



DIA

GAP REPORT

Sisters of St. Joseph of
Carondelet/St. Paul Province
APRIL-MAY 2021 FINAL

CultureBrokers® LLC

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TIPS FOR ANALYZING YOUR DIA GAP REPORT

Share the DIA Gap Report Results

- With those who completed the assessment.
- With organizational leaders (e.g. management, board).
- With a broad or targeted group of other stakeholders.

Explore and Learn

If many respondents answered, “Don’t Know” to a DIA statement, consider why. For instance, consider or ask whether that issue is:

- Part of their knowledge base.
- Part of their experience.
- Part of their responsibilities.

If many respondents disagreed with a DIA statement, consider further exploration:

- What is the source of the disagreement?
- Is the disagreement organization-wide, or more specific?
- Has this area been addressed previously? If so, how?

Even if many respondents agreed with a DIA statement, there is still opportunity to learn. Explore the various ways the organization demonstrates behaviors to gain insight into individual and organizational strengths. Investigate the level of institutionalization of the position or behavior to ensure sustainability.

Identify the Level of Significance

For each DIA dimension / statement, consider the significance of the issue for your organization:

- Does the issue matter to the organization? To what extent?
- Does it make strategic sense to focus on this area now?
- Does it make sense to increase communication or transparency in any area?
- Is it feasible to have an impact on this issue now? (Consider both internal and external factors).

Decide

Based on the above considerations, decide whether you want to further explore or address this aspect of your organization now. If so, IMMEDIATELY ACT ON IT.

Act

Investigate

If there are issues to explore or address, create a team* to research, audit or assess the situation. If knowledge in this area is closely held, inquiry with those ‘in the know’ will be needed.

Plan and Implement

If the issue warrants a change to policy, practice or procedure, create a team* to research and plan for the implementation of the changes.

Communicate

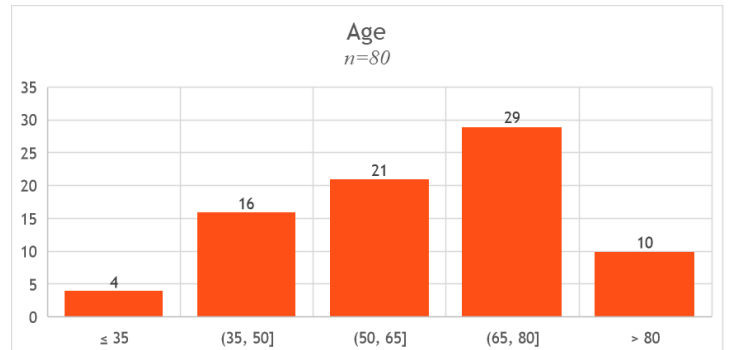
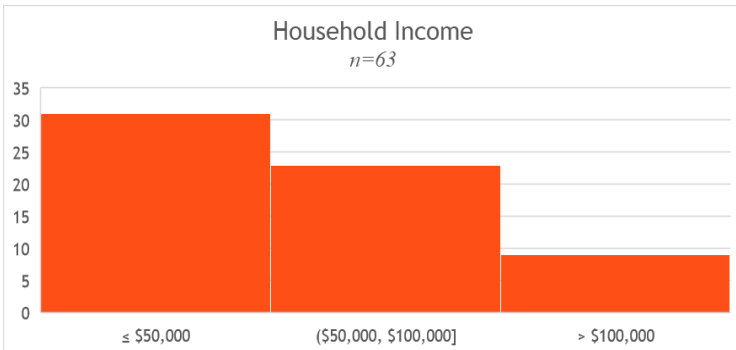
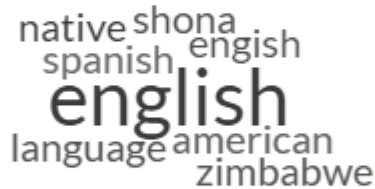
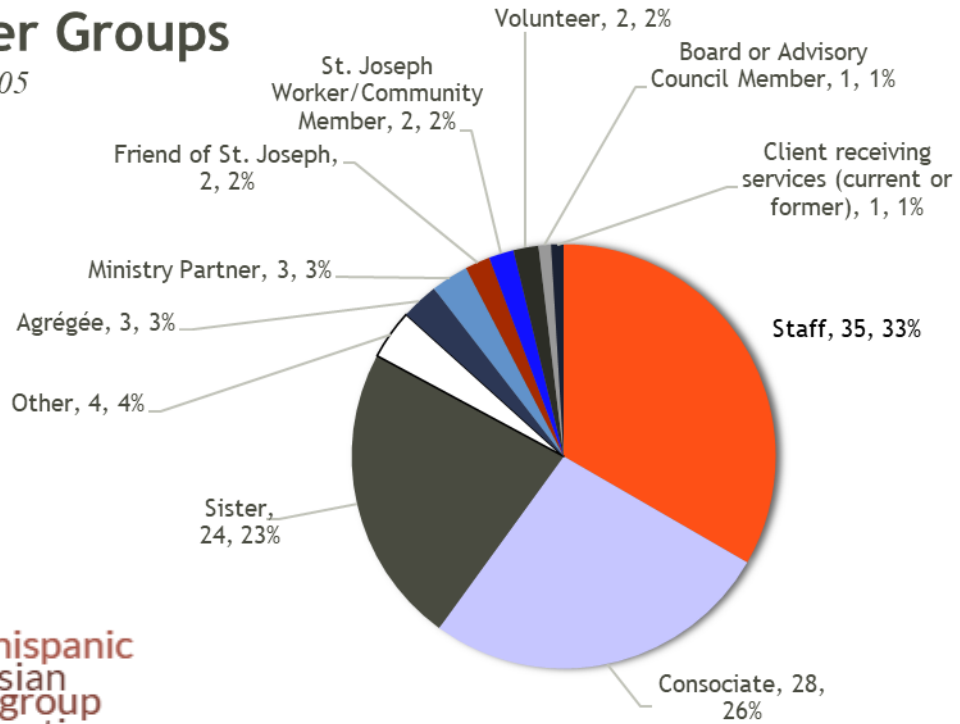
Identify who needs more information and why. Create key messages around the issue and engage a variety of mechanisms to communicate this information to the target audiences.

*When forming teams, always consider which stakeholders can or should be included (e.g., management, direct service staff, board members, volunteers, clients / program participants or even vendors).

ABOUT YOUR PARTICIPANTS

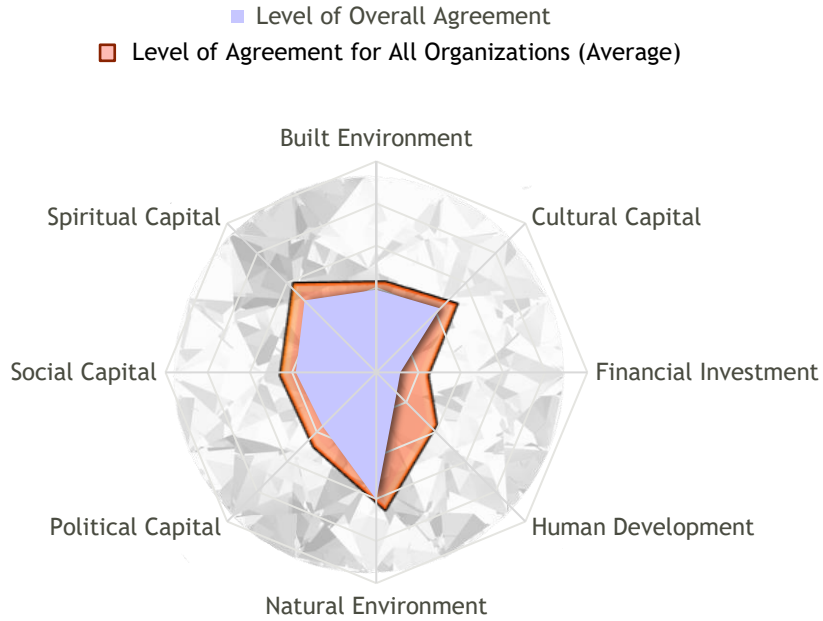
Stakeholder Groups

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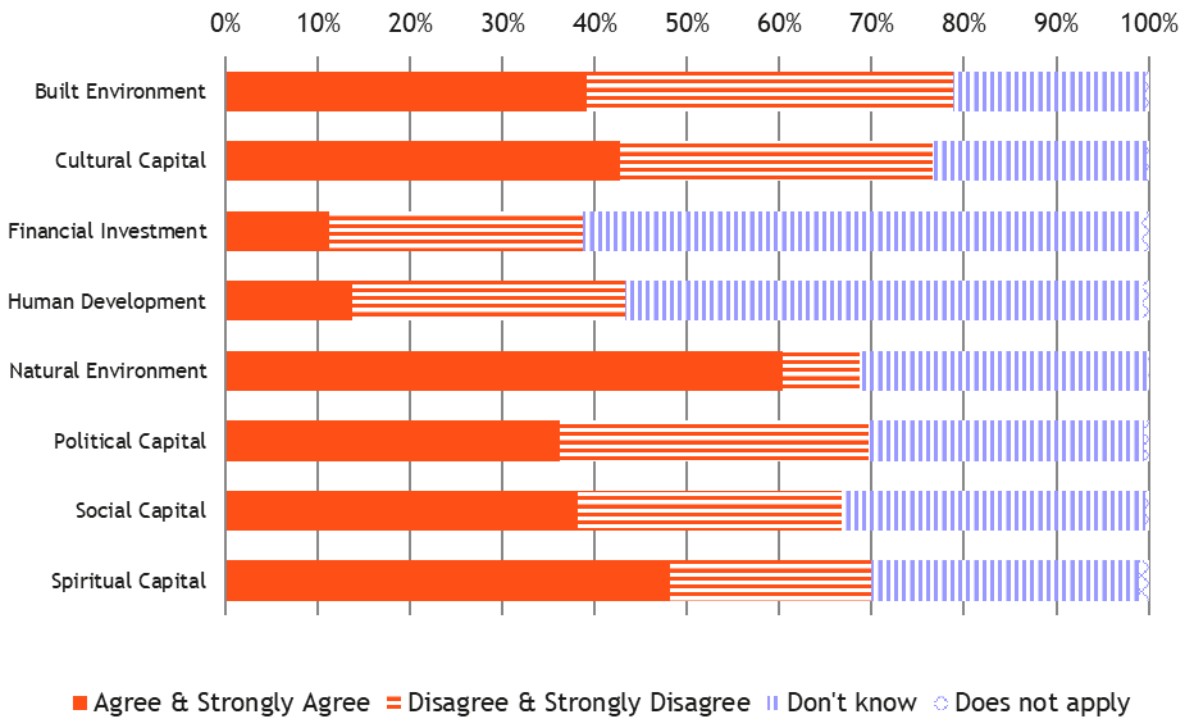


