Exploring Diversity, Equity, and Inclusion at The Insight Meditation Community of Washington, DC (IMCW)

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Executive summary

This report analyzes focus groups conducted by the IMCW to better understand how the organization can foster a more diverse, equitable, and inclusive climate for members across a range of identities. The focus groups covered three identities: (1) People of Color (POC); (2) Lesbian, Gay, Bisexual, Transgender, Queer, or Intersex (LGBTQI); and (3) Differently abled.[1] Analyses of de-identified focus group transcripts uncovered three core themes/mechanisms relevant to diversity, equity and inclusion at IMCW: (1) organizational norms and culture; (2) organizational programming; and (3) organizational leadership and operations. Across these three themes, participants shared challenges and their vision for how IMCW could move forward in order to improve the experiences of those who identify as people of color, LGBTQI, and/or "differently abled", as well as the broader IMCW community.

Organizational norms and culture

This section summarizes data on horizontal interactions (between members) and vertical interactions (between members and instructors/those in leadership positions), analyzing how those experiences foster or dilute feelings of inclusiveness at IMCW. Overwhelmingly, focus group participants across the three identity groups emphasized that a desire for deeper sense of belonging and community was the primary reason for joining IMCW (and the POC and LGBTQIA Sanghas, specifically). Focus group participants from the POC and LGBTQI focus groups who were also members of those respective Sanghas, however, reported feeling disappointed by the culture of community at events like the Wednesday night meditation and retreats as a result of their interactions with other participants.

Organizational programming

This section summarizes feedback from focus group participants about IMCW programming, especially their perspectives on how existing programming can be extended to populations not currently well-represented within the community. Participants suggested the ceation of the following new Sanghas: *(1) a _Black_ Sangha; (2) a _Virtual_ differently abled Sangha; (3) a _Secular_ Sangha; and (4) a Sangha for those with _English as a second language_.* The diversity in IMCW membership also results in some tension—particularly as it relates to a desire for more or less incorporation of the Dharma and spiritual roots of the various practices. Allowing space for additional conversation to reconcile this tension may be especially important.

Organizational leadership and operations

Focus group participants expressed a desire for more transparency around organizational/leadership structure, including a request for better representation amongst leaders with decision-making power. Similar to the desire for more community and external

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[1] During the focus group, multiple participants noted that the language of "differently abled" was not the preferred term for those within this group. While the report still uses the term "differently abled" since that is how the focus group was initially named, IMCW has plans to revisit the naming of this group. For this reason, the term is referred to in quotations to signal that this was not agreed-upon language within the focus group.

outreach, some focus groups mentioned that one way to accomplish these goals might be through formal organizational partnerships between IMCW and groups that serve marginalized groups or are owned by POC. Multiple people said that the organization should prioritize hosting at spaces that are accessible by public transit in order to reduce the financial burden of commuting and reliance on car transit.

Closing reflections

Analysis of the IMCW focus groups for POC, LGBTQI, and "differently abled" participants illustrates that while many were drawn to Sanghas and IMCW to find a greater sense of belonging and deeper sense of community, **organizational norms/culture, programming, leadership, and operations** worked separately and together to both inhibit and disrupt experiences of exclusion and inequity amongst participants. A growing evidence base has emerged to assist organizations in transforming their climates to be more diverse, equitable, and inclusive, and the following best practices may be useful questions for IMCW to ponder.

- Moving forward, what will accountability for DEI look like? Between members? Between members and leadership? Between IMCW and other organizations/spaces?
- Some organizational change happens from the bottom up (micro-level interactions between individuals) while some happens from the top-down (macro-level change via organizational policies). **Which findings from this report map onto micro-level vs macro-level changes?**
- Relatedly, organizational scholars think about the differences between first-order and second-order organizational change. First-order organizational change focuses on improving what already exists in the organization and usually focuses on ways to conduct operations more efficiently. In contrast, second-order change focuses on radical and fundamental shifts from the typical operations of the organization. **For IMCW, which findings require first-order vs second-order changes?**

Overview and Methodology

This report analyzes data from eleven focus groups conducted by the IMCW to better understand how the organization can foster a more diverse, equitable, and inclusive climate for members across a range of identities. The focus groups covered three identities: (1) People of Color (POC); (2) Lesbian, Gay, Bisexual, Transgender, Queer, or Intersex (LGBTQI); and (3) Differently abled.[2]

The analytic approach takes a two-step inductive, qualitative exploration of the focus group summary transcripts. Inductive analysis takes qualitative data (i.e. focus group summary transcripts) and generates themes from the data. This approach is in contrast to deductive analysis, which starts with a hypothesis and asks whether the data collected rejects or confirms the initial hypothesis. The benefit of inductive analysis for this IMCW DEI exploration is that it allows for more attention to the nuances of the IMCW context and is less concerned with importing concepts from other social worlds into IMCW that are less relevant. As a first step, summary memos were constructed for each of the focus group memos based on an "open coding" process. In this phase, the researcher read through each transcript and identified "concepts", defined as incidents and events related to DEI.

