parish Episcopal School needs to address moving forward (e.g. religious discrimination or discrimination based on sexuality)?

The focus groups were held on campus in October 2018 and lasted for approximately an hour. The Task Force determined the desired number and composition of groups; participants were selected from the Parish database through a generally random process (with some sorting done to ensure diversity in representation). In total, 100 Parish community members participated in ten focus groups. The table below summarizes the constitution of the groups:

<b>Group 1: Students (n = 60)</b>	<b>Group 2: Faculty/staff (n = 20)</b>	<b>Group 1: parents (n = 20)</b>
Middle school students Upper school students Alumni (former students)	Middle school and upper school teachers Administrators/staff	Lower school, middle school and upper school parents

Each focus group session was conducted by a CORE staff member and recorded with permission. In addition, an ICTF member was present at each session and recorded notes. The full focus group report contains the specific list of questions and activities used in the focus groups and can be found in our research and summary documents (<https://bit.ly/2HSVUYM>). The ICTF wrote the questions and worked with the CORE team to develop the activity.

The chart below captures some of the major concerns and constituent recommendations that emerged from the focus groups:

<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>STUDENTS</b></p>	<p><b>Top concerns:</b></p> <ul style="list-style-type: none"> <li>• Issues of current events need to be discussed more realistically (sexual orientation, sexuality, drug &amp; alcohol use)</li> <li>• Feel controlled by parents, unable to hold events/conversations on more “taboo” topics (i.e. sexual orientation, racism, etc.)</li> <li>• Need to discuss gender disparity amongst uniform standards</li> <li>• Unable to have in-depth conversations or ask questions openly</li> <li>• Lack of understanding of micro-aggressions or other forms of racism</li> </ul> <p><b>Top recommendations:</b></p> <ul style="list-style-type: none"> <li>• Create smaller-group settings for students to talk about current events, bring up questions, etc.</li> <li>• Create task force within student body to address gender disparity (specifically addressing the issue of uniforms)</li> <li>• Need to hire Director of Equity and Inclusion who can address issues of racism, ethnic diversity and cultural diversity</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>ALUMNI</b></p>	<p><b>Top concerns:</b></p> <ul style="list-style-type: none"> <li>• Need more room to talk about differences openly – especially with the changing political climate</li> <li>• Need to address issues surrounding sexual orientation (was the top taboo topic while at Parish)</li> </ul> <p><b>Top recommendations:</b></p> <ul style="list-style-type: none"> <li>• More cross-school activities/events (Lower school with middle school, etc.)</li> <li>• Give students the opportunities to honestly discuss taboo topics</li> </ul>
<p style="writing-mode: vertical-rl; transform: rotate(180deg);"><b>FACULTY/STAFF</b></p>	<p><b>Top concerns:</b></p> <ul style="list-style-type: none"> <li>• Need more diversity in hiring faculty/staff &amp; administrators at Parish</li> <li>• Need to address the lack of accommodation of learning disabilities</li> <li>• Need to discuss gender disparity amongst uniform standards</li> <li>• Need to address socioeconomic differences within students (but also within larger society)</li> </ul> <p><b>Top recommendations:</b></p> <ul style="list-style-type: none"> <li>• Need to hire a Director of Equity and Inclusion</li> <li>• Create an accurate depiction of Parish in marketing materials</li> <li>• Create more engaging &amp; fulfilling volunteer opportunities that attack issues of socioeconomic differences and poverty</li> </ul>

# PARENTS

## Top concerns:

- Need more diversity of student body in Lower School
- Need to address social media usage (and potential bullying)
- Inconsistent communication amongst parents (which potentially lead to parent cliques)

## Top recommendations:

- Hold a diversity training for parents to address false stereotypes and to help grow in awareness
- Have a standard communication plan for all grade-level parents

A more extensive set of recommendations emerging from the focus groups can be found in our research and summary documents (<https://bit.ly/2HSVUYM>).