GAP REPORT

DIAMOND INCLUSIVENESS PICTURE



GAP BY DIMENSION



GAP REPORT

FOCUS AREAS

Perceived
**AREA OF
STRENGTH**



- Overall:
- ✓ High Agreement
 - ✓ Low Disagreement
 - ✓ Low Don't Know

Perceived
**AREA OF
WEAKNESS**



- Overall:
- ✓ Low Agreement
 - ✓ Moderate to High Disagreement
 - ✓ High Don't Know

Perceived
**AREA OF
OPPORTUNITY**

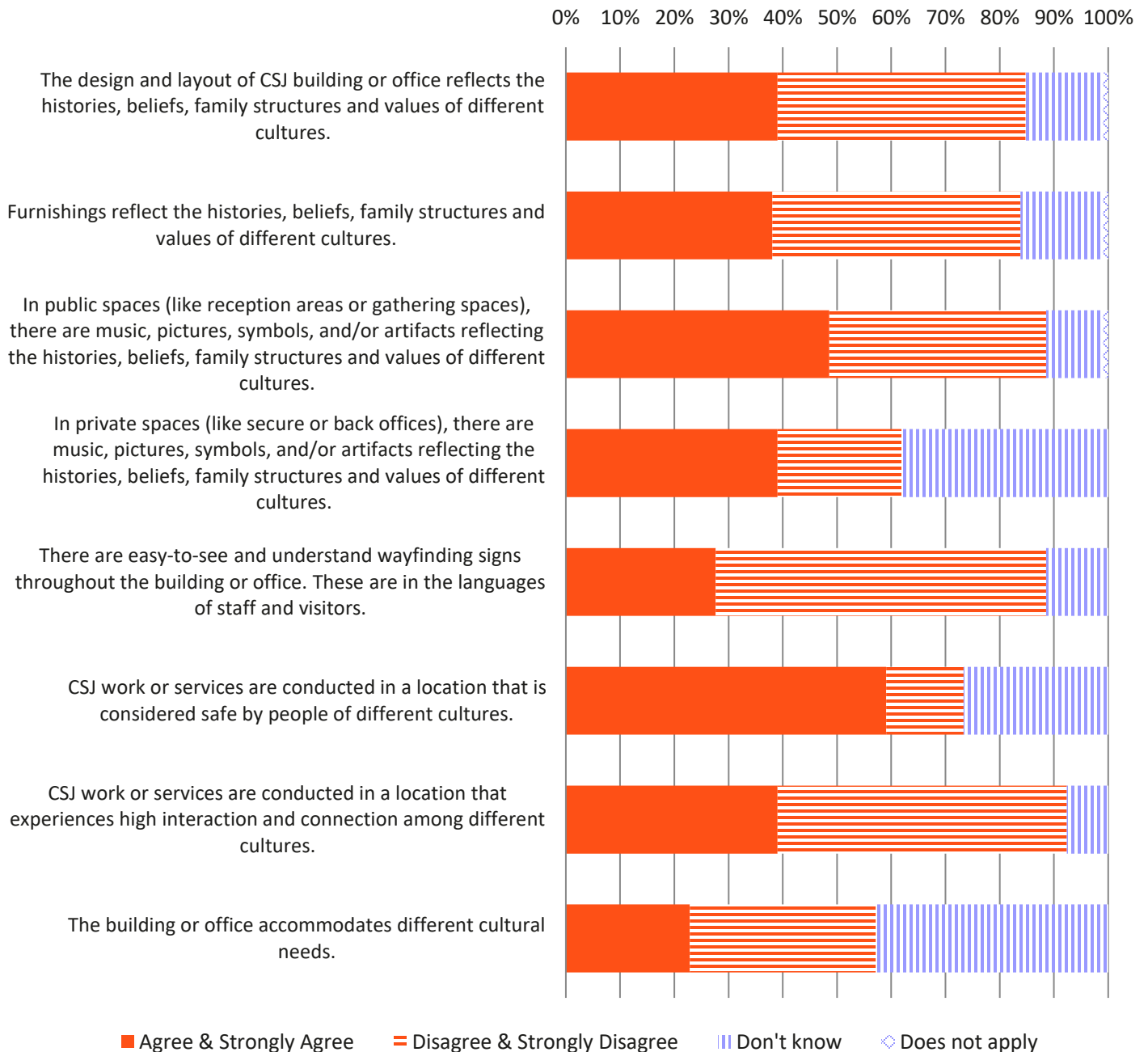


- Look for area that:
- ✓ Leverages core competencies
 - ✓ Addresses Trends
 - ✓ Supports Existing Strategies

GAP REPORT

BUILT ENVIRONMENT

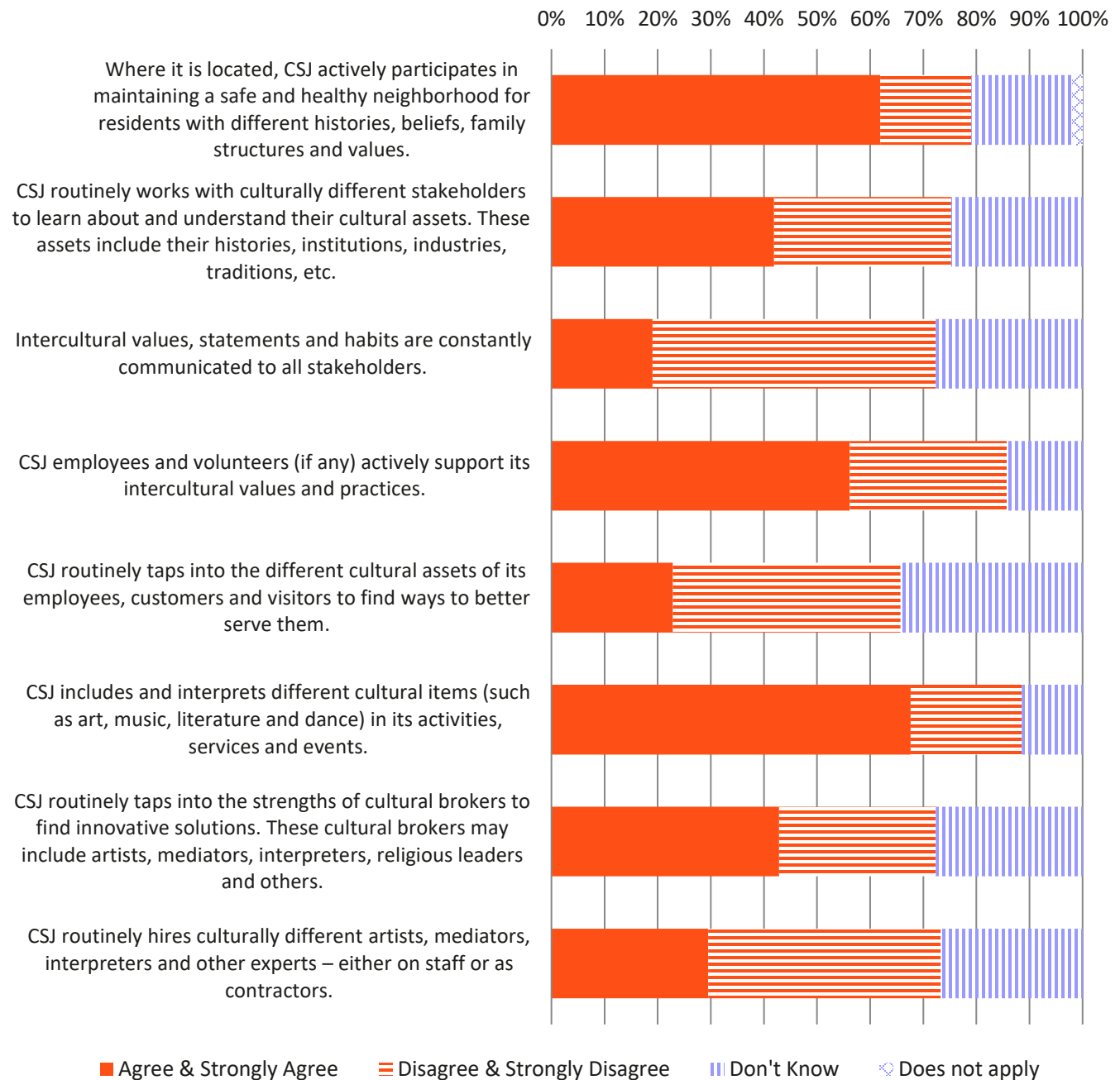
Eight DIA statements address aspects of a welcoming and culturally inclusive built environment. This includes all human-made items, such as the building, offices, signage, machines, furnishings, and technology. It also reflects choices made, such as location.