Step two of the analysis focused on grouping concepts together into higher-level categories based on similarities/differences across the DEI incidents. Once the categories are identified, all prior concepts are then re-coded based on the final categories in a process called "focused coding." All coding was completed in MaxQDA Software.

There are a few important caveats to interpreting and understanding the data presented in this report. First, it's important to note that the goal of qualitative data is not to generalize from individuals to a larger population. For example, this data should not be used to say "all LGBTQI members at IMCW believe…". Rather, the advantage of qualitative data is that it captures heterogeneity within a community. Additionally, while focus group recruitment was done through the POC and LGBTQI Sanghas, participants in the focus group may or may not have been regular attendees in the Sangha. That distinction is noted in the text, when relevant.

Results are summarized by the three emergent categories and at the end of each section concluding remarks are offered in the form of "food for thought" to better facilitate next step conversations on how to transform these findings into action. Lastly, the report concludes with broader reflections on potential next steps, and summarizes best practices from the literature on improving DEI in organizations.

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[2] During the focus group, multiple participants noted that the language of "differently abled" was not the preferred term for those within this group. While the report still uses the term "differently abled" since that is how the focus group was initially named, IMCW has plans to revisit the naming of this group. For this reason, the term is referred to in quotations to signal that this was not agreed-upon language within the focus group.

Results

This report analyzes focus groups conducted by the IMCW to better understand how the organization can foster a more diverse, equitable, and inclusive climate for members across a range of identities. Analyses of de-identified focus group transcripts uncovered three core themes/mechanisms relevant to diversity, equity and inclusion at IMCW: (1) organizational norms and culture; (2) organizational programming; and (3) organizational leadership and operations. Across these three themes, participants shared challenges and their vision for how IMCW could move forward in order to improve the experiences of those who identify as people of color, LGBTQI, and/or "differently abled", as well as the broader IMCW community.

Organizational norms and culture

This section summarizes data on horizontal interactions (between members) and vertical interactions (between members and instructors/those in leadership positions), analyzing how those experiences foster or dilute feelings of inclusiveness at IMCW.

Interactions with other members (horizontal)

Overwhelmingly, focus group participants across the three identity groups emphasized that a desire for deeper sense of belonging and community was the primary reason for joining IMCW (and the POC and LGBTQIA Sanghas, specifically). Focus group participants from the POC and LGBTQI focus groups who were also members of those respective Sanghas, however, reported feeling disappointed by the culture of community at events like the Wednesday night meditation and retreats as a result of their interactions with other participants. Some POC focus group participants that people simply wouldn't greet them or that they were confused for other POC by non-POC members. A black woman recounts a white woman at IMCW misrecognizing her in this way:

> Respondent: "So I'm at a retreat for a week, a week right, walking around in a purple robe…I am easy to identify. After the retreat I go up to someone who's part of the IMCW staff and we're talking about stuff…. We're just having this side conversation and she starts telling about how inspired she was by my white jacket with the silver wings on the back. And I'm like, I wasn't wearing a white jacket with wings on the back, I was walking around in a purple robe. And I realize she's talking about someone else who was actually in my small group, right, and looks nothing like me..It was the first 15 minutes of speaking after a week long and I was deflated. So I went from this meditation great feeling to like back in the real world [where] we're not really together. And she was rightfully, mortified, and then of course wanted me to give her a hug to help her feel better."

This story highlights that even beyond the Black woman being mistaken for someone else, the experience disrupted the healing she had received during meditation moments before, and she was still asked to shoulder the burden of making her transgressor feel better. Micro-aggressions like this ultimately counteract the healing of meditation, disadvantaging POC and those of marginalized identities, uniquely.

Additionally, participants highlighted how the spaces outside of their specific Sanghas can feel "less safe" or "colder" because of how people interact with each other. A POC focus group participant said it this way:

> *Respondent: "But my feeling and I feel I'm a very sociable you know easy to talk to type of person, I find that there is a sort of coldness, generally, from the group that I wish were more welcoming. For example, what I'm accustomed to. I'm not a Christian but most of my family is so when I do attend particularly a Black Baptist church and even when I've been to white churches people greet you, they welcome you, they show you to a seat, they make sure oh, if you're new, that they just give you a little more attention, like they're happy to see you. I don't necessarily feel that, I feel sometimes that people just look right through me."*

In this quote, the participant comments on an atmosphere at a Wednesday night meditation that doesn't feel welcoming, and contrasts it with other spiritual places that prioritized greeting people (warmly) on arrival. In the last sentence of the quote, it becomes clear that the participant desires simply for their presence to be valued in the space, and furthermore, that the absence of a culture of hospitality, actively contributes to rendering people invisible.