## SCAN OF DIVERSITY AND INCLUSION PROGRAMS

Once focus groups were completed, and as the ICTF awaited CORE's report, the Task Force members undertook the final task of the discovery phase. Task Force members were divided into four teams. Each team received one of four sectors (independent/public schools; higher education institutions; corporations; and accrediting associations) to research. The teams were tasked to bring to the full ICTF pertinent diversity and inclusion information from their assigned sector that might inform our recommendations. Specifically, we asked the teams to focus their research and divide their findings into three categories: language/philosophy; programming; and organizational structures. The chart below provides some examples of the institutions and organizations the four Task Force teams researched:

### INDEPENDENT/PUBLIC SCHOOLS

Greenhill  
 Prestonwood  
 ESD  
 Hockaday  
 Dallas ISD  
 Plano ISD  
 Jesuit  
 St. Mark's  
 Lamplighter  
 Maret (Washington, DC)  
 Marist (Atlanta)  
 Maderia (VA)  
 Whitfield (MO)  
 Lakeside (WA)  
 Kent Denver (CO)  
 Ravenscroft (NC)  
 Hun (NJ)

### HIGHER EDUCATION

Oklahoma University  
 OU Price School Business  
 Harvard  
 Northwestern  
 UT Austin  
 Messiah College  
 West Virginia  
 St. Mark's  
 RIT

### CORPORATIONS

Deloitte  
 McKinsey  
 Gallup

### ACCREDITING ASSOCIATIONS

Independent Schools Association  
 of the Southwest (ISAS)  
 National Association of  
 Episcopal Schools (NAES)  
 Southwest Association of  
 Episcopal Schools (SAES)  
 National Association of  
 Independent Schools (NAIS)  
 Council for Spiritual and Ethical  
 Education (CSEE)

Members of the Task Force spent two meetings in December 2018 analyzing the information they had received. Working together, Task Force members identified specific statements of philosophy/language, examples of programming, and organizational structures they believed would inform our recommendations. Our research and summary document can be found in the ICTF Google folder (<https://bit.ly/2HSVUYM>).



# GLOSSARY

## DIVERSITY, EQUITY AND INCLUSION TERMS

*This glossary is not intended to be an exhaustive list of every word and term used in our work and conversation about diversity, inclusion, and social justice. These are basic working definitions to be used as a reference to help move diversity and inclusion efforts forward within the Parish Community.*

**Ability** - power or capacity to do or act physically, mentally, legally, morally, financially, etc.

**Access** - creating the necessary conditions so that individuals and organizations desiring to, and who are eligible to, use our services, facilities, programs and employment opportunities.

**Ally** - a person of one social identity group who stands up in support of members of another group; typically member of dominant identity advocating and supporting a marginalized group.

**Asexual** - person who is not sexually attracted to anyone or does not have a sexual orientation. They may or may not experience romantic attraction. **Bisexuality**- a sexual orientation in which a person has the potential to feel physically and emotionally attracted to more than one gender.

**Culture** - is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.

**Cultural Competence** - refers to an ability to interact effectively with people of different cultures. Cultural competence comprises four components: (a) Awareness of one's own cultural worldview, (b) Attitude towards cultural differences, (c) Knowledge of different cultural practices and world-views, and (d) Cross-cultural skills. Developing cultural competence results in an ability to understand, communicate with, and effectively interact with people across cultures. Cultural competence is a developmental process that evolves over an extended period.

**Disability** - a physical, mental or cognitive impairment or condition that requires special accommodations to ensure programmatic and physical access.

**Diversity** - psychological, physical, and social differences that occur among any and all individuals; including but not limited to race, color, ethnicity, nationality, religion, socioeconomic status, veteran status, education, marital status, language, age, gender, gender expression, gender identity, sexual orientation, mental or physical ability, genetic information and learning styles. A diverse group, community, or organization is one in which a variety of social and cultural characteristics exist.

**Ethnicity** - a social construct which divides people into smaller social groups based on characteristics such as values, behavioral patterns, language, political and economic interests, history, and ancestral geographical base.

**Equality** - evenly distributed access to resources and opportunity necessary for a safe and healthy life; uniform distribution of access that may or may not result in equitable outcomes.

**Equity** - is the guarantee of fair treatment, access, opportunity, and advancement for all students, faculty, and staff, while at the same time striving to identify and eliminate barriers that have prevented the full participation of some groups. The principle of equity acknowledges that there are historically underserved and underrepresented populations and that fairness regarding these unbalanced conditions is needed to assist equality in the provision of effective opportunities to all groups.