GAP REPORT

CULTURAL CAPITAL

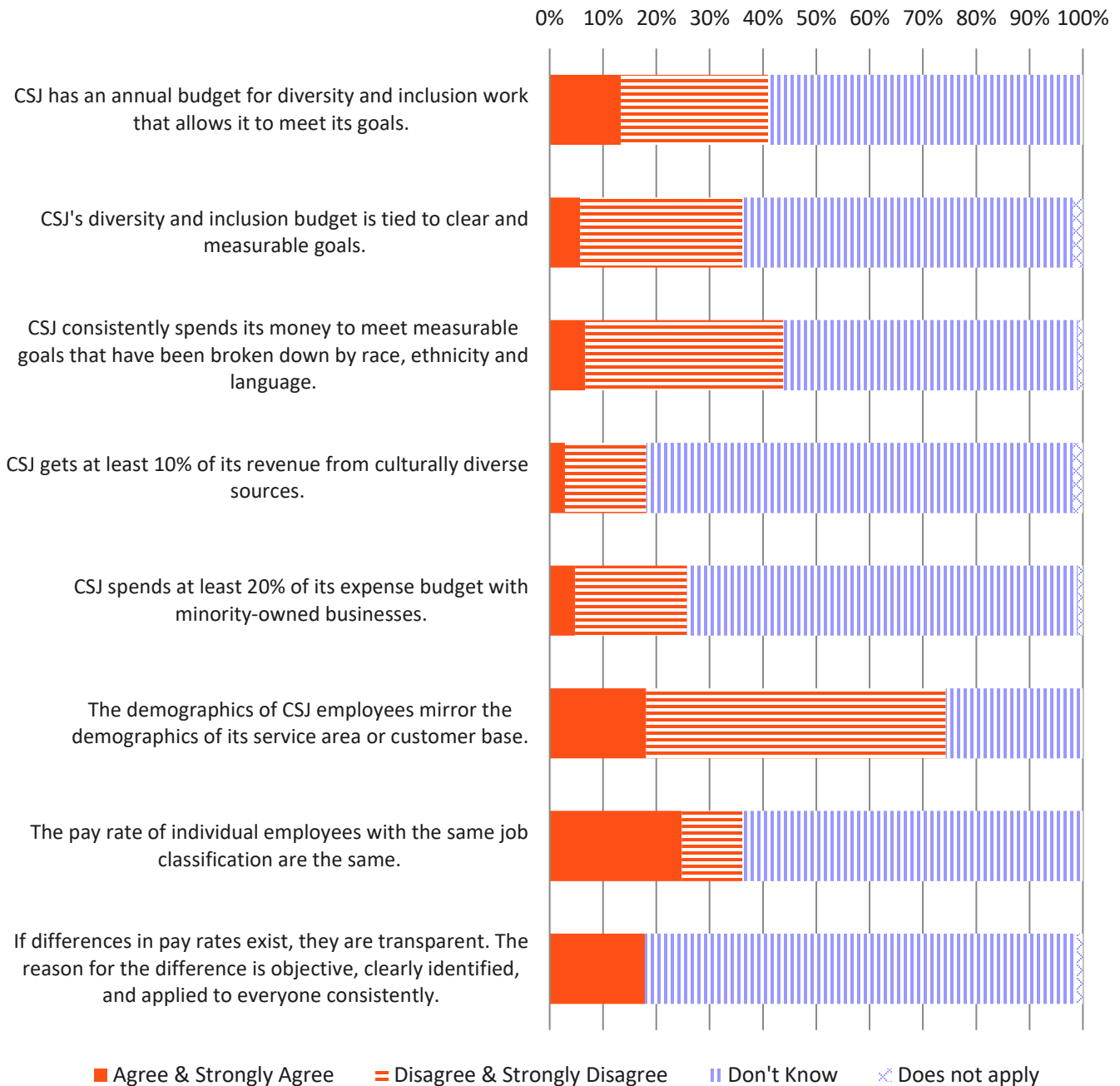
Eight DIA statements describe aspects of your organization’s ability to create a shared intercultural identity and community. It may do this through its symbols and language, celebrations, events and relationships.



GAP REPORT

FINANCIAL INVESTMENT

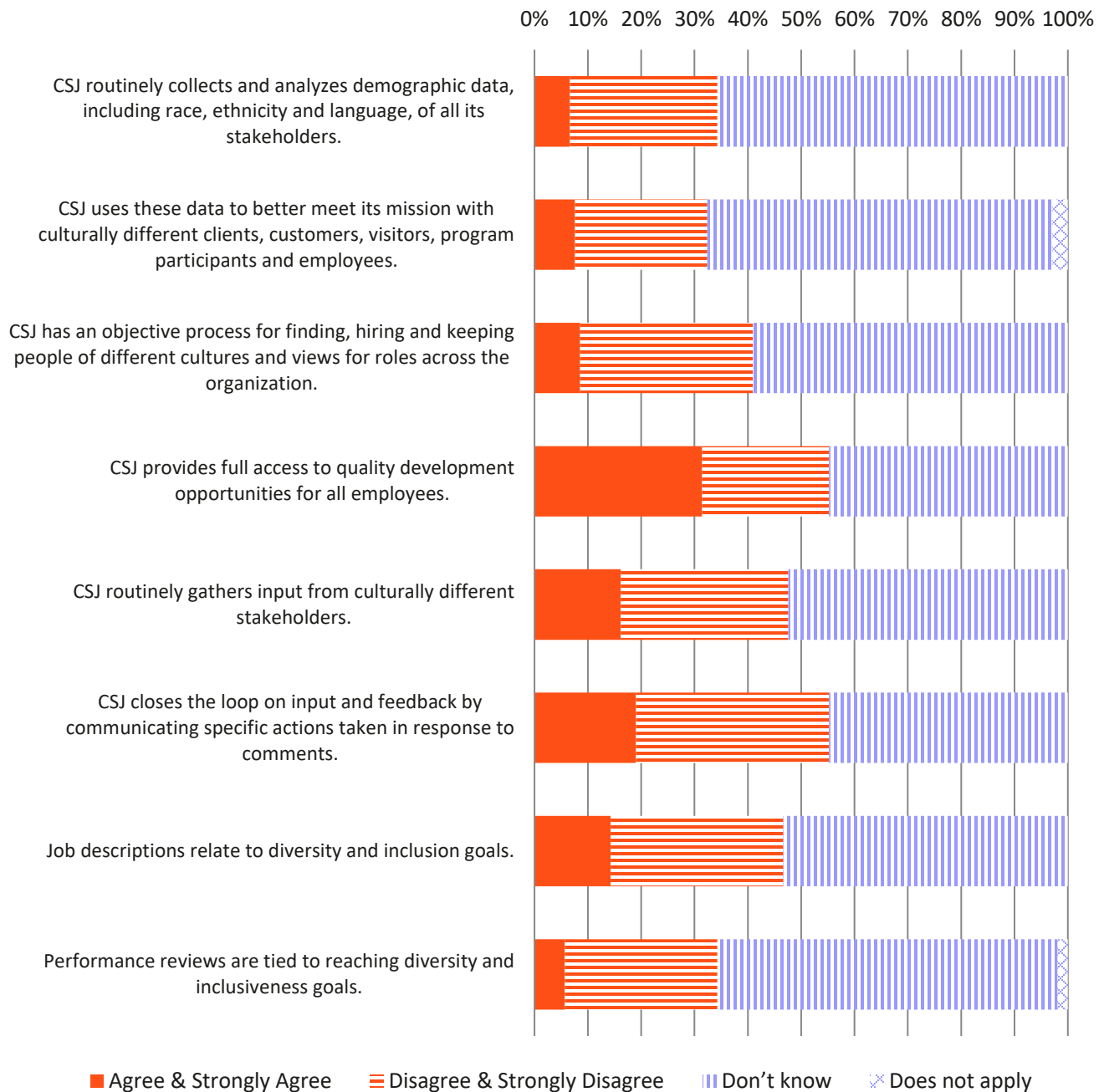
Eight DIA statements describe aspects of a culturally inclusive financial program, including from whom money is acquired, to whom it goes, and where it is invested.