Likewise, participants of the LGBTQI focus groups illustrates the differences between the experience of their Sangha and other IMCW spaces by analyzing the differences in *how people shared*. They expressed the difference this way:

> *Respondent: "For me, it's being able to share an environment where there's really listening. That's really important to me. It's the pauses between the shares. It's also, I feel that there's a sense that there's enough safety that people can share from a level of being extremely sincere. That seems to create a space that's held in love and held, where anything that may be uncomfortable, painful can be put in the room and people can sit with it and let space be around it. It's very affirming to me."*

> *Respondent: "I've attended other Sanghas and… I don't know if it's because they're straight, because I feel like some straight people can do this, but whatever it was, it was so white straight culture. Like, 'We're all just here, and we're not going to talk with each other until the teacher comes in.' There was no community, warmth, and fellowship – we're all here just to have an individual relationship to this teacher and the practices they're sharing with me personally. Turning and sharing was so awkward. So bizarre. That doesn't resonate for me."*

Across the various groups, people emphasized a myriad of desires for a more affirming and welcoming atmosphere throughout all IMCW spaces, particularly when it comes to norms around greeting other people, and how people share and engage in conversation. Different settings may require different norms—perhaps sharing in a Sangha is different from Wednesday night meditations by definition—but it's clear that despite different settings, there

is some baseline expectation that people feel seen whenever they are at an IMCW event. Because desire for community was a primary pull to IMCW for many participants, based on the focus group data, thinking through preferred norms and intentional practices that foster community may be helpful in making sure that participants with marginalized identities feel safe and welcomed in IMCW spaces beyond their respective Sanghas.

Interactions with instructors and leadership (vertical)
Diversity in group identity means that different individuals will require different accommodations at IMCW.   One participant in the "differently abled" group commented that they felt isolated by IMCW because instructors had not inquired about any accommodations they needed. The respondent says this:

> Respondent: "I've found that IMCW teachers have not addressed my physical limitations, which is both physically and emotionally challenging. I'm sure this is well-intentioned, but it's extremely alienating. I'd like teachers to understand that people with limitations deal with the first arrow of the disability and the other 100 arrows of the shame and baggage of all of it. I would appreciate if, especially in small groups, teachers consider asking students what accommodations they need to feel welcome."

This quote underscores that there are both physical and emotional repercussions for accommodations going unaddressed, and again uncovers the invisibility and alienation that some members are feeling. Across horizontal and vertical interactions, the organizational norms and culture, as described in the focus group data, often leave people wondering about their value within ICMW, and unable to reap the full benefits of meditation and Sanghas, as a result.

Language
Focus group participants described varying levels of satisfaction with the language used to describe different identity groups within IMCW. The naming of identity groups is important because it is through the naming process that some individuals can be summoned into community. Some may feel reluctant to join a group labeled with terms that don't accurately capture one's identity. In the focus group named for "differently abled" people, this question of language and naming is critical. As stated by one focus group member, *"many disability advocates have moved away from euphemistic language like 'differently abled,' 'special needs,' and 'handicapable' in favor of language that is more direct, like 'disabled.'"* This quote acknowledges that there are a variety of terms to describe the shared life experiences of those in this focus group, and the speaker goes on to explain that whatever language IMCW decides on should reflect the current thinking among disability advocates.

Furthermore, participants in the "differently abled" group highlight the importance of understanding heterogeneity—or within-group differences—amongst their community to make visible the issues that these subcommunities face. For example, some suggested having a particular group for Deaf and Hard of Hearing people to better meet the needs of those

participant. As stated by one focus group member, *"language like "hear" and "talk" makes implicit assumptions about individual's abilities*. The importance of heterogeneity across was also brought up amongst participants in the POC focus group, who noted that while a *multi-racial* coalition was valuable at times, participants also expressed a desire to freely use *mono-racial* language, when appropriate. For example, people expressed that the term POC was sometimes incorrectly used by other IMCW participants to describe Black people. In this scenario, the term POC is actually imprecise, and ultimately obscures that everyone (in this particular scenario) identifies as Black.

<u>Food for thought</u>
Developing an organizational culture that acknowledges the varying needs and accommodations of a diverse group of people can help reduce the alienation expressed across each of the focus groups. Furthermore, setting up norms about what language to use, and educating the entire IMCW community on the harms of language that will no longer be used or will only be used situationally, should also help to reduce feelings of alienation. Importantly, setting organizational norms requires that people buy-in to and agree on the norms.

Lastly, POC focus group participants discussed existing levels of fatigue and skepticism about DEI-related initiatives, broadly, admitting they were doubtful that any change would come out of the efforts. Addressing fatigue held amongst participants will also be important, and making sure that people's concerns are actually addressed, not simply heard, is one way to re-energize the community and convert skepticism into hope.

Organizational programming
This section summarizes feedback from focus group participants about IMCW programming, especially their perspectives on how existing programming can be extended to populations not currently well-represented within the community.

<u>Sanghas: size and salience</u>
As stated in the previous section, focus group participants who also participated in the affinity Sanghas celebrated the sense of community within these spaces. Many participants mentioned that it was the smaller size that facilitated deeper and more authentic community. Some focus group participants highlighted that the larger size of Wednesday night meditation posed a barrier to the sense of community they were able to develop at their smaller Sanghas. Moreover, participants requested a handful of "new" Sanghas that they perceived could address some of the dissatisfaction mentioned in the previous section around homogenizing racial/ethnic