**Gay** - A common and acceptable word for male homosexuals, but used for both genders.

**Gender** - the socially constructed ideas about behavior, actions, and roles a particular sex performs.

**Gender Identity** - a personal conception of one's own gender; often in relation to a gender opposition between masculinity and femininity. It is how people externally communicate or perform their gender identity to others.

**Gender Expression** - an individual's outward and external gendered appearance. This may include hair styles, clothes, accessories, and mannerisms. Gender expression may also include gender roles which are also defined by an individual's culture/society.

**Genetic Information** - Genetic information includes information about an individual's genetic tests and the genetic tests of an individual's family members, as well as information about the manifestation of a disease or disorder in an individual's family members (i.e. family medical history). (<https://www.eeoc.gov/laws/types/genetic.cfm>)

**Inclusion** - the act of creating involvement, environments and empowerment in which any individual or group can be and feel welcomed, respected, supported, and valued to fully participate. An inclusive and welcoming climate with equal access to opportunities and resources embrace differences and offers respect in words and actions for all people.

**Intercultural competence** - is the ability to develop targeted knowledge, skills and attitudes that lead to visible behavior and communication that are both effective and appropriate in intercultural interactions.

**LGBTQAAI** - The acronym that means Lesbian, Gay, Bisexual and Transgender. The addition of a "Q" at the end often means "questioning" or "queer." One "A" stands for "asexual", another for "allies". The "I" means "intersex".

**Lesbian** - A common and acceptable word for a female homosexual only.

**Marginalization** - Treatment of a person, group or concept as insignificant or pervasive and places them outside of the mainstream society.

**Microaggressions** - intentional or unintentional verbal, nonverbal or environmental slights/insults that communicate hostile, derogatory or negative messages to people based upon their marginalized group.

**Multiculturalism** - the practice of acknowledging and respecting the various cultures, religions, languages, social equity, races, ethnicities, attitudes, and opinions within an environment. The theory and practice promotes peaceful coexistence of all identities and people.

**Power** - ability to control, coerce or influence people based on privilege identities. Power may be positional and provide access to social, political, and economic resources.

**Power-over** - used in discriminatory and oppressive way. Having power over others and therefore domination and control over others (e.g. through coercion and violence).

**Power-with** - shared with all people in struggles for liberation and equality. Using or exercising one's power to work with others equitably, for example, in a social movement.

**Privilege** - any unearned benefit, right or advantage one receives in society by nature of their identities.

**Queer** - Some LGBTQ people use this term as a way of reclaiming the power associated in the past with this term and other derogatory terms (such as fag or dyke). Others use it as a more general all-inclusive term to represent a variety of sexual orientations and/or gender identities or anything that defies easy definition or categorization. Like any term or label, there is no general consensus on what Queer means, and it is still considered offensive by older generations.

**Race** - a social construct that artificially divides people into distinct groups based on characteristics such as physical appearance, ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the political needs of a society at a given period of time.

**Respect** - a feeling or understanding that someone or something is important, valued and should be treated in a dignified way.

**Sexual Orientation** - the direction of one's sexual attraction toward the same gender, opposite gender, or other genders. It is on a continuum and not necessarily a set of absolute categories.

**Social Construct** - An idea that appears to be natural and obvious to people who accept it but may or may not represent reality Social Justice- to take action as an advocate for a just society where all people have a right to fair and equitable treatment, support and resources

**Transgender** - An umbrella term for transsexuals, cross-dressers (transvestites), gender queers, and people who identify as neither female nor male and/or as neither a man nor as a woman. Transgender is not a sexual orientation; transgender people may have any sexual orientation.

Transgender people are those whose psychological self ("gender identity" – one's internal experience of their gender) differs from the physical sex with which they were born ("biological sex" - one's body -genitals, chromosomes, etc.). Often, society conflates sex and gender, viewing them as the same thing. However, gender and sex are not the same thing.

*This resource was adapted from existing resources provided by the National Multicultural Institute, University of California-Berkeley-Diversity Terms, National Conference for Community and Justice, Oregon State University, Texas A & M University, Arizona State University – Intergroup Relations Center, and The National Center for Transgender Equality, Cleveland State University, Office of Diversity and Multicultural Affairs, Deardorff, Darla (2006) "The Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization at Institutions of Higher Education in the United States." Journal of Studies in International Education 10:241-266, Adams, Bell and Griffin-Teaching for Diversity and Social Justice.*