GAP REPORT

HUMAN DEVELOPMENT

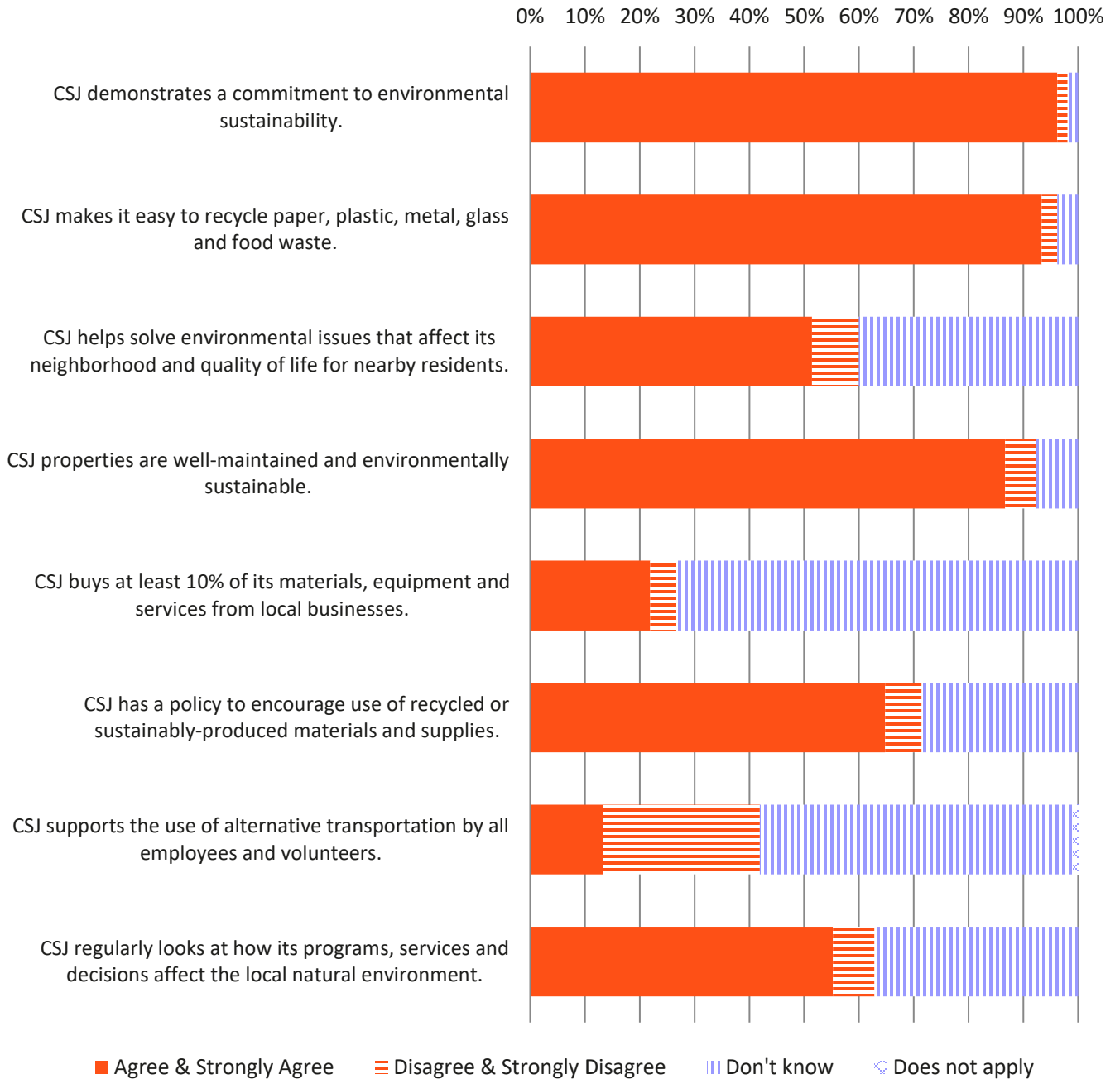
Eight DIA statements describe aspects of a culturally inclusive human development program, including hiring, development, promotion and engagement.



GAP REPORT

NATURAL ENVIRONMENT

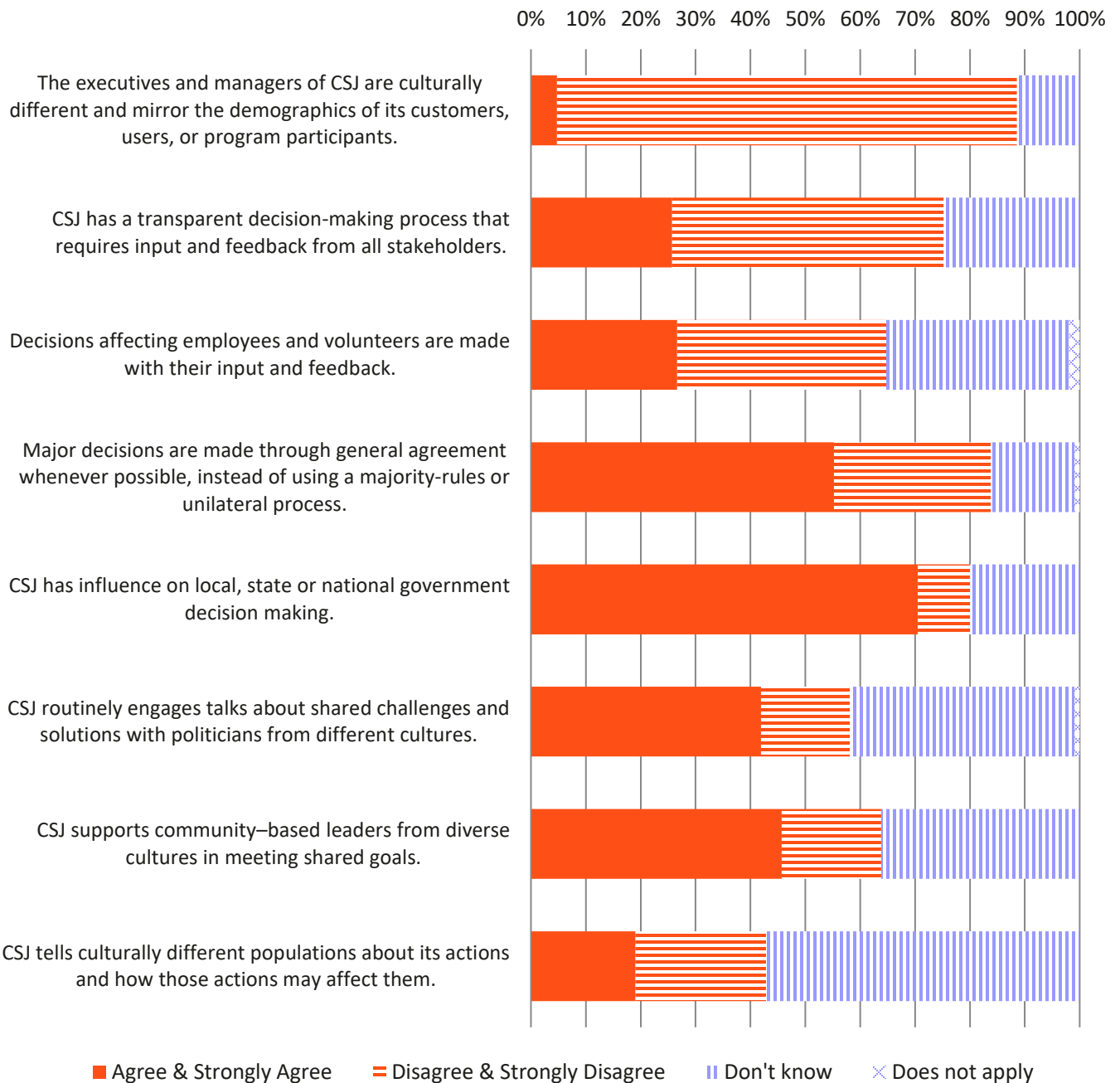
Eight DIA statements describe aspects of your organization’s approach to environmental health and sustainability.



GAP REPORT

POLITICAL CAPITAL

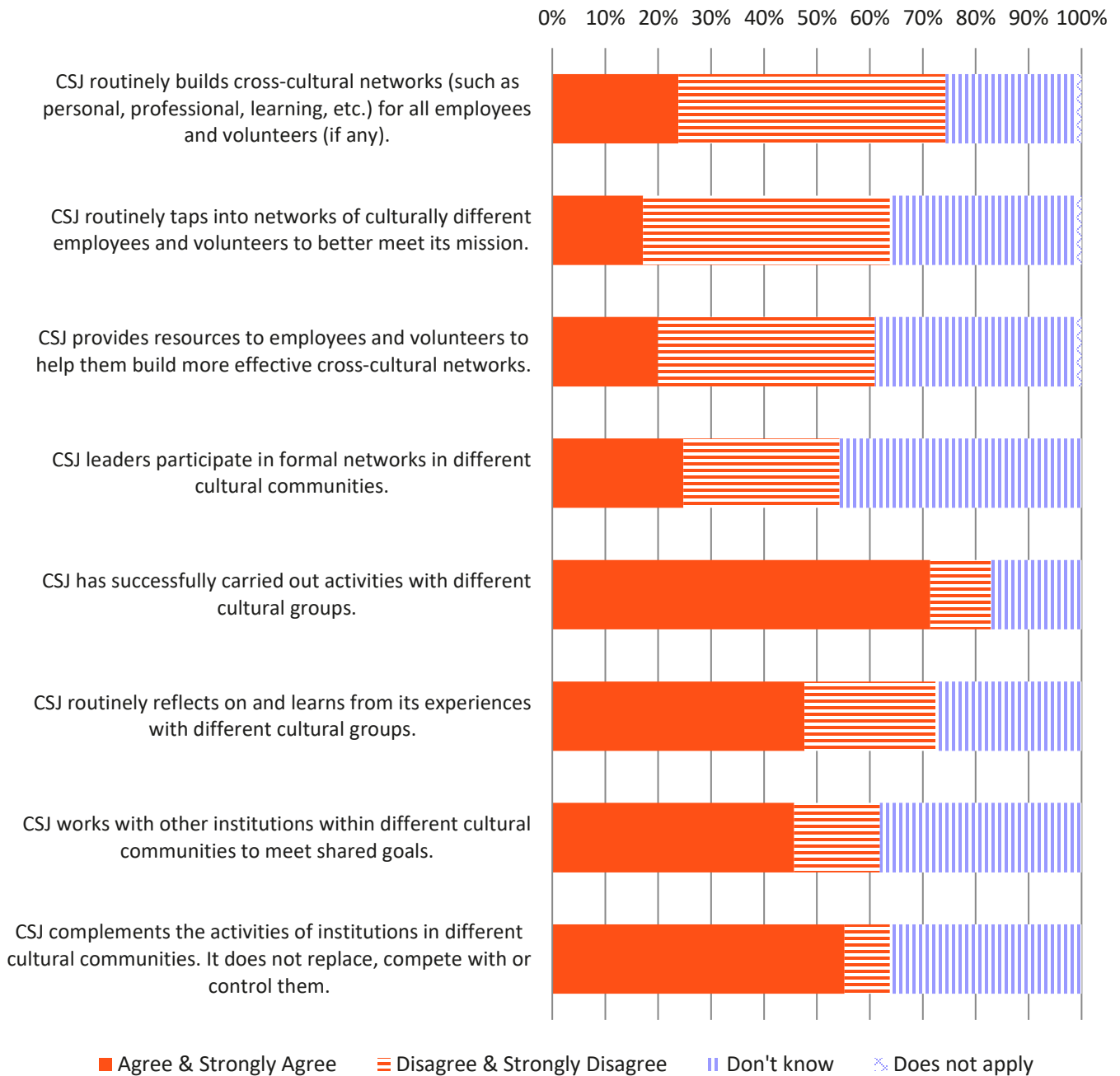
Eight DIA statements describe aspects of an organization that makes decisions in a culturally inclusive manner and has strong ties to diverse external leaders.



GAP REPORT

SOCIAL CAPITAL

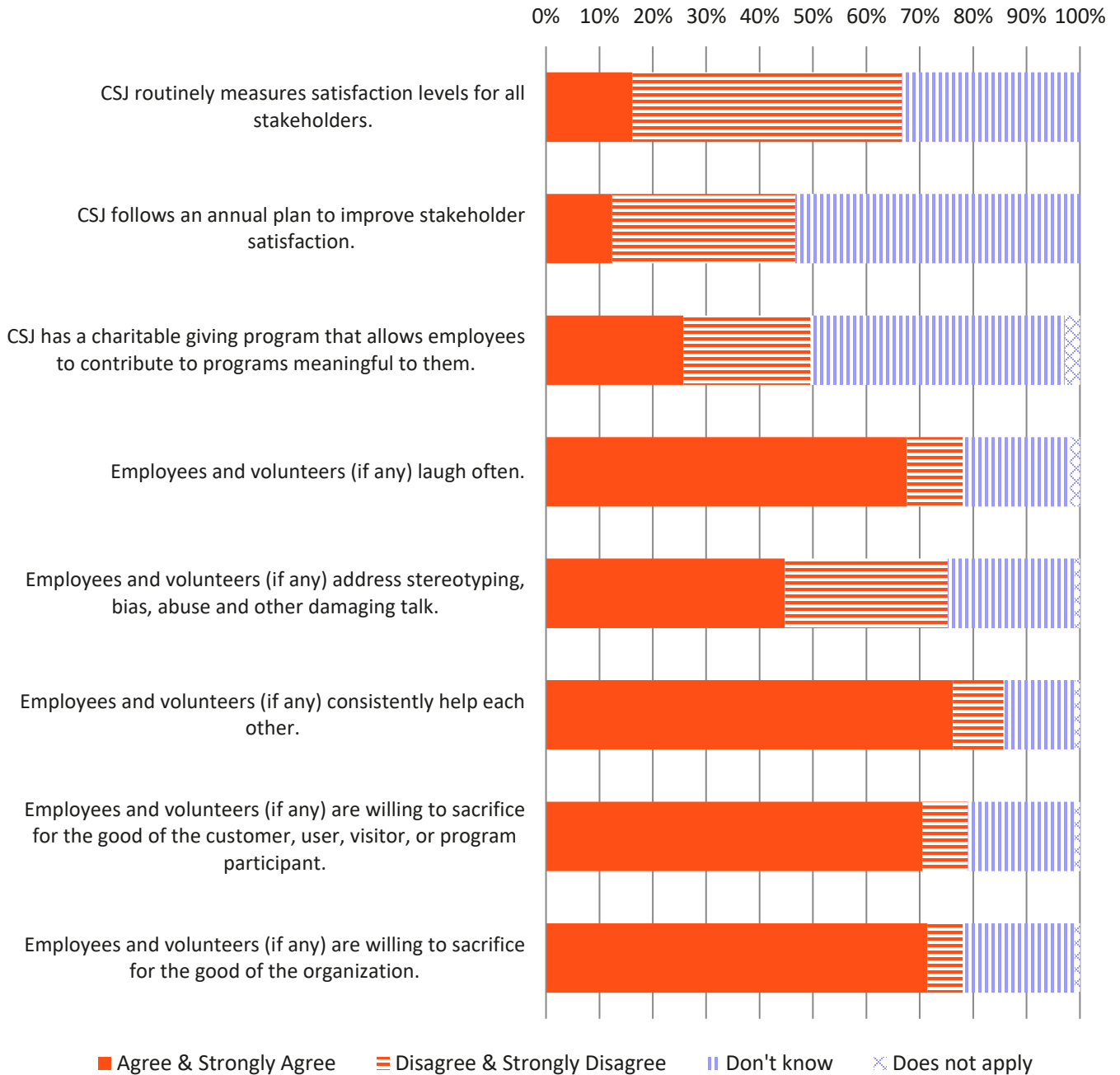
Eight DIA statements describe aspects of your organization’s ability to shape social interactions across cultures.



GAP REPORT

SPIRITUAL CAPITAL

Eight DIA statements describe aspects of your organization’s ability to deliver inclusive moral behavior, trust, sharing and motivation.



Context for Focus Areas

Strength - Natural Environment

General: We are very inclined to talk about this issue.

1. The organization demonstrates a commitment to environmental sustainability.
 - EarthPartners commitment to education of the CSJ Community
 - Acts of Chapter statements of last number of years
 - Collaboration with County Recycling and Compost Programs
 - Taken actions like banning plastic water bottles on CSJ property, composting, purchasing
 - CV construction and building maintenance, geothermal system at CV, sustainable caterers at CC
 - Preserving and burning of prairie...neighborhood engages with property—prairie, woodlands, gardens
 - We just did a huge campus wide program initiating the recycling, organics.
 - It is something the community has clearly named in chapter directions and statements. It has become common language and acceptance; normalized.
 - Joined program with all our recycling containers outside is a good way to advertise. Takes away for people to understand the difference between waste / recycle. It was a huge project. Training was given to all staff on the program.
 - Visibility of program with containers.
 - Additional connections being made with community garden and other partners in the community such as St. Kates and food sustainability programs.
 - Eliminating plastic bottles and having water in pitchers and water glasses at meetings using cloth napkins composting Those changes became part of all of our gatherings, so we could see them each time we saw each other.
 - These changes actually called back to what many of the Sisters grew up with, so it was easy to convince them too Wisdom Ways had many series on earth, environmental issues and food Celeste's Dreams and others have done a lot of work over time in developing outdoor gardens, giving away produce, bringing in young people.
 - We have ongoing programs involving food insecurity, especially since a few people took on connections with St. Kates to try to address food insecurity.
 - There is not a financial investment in Natural Environment.
 - Wind, solar, programs are being used.
2. The organization makes it easy to recycle paper, plastic, metal, glass and food waste.
 - Learning in Style very attentive to environment when Laudato Si was new, with certain people who “took up the cause” naturally. When those people left, no person or committee was designated as change agents to continue leading that focus.
 - Do not know - They simply just are not on campus.
 - No one is researching where to get the best materials that would combin local (if possible) with sustainability.
 - Do we usually print everything needed for programs? Sometimes printing is the best way to serve out students and older folks. . . can we evaluate each time we print?
 - Have hosted zero waste events before.
 - Disagree because we do not compost at meetings
 - Everyone has recycling bins in their office along with waste containers.
 - Compost bins are not in areas where people do not eat.
 - There aren't any bins outside of buildings because the snow and rain would get into it.
 - Is recycling being recycled?
 - The no pet waste sign is good
3. The organization helps solve environmental issues that affect its neighborhood and quality of life for nearby residents.
 - Environmental advocacy of Earth Partners, recycling systems
 - Carondelet Village was built with geothermal power (fewer emissions)

- There is much more room for partnering with other organizations, learning about issues, learning how to advocate and advocating, connecting with city councils, State government, Legislators
 - What do we mean by CSJ neighborhood, given that CSJ people live in many places? How connected are the CSJs with St. Kate's University on these issues? How much do the CSJs at Carondelet Village connect with the neighborhood to understand and solve environmental issues? How much do the CSJs (Sisters, Consociates, Friends, etc.) living in other areas connect with the neighborhood to understand and solve environmental issues?
 - Agree: Rain Garden, Prairie Burn
 - Not seeing us go out into the neighborhood to solve environmental issues.
 - Disagree: People may have seen the signs of the ford plant and line three.
 - We do not know if the province interacts with the local neighborhood beyond the public meetings about Housing.
 - Turned down the proposal for being in The Bridge construction and supported Project Home instead. Seemed more aligned with mission.
 - Ansgar's artwork at the front of CV shows off the green place in the city.
 - The vision behind building the CV was consciously environmentally sensitive.
 - The neighbors have taken on the green spaces of St Kates and CV as if they are public green spaces.
 - Protective burn is seen by the whole neighborhood as caring for the environment.....neighbors see this as a green place in the city.
 - Rain gardens to offset asphalt areas.
4. The organization properties are well-maintained and environmentally sustainable.
- There is no written policy that we are aware of, but it is promoted in following ways:
 - Signage in Ad Center kitchen
 - Signage in Carondelet Center meeting rooms
 - Sarah's, an Oasis for women, and other ministries, recycle and compost on their premises
 - Compost bins outside
 - Promoted by topics at meetings
 - Need more external signage so passers-by, labyrinth visitors, etc know we care
 - Connect consciously with the financial area because where we spend our money shows are value. Ask: what is the higher road, buying in bulk to save dollars or buying to preserve the environment?
 - Replaced lighting in buildings and we use energy that is efficient; rain gardens, native plants, prairie burn; timers on light switches.
 - Maintenance of grounds is too often (could go longer between mowing), use of gas-powered equipment for lawn maintenance, window air conditioners in Carondelet Center not energy efficient (but necessary).
 - We use wind power.
 - Our buildings have leaky windows, and we have not taken advantage of solar are not solar. Do not know about how efficient the HVAC systems are. The toilets in both buildings use a significant amount of water when flushed.
 - 11 th day PEACE PRAYER Has had a lot of diversity. It included St Kates students (diverse re: age and culture), Vets for peace, Nagasaki/ St Paul sister city. The 11 th day peace prayer is beautiful and the people preparing the prayer are very diverse, however, there is a limited number of people who come for the prayer.
 - St Kates prayer partners—diverse ages and culture connections.
 - Gala event with Jeralyn Steele
5. The organization buys at least 10% of its materials, equipment and services from local businesses.
- Probably a lot of “don't knows” because only those doing the purchasing have a handle on this. It could be publicized a lot more.
 - This connects to the whole financial section which is not transparent.
 - Most of our seen services that are used lawn cutting, painters, caterers etc.
 - Lack of transparency around purchasing
 - There is no reason for anyone who is not an employee to know
 - Policy might need to be changed to encourage local purchasing. Example - at CV St. Paul Drug is the most commonly used pharmacy. Local neighborhood/city family owned pharmacy.

- A bit ambiguous about how we define local businesses.
 - Is employment a part of a local consideration?
 - We weren't surprised that there was a large amount of "Don't Know" answers We would like to know the vendors that the Province works with the interest is more of where vs. who.
 - A lot of people don't know that we probably are over 80%; what can we do to be more widely or more clearly communicating this and ALL Of these messages to employees, Consociates, Sisters at the Village, etc, etc, etc?
 - Budget constraints dictate bulk, large providers like Cisco rather than local coops, bakeries.
 - Local Businesses may not carry everything we need, may be more convenient to buy from larger suppliers.
 - Buying local promoted by Ladauto Si. There is an emphasis on local contracting. Food can be provided by caterers who buy locally.
 - Carondelet Village is part of the Presbyterian Homes system and while there is support for this, it is difficult to influence the culture
6. The organization has a policy to encourage use of recycled or sustainably-produced materials and supplies.
- Strong level of agreement because the policy is stated at events, so we all hear that policy regularly - well articulated.
 - Disagree: perhaps because people have not been at events or due to concerns about soap or products that are not well known. No solar panels, lights left on at night....
 - We may not know about many products (e.g. soap, paper products), information isn't visible and people may not know who to ask, (not well advertised on website or other places).
 - Can be confusing as to acceptable content. Covid required use of compostable containers but I saw mixed disposal
 - We have signage outside of the administration office.
 - Some people may have assumed there is one because the Sisters are very proactive and aware of environmental issues and they think it natural and obvious that they should have this kind of policy. For example, they see the community garden, the recycling bins, the dumpsters etc.
7. The organization supports the use of alternative transportation by all employees and volunteers.
- Carondelet Village encourages use of Go-go grandparent, Uber, Lyft
 - Community purchasing more Prius, hybrids
 - Discuss learnings from sheltering. Could we give employees an opportunity to work x number of days a PayPeriod at home to reduce carbon footprint?
 - Connect use of Uber, etc to ecology rationale and not only a solution for not being able to drive.
 - Staff could shower at St. Kate's?
 - Why is it only employees and volunteers and not others affiliated with the organization?
 - Is it public transportation or that we should we be biking?
 - What might they be observing that may have led to agreement? Is driving to sites fewer days and allowing that a way of supporting alternative transportation?
 - Could we try using the van reserved for Carondelet Village to transport some Staff to and from work?
 - There are enough employees that take the bus, it is encouraged by all their other sustainability efforts.
 - The sisters all have their own cars; not a strong component of alternative method. But they are starting to use more methods at CV
 - Lack of electrical charging stations and incentivization...
 - What is feasibility of this activity with small number of employees; what level of investments we are willing to make?
 - Talking about it is key and would encourage us to think about it more.
 - Is there a way to supplement bus passes for those who might be able to ride public transportation? Encouraging riding bikes - add bike parking. Provide access to information - i.e. bus scheduled, how to purchase multi-ride passes.
 - How do you define supports (providing bus cards, encourages ride sharing, etc.) Wasn't super surprising that a decent amount of people answered "Disagree" because we couldn't think of anything that happens to encourage alternative transportation.
 - Pandemic & the office being closed didn't help people answer this question in a way that was applicable.

- Agree: they may be answering from Sarah's where they receive bus cards; they may see fuel efficient cars in parking lot D.
 - There is no program to offer bus cards.
 - Need better storage for bikes; no bike to work program; could offer showers to staff who bike to work.
 - I was thinking of electric vehicles! maybe others were not considering all the alternative transportation options
 - Could we try using the van reserved for Carondelet Village to transport some Staff to and from work?
 - Talking specifically about employees not sisters.
-
- It can be hard to take public transit from where you live. Transportation to Learning in style is very difficult to navigate through buses. More to do with the infrastructure in Minneapolis.
 - There is no carpooling set-up for Sisters, Consociates or Staff that we are aware of.
 - The province owns hybrid cars (not sure how many) but doesn't post it on the website or encourage others.
 - We put the responsibility on Earth Partners to care for Earth but not other groups or the wider WE..
 - No place to plug in electric vehicle, bike racks are limited, no incentives, coupons for buses or scooters.
 - Personal circumstances make alternative transportation more complicated with families, etc. (St Kate's facilities?)
 - Not sure if it's appropriate for an employer to tell employees how to get to work. This organization is different than corporate clients.
 - Winter adds additional challenges for alternative transportation (i.e. scooters and motorcycles have limited seasonal use.)
 - The city buses are not useful for people commuting at night if they live outside the core cities. The CV bus is not used at these times.
-
8. The organization regularly looks at how its programs, services and decisions affect the local natural environment.
- There is particular information to staff and specific to consociates, which then affects who knows the information. Should 1 / 3 everyone see the information that is told through staff, consociates, volunteers.
 - The environment impact of so many window a/c units?
 - The open access to CSJ and St. Kate's property seems to give the impression and offer opportunity to nearby residence, the woods, the ponds, the labyrinths, the gardens, seating areas.
 - For many meetings, we use pottery cups and glasses that are washed and reused, rather than paper cups. People at Carondelet Village noticed that some items weren't being composted and came up with a way to increase composting. People have been stepping up to protect the environment

Weakness - Human Development

Overall notes as to why Human Development was chosen over Financial Investment: Regarding Financial Investment, there is a general understanding that finances of CSJs are not known, but CSJs give grants and conduct fund-raising. Human Development is important, especially in light of the Charism of moving always toward profound love of God and dear neighbor without distinction. Staff are our neighbors who need to be treated with respect. Staff carry out the work of the CSJs on a daily basis and need to be treated as partners in this work. However, we tend to forget about Staff. We lost some wonderful Staff members this past year.

General: We have never had these kind of inclusion goals. Holding people accountable and responsible are not strengths of this organization. We need practical solutions in how to acknowledge our needing and responding to diversity. It's hard to imagine how this process will help us (moving into the relational stuff). The personal stories so important. We need to figure out how we can talk to each other and support each other in our environment. Why might they have agreed? It might come out that way as a 'yes' because the information is so abstract. What might they be observing that may have led to agreement? Why might they have disagreed? We need to know how can we connect more personally with a more diverse audience because we know that we really aren't. So like connecting with more diverse, but qualified, vendors and employees for example. Also how do you assure that vendors are treated justly by their company. How do you get people to apply for jobs when they are diverse? Once people are working for us, as Sisters with every need met, we are very demanding and people feel this discomfort working with us. Why might they have not known about this? A lot of unknown, probably because of despite our great efforts, we are siloed in our sites and and forms of belonging to this community.

Assemblies, Wisdom Ways are very good at integrating different cultural aspects into presentations. CSJ employees and volunteers actively support its intercultural values and practices. Ministries especially. This area is something that CSJ appears to have consciously worked at - to be inclusive. CSJ routinely tapes into the different cultural assets of its employees, customers and visitors to find ways to better serve them. We need to recognize the volunteers that bring their skills - need to validate their contribution. We need to work on making sure people (of other cultures/race/socio-economic) are valued. Do we see culture as an asset? Policy and structure that is changed and put into practice - that will enable change.

Communication is an issue; staff usually doesn't know about issues discussed by other groups Some questions are very pointed, can understand strong disagreement, ie. performance reviews tied to diversity-makes no sense These questions seem to be more corporate and we don't have the same size dynamics

1. The organization routinely collects and analyzes demographic data, including race, ethnicity and language, of all its stakeholders.
 - Data is collected when hired. All ministries do this; part of the business practice - Clinics and Sarah's Place. Need to share more with entire community. Maybe in Together articles. Need to make sure its not a report, but a picture of honoring culture.
 - This may be the purview of HR to do this and communicate to implement—we are not able to do this as independent staff. We do not know if HR does this for employees.
 - In ministries the data is used in decision-making. Eg. Parking lot repair at Learning in Style needed to honor the playground area used for child care. "chapel" space at Sarah's designed to be meaningful to the many faiths represented there. Dining space also.
 - Disagree because nobody asks those questions. Might think it is illegal to collect data. Might be unclear about reasons for gathering data, negative feelings about labels, my ethnicity is not represented, Will I be targeted...
 - Don't know - maybe we don't know what is ok to ask or how to even collect data.
 - Need to share more with entire community. Maybe in Together articles. Need to make sure its not a report, but a picture of honoring culture.
 - May not see importance or see that it's intrusive. (Consociates, Wisdom Ways)
 - If you are a public institution, then you are required to tell who works in the organization.
 - A student said she felt welcomed here but not included
2. The organization uses these data to better meet its mission with culturally different clients, customers, visitors, program participants and employees.
 - Do we ask why folks don't show up or participate?
 - We have never seen this information.
 - If you are a volunteer, then you would not know.
 - CSJ has an objective way of hiring and seeking volunteers, staff, consociates of color.
 - We are not required to be told this information.

- St Mary's Health clinics may do this.
 - The Ministries Foundation Board is not culturally diverse.
3. The organization has an objective process for finding, hiring and keeping people of different cultures and views for roles across the organization.
- Disagreed because we have been trying to recruit on Boards.
 - This is difficult because most of the people in the CSJ community are not employees and do not interact in the employment area of the organization.
 - Do we have exit interviews to know why people leave?
 - I would like to have more confidence that I know my work is going above the call of legal obligation to ensure that HR hiring practices are non-discriminatory and fair. It is clear that we are really white as general staff members—there must be a reason for this (culture, efforts at retention and support for employees of color, etc).
 - Working with people from other backgrounds but staff not in alignment.
 - Individuals did not feel welcomed by CSJ staff - hospitality is problematic. People quit because of this issue.
 - At least three staff have left in the last year with complaint of racial bias. Consociates have left because the community was unwilling to accommodate their cultural ways. There are no exit interviews. Recent jobs were filled without posting. There are directors with little to no management experience. There is no hiring/ recruiting/retaining strategy for staff or consociates. There is little to no clarity of roles, responsibilities and accountabilities for staff, Consociates, volunteers. The reporting structure is poor. Staff, Consociates and Partners lack clarity of roles and responsibilities. Decision-making and authority is unclear.
 - We don't have any inclusivity goals
 - Staff does not look like the people we serve.
 - we do not know why POC leave there are no safe exit interviews.
 - We do not advertise job openings in ways POC are likely to see postings.
 - No planned recruitment for consociates.
4. The organization provides full access to quality development opportunities for all employees.
- Lack of transparency about resources and access to staff development opportunities
 - Opportunities that have been increasingly available especially with this current leadership team.
 - Shared at quarterly employee engagement meetings
 - Not all opportunities are inclusive of all employees. For instance, weekend community assemblies and other evening/weekend opportunities are not considerate of employees' work schedule and work/life balance.
 - There is a tuition paid program that is not openly offered, selective.
 - We have not done an excellent job at being resourceful to people of color.
 - The people that work at the organization need to reflect the communities we serve in each ministry.
 - Staff reviews are poor; need to be changed.
 - Offered some staff Stirring the Fire Retreat some years.
 - There is not a systematic way of offering staff development.
 - Depends on status or identity of respondents. Sisters and consociates do not consider themselves employees.
 - There is no on-going training for staff, with few exceptions. And the exceptions are problematic.
 - Certain expectations with ways of thinking that are consistent with the organization. How prepared are we to work with people of different cultural backgrounds. Where does the employer support the expectations, opportunities to study, go to work shops, diversity workshops, to gain exposure, history?
5. The organization routinely gathers input from culturally different stakeholders.
- Some ministries do receive input from culturally diverse sources, it is needed to serve their communities; these ministries observe and interact with ppl who are culturally diverse
 - Some respondents may be thinking of only employees rather than all stakeholders.
 - Employees have no voice because decisions are made outside of the local setting. Need cultural interpreter to bridge divide between employees and corporate HR
 - Looks like 46% of respondents are sisters and consociates who are adding to numbers of negative views. What have they seen or heard that prompted the response and do they know where to go to voice concern?
 - Is there unspoken rule that working for a religious directed ministry precludes disagreement or criticism?
 - Need more acknowledgment of many ethnic, cultural sub groups ; people can feel dismissed by labeling them minorities.
 - We do not ask for feedback from our very few BIPOC who could give insight.
 - We do not hold focus groups of POC in the consocium.
 - We do not ask BIPOC community members how this decision affects BIPOC community .

6. The organization closes the loop on input and feedback by communicating specific actions taken in response to comments.
 - We don't know about this because often comments or suggestions may be made one-one. Experience is loop isn't always closed.
 - Sometimes closed on the last point made, or last person heard, rather than big picture,
 - Might happen more in individual ministries. St. Mary's Health Clinics an excellent example of this. With development of new quality committee actions have been taken in response to comments in areas such as: development of incident reports; documentation procedures; implementation of emergency funds during pandemic; food bank.

7. Job descriptions relate to diversity and inclusion goals.
 - There are a few job descriptions that have such goals.
 - Job descriptions don't relate to such goals.
 - The CSJ Community as a whole does not know what is in job descriptions or what diversity and inclusion goals are. Recommendations: post all job descriptions on CSJ Forum, as other organizations have done, use St. Kate's HR Department for help with HR issues, allow CSJ Staff to take part in Staff Development activities at St. Kate's, work in parallel with St. Kate's on D&I issues.
 - Often comments or suggestions may be made one-one. Experience is loop isn't always closed.
 - We don't have set descriptions or performance review process.
 - There was nothing in my job description about diversity goals. Job descriptions are poorly written.

8. Performance reviews are tied to reaching diversity and inclusiveness goals.
 - Surprised to see someone agreed, maybe somebody's performance reviews specifically refer to that.
 - Disagree because you really only see your own review, the general form used for performance reviews does not and any staff person who has been reviewed sees that.
 - Maybe you are in a position that does not get a review.
 - In hiring, look for different places to advertise. Ask people who are students or employees of color where they would look for a job.
 - In order to have employees review include diversity goals, we need to HAVE diversity goals.
 - People responded this way because they don't know the HR processes. How would they know if they are not an employee or a part of the process?
 - Performance reviews were poorly planned and facilitated by supervisors who do not have staff supervision expertise.

Opportunity - Cultural Capital

Cultural Capital was chosen because it is foundational to Social and Political Capital, because it relates to Human Development and because of the significant changes to Wisdom Ways this year - where we've had a lot of strength in Cultural Capital.

General:

Overall the CSJs do a pretty good job doing this part - this is an area where people feel comfortable and the CSJs are good at capitalizing on that

Some people may not know how this would ever change - partly thinking of how we do spirituality in a community -- we are not going to change our identity. Why are we trying to change that to invite people to be part of this (people may not want to be part of it)? Relational stuff takes a very long time. This might be siloing us more if we will label certain people as responsible for this bigger goal rather than taking it internally into all of us. Why might they have agreed? What might they be observing that may have led to agreement? Why might they have disagreed? Feels like we might be trying to do something just to feel good about ourselves. It's hard to fit change into this current system because we often get blocked against significant change. Why might they have not known about this? Silos and some are not very connected to the information that is on the computer.

Many of the "Agree's" on this page were likely due to the work and relationships developed by Staff in Wisdom Ways, many of whom have since left. They created a safe place where people of many different cultures could speak from their hearts, heritages, giftedness, and could talk about hurt and speak truth to us about our behavior. It isn't clear that the same answers to the DIA would be given in the future, although we certainly hope so. Intercultural values, statements and habits are constantly communicated to all stakeholders. Agree: low level of agreement reflects the level of our understanding about our culture and other cultures; however, we sometimes communicate cultural information. Disagree: high level of disagreement because we don't provide such communications. Don't know: didn't discuss. Recommendations: investigate the policies, practices and procedures - or lack thereof - that led to the loss of so many Staff, connect with people at St. Kate's (e.g. Multicultural and International Programs and Services office, or in relationship with students) to learn about cultures, develop opportunities and relationships.

1. Where it is located, the organization actively participates in maintaining a safe and healthy neighborhood for residents with different histories, beliefs, family structures and values.
 - Signage around our properties: Black Lives Matter, All are Welcome, Blessed Ramadan,
 - Food shelf for St. Kate's and also St. Mary's clinics
 - Diverse permanent art and décor at Carondelet Center, Sarah's, Learning instyle, Wisdom Ways area, some meeting rooms.
 - Communication with neighbors in circumstances such as: notified when noisy construction would take place in construction of Carondelet Village; in person visits and letters re prairie burn few years ago, and notification by Next door (media) this year; in-person and letter visits to nearby residents and businesses
 - Prior to Project Home moving in
 - Possibly publicize "coffee clutches" to neighbors for discussing various subjects on a drop in basis: e.g. diversity, race, how to build community in a neighborhood, Socrates café style discussions where the topic emerges from the group.
 - Disagree/Don't know: Campus Grounds and meaningful ministries represent and provide perceptions versus actively participating and engaging in neighborhood.
 - CSJ worked with Interfaith Action and Ramsey County to host Town Hall meetings to talk about bringing Project Home to the Provincial House That was an excellent use of partners -- we could learn a great deal from that experience We could also learn a great deal in connecting with more legislators (in addition to those who represent Carondelet Village).
 - Carondelet Village did not include is does not have units that are affordable to low income people.
 - We did just partner with Interfaith Action- Project Home, but we also make money from this transaction.
 - we mostly talk with ourselves.
 - We do not invite people from the neighborhoods to our meetings and events.
 - We do not reach out to neighbors toward the airport, toward University Ave or to Frogtown.
 - We are not on enough boards in the community for the sake of the neighborhoods .

- We not using our resources of money, time and spirit to sponsor a bus to a ballgame or to a Black Lives Matter's rally, etc.
2. The organization routinely works with culturally different stakeholders to learn about and understand their cultural assets. These assets include their histories, institutions, industries, traditions, etc.
 - Wisdom Ways has brought in speakers of diversity; most often has artwork displays that are culturally specific
 - Green card voices display
 - Clinics have Spanish interpreters for their clients
 - Community Assembly topics have included input on Native American, Black, hearing from documented and undocumented students.
 - Multi-cultural staff hired but haven't stayed: in communications, justice office. One multicultural consociate left in the formation stage for not feeling included. Have we analyzed these situations and ask why? What can we do differently?
 - Most of the volunteers are white.
 - I have not felt heard or seen in majority settings.
 - People are talked down to.
 - People are making assumptions about their ethnicity
 - There are not diverse stakeholders beyond program participants. We are too Catholic and do not invite in persons of other traditions to teach and share spirit with us.
 - MN Council of Churches. Racial Justice Initiative/Effort, banding together many churches to talk about issues of race. That could be a good example of what's going on in the larger community of CSJs. Kay wants CSJ to join.
 - We are missing a lot of opportunities, such as connecting with other organizations that are doing similar kinds of work, or connecting with Consociates in Kenya.
 3. Intercultural values, statements and habits are constantly communicated to all stakeholders.
 - Depends on the job, Sarah's, learning in style & Saint Marys it is natural to include intercultural values into their work day. It is the community they serve.
 - Disagree- to constantly do anything is not possible.
 - Agree: rapid relay communications, website, public statements from the Province and Congregation 1 / 2Disagree: "constantly to all stakeholders" is a strong statement Don't know: people who don't have a lot of interaction like advisory boards, clients receiving service
 - I am surprised by the responses here and raises a lot of questions of "how do we do it more?" The qualifiers in the statement of "constantly" and "all" would and does raise frequency of how often this is communicated. So maybe it is a recognition that we are communicating these values, statements and habits... but we could do it more often.
 - See more effort on the website to be interactive there. As an organization we don't have a lot of diversity and so not surprising that there was a lot of disagreement.
 - Not just having diversity but making it a safe space for all people.
 - We don't have messaging around this. We say we want it but don't know how to talk about it or promote it.
 - Intercultural values are not spoken of in meetings or documents except in official public statements.
 - Intercultural values are not articulated, and are not supported with resources and policies.
 - We don't hear much about people's values, statements and habits because we are mostly a white culture.
 - We've only had MLK Day off for two years.
 - Folks with other religious holidays don't get them off.
 - Values are articulated in statements and materials all the time.
 - Land acknowledgement is in Together (lengthy but could be routinely used, but not currently done).
 - Since we're very white, we tend to notice anyone or any program featuring people who aren't white, so such communications may be noticed more.
 - Carondelet Village chapel is said to be non-denominational, but it seems to be very Catholic, not many Protestant or other religions
 4. The organization employees and volunteers (if any) actively support its intercultural values and practices.
 - Consociates and sisters think they are doing better than they are.
 - There is an assumption that we think we know what we are doing in the ministries because we serve communities of color and immigrant women.

- Recently, we are doing much better at this, especially in the past year. Again, people’s experiences over the different stakeholder groups might be very different. There might be more of a disagreement in this one because people want to see more—this reflects people’s desire to see more of this. And seeing that more is possible.
 - More of an emphasis on inviting people of color to consider Consociate affiliation
 - Wisdom Ways; Sarah’s; Learning in Style and St. Mary’s Health Clinics support and serve POC.
5. The organization routinely taps into the different cultural assets of its employees, customers and visitors to find ways to better serve them.
- Not seen
 - I think that in particular areas (Sarah’s, Learning In Style, etc.) the community is definitely tapping into these cultural assets, but recognition that we could be doing it more in other places. Learning in Style has been greatly inspired by the students and. Not sure how much opportunities are available to Sisters and employees to engage with cultural brokers. would like more.
 - No cycle of continuous improvement and feedback.
 - No evaluation form: Did you feel heard, are your needs being met, etc.
 - The intention is there, but it is falling short because there is not enough feedback.
 - Is it safe for BIPOC to give feedback?
 - Maybe don’t see employee’s cultural assets emphasized or honored in public ways. How does this question apply to ministries? The average staff member might not know about this. When we saw this question, we were reminded of the gap between the cultural identity of people offering services and those receiving services in some ministries.
 - When employees, volunteers or consociates point out bias, they are not listened to. They are shamed and ignored until they quit or get fired or leave.
 - Recruitment of consociates and staff is not intentional and not focused on relationships with BIPOC.
 - Decisions are made by a small group of people, not with input from stakeholders, policies for example.
 - Sister recruitment is more intentional in recruitment and relationship building.
 - Some ministries ask program participants to be on advisory boards.
 - Because organizations like Sarah’s and LiS are not on the premises, we don’t get to interact with those who are served.
 - The Ministries Foundation is making efforts to reach out.
 - The St Mary’s Health Clinics have at least half Latinx staff, but we don’t celebrate them or share their wisdom. Its important to not tokenize people of color and the work they do for the org.
 - How do we balance “tapping into different cultural assets” without exploiting the person or having them do extra emotional labor? What is the place of white people doing their own work? Where in our systems do we listen and provide the space and “the floor” for others?
 - We tend to see people as needing to be saved rather than people who are capable but for various systems of oppression.
 - We show a lack of curiosity about people who come to our events
 - We lack curiosity about one another.
 - We are more about teaching, making statements, facilitating discussions than about learning to know, understand and accept one another.
 - In Sister and Consociate membership we discern whether a new person will “fit” in with us, not how can this person help us shift?
 - There is a hierarchy where older sisters are on top, younger sisters and consociates (most of whom are millennial or younger) are secondary.
 - There is a difference of power, an inequality among sisters and consociates where the older ones are listened to and younger are not.
 - There is a gap in communication styles where millennial and younger are perceived by elders as too direct and therefore rude.
 - There is a hierarchy in matters of spending money and not an inclusive invitation for consociates to share financial expenses in matters of justice.
 - There is a lack of accommodation, respect and inclusion of persons with disabilities.
 - We weren’t told why Ashley, Ting and Rebecca and others left. We know they had complaints and then they were gone, in a shroud of secrecy.
 - There are sisters at Carondelet Village who speak disrespectfully to staff of color in the Bistro.
 - People who witness the disrespectful talk at Carondelet Village do not speak up.
 - Barbara Lund, the former director of Wisdom Ways, engaged so many POC in programing. Barbara left her position in the last year too.

6. The organization includes and interprets different cultural items (such as art, music, literature and dance) in its activities, services and events.
 - Artwork in public areas of CV and at CC is very diverse and inclusive.
 - Carondelet Center does a good job at this with exhibits, art, etc
 - See the same community (middle to upper class, white, female) celebrating other cultures, but how do we include those cultures and more POC to celebrate WITH them.
 - Maybe strong agreement because of inclusive liturgies (because Carondelet congregation is international, there are often songs, artwork, and prayers in multiple languages and great effort made for interpretation services). Music leader picks songs from various traditions
 - Lots of bookclubs and groups organized by Sisters, Consociates, etc on culturally diverse topics.
 - This is a place where individuals are able to have some agency around planning their own inclusive liturgies, activities, and events (as opposed to some of the issues raised in Human Development which were under the purview of HR or leadership, where people may feel more helpless to make a difference on their own initiative.
 - Nowhere else do we include diverse culture beyond their possible “neediness”.
 - Our province has a reputation for being exceptional among other provinces. We are not.
 - The Congregational Sharing the Heart Groups where there are a mix of people from different locations and different experiences are dynamic and have real sharing of heart and state of the house!
 - Some of our rituals may bring in other cultures.
 - Community Assemblies: Indigenous, LGBTQ.
 - We make our Charism and Direction Statements very public.
 - Wisdom Ways has had several POC presenters, lots of inclusion.
 - Learning in Style and Sarah’s has lots of POC.
 - The BIPOC are presenters or program participants. Not seen as partners, equals.

7. The organization routinely taps into the strengths of cultural brokers to find innovative solutions. These cultural brokers may include artists, mediators, interpreters, religious leaders and others.
 - Sarah’s, Clinics and Learning in Style are great examples. Staff meets with clientele (all diverse) to establish routine experiences: décor, cooking styles, dining style, worshipping meaningful.
 - Established Peace House and Hope community which are now independent of CSJ and carrying out original mission of meeting the needs of diverse population as meaningful to them.
 - Group of women healers who attended an assembly and lived out their approach to us for dealing with conflict: from the heart more than the head.s
 - Need to make more effort for employees, Consociates, to tap into the strength of cultural brokers.
 - Ministries work with interpreters and other services to support innovative solutions
 - Art gallery (1 st floor of Carondelet Center), depends upon the ministry, for example Learning in Style, or Sarah’s
 - Don’t see when in quarantine. Should still be reflective beyond our own “walls.”
 - If you are not involved in a ministry, then you do not know
 - What about those seeking the services.
 - So many cultures and communities in the Twin Cities so many we could tap into and explore more.
 - Cultural brokers do not influence our programing and policy.

8. The organization routinely hires culturally different artists, mediators, interpreters and other experts - either on staff or as contractors.
 - Goes with your job: someone at Saint Mary’s who is hiring interpreter or hiring flu clinic will look for culturally specific professionals.
 - Generally walking around the buildings it is very white, even our contractors. We tend to go to who we know.
 - Do not know - Does not have anything to with their job or maybe are not paying attention
 - Question about “communicating” intercultural values. . . instead have a question about values clarification among us. Could question ask if cultural values are discussed among us (not communicated TO us).
 - We go with people we know. We have had wonderful experiences with other cultures and working with them but it is a small part. It takes effort and more exploring.
 - Wisdom Ways did it.
 - We do better with attracting people on the GLBTQ+ community than POC.
 - The pope backed away from his support for GLBTQ+; We are part of a church who is not inclusive of cultural differences, especially GLBTQ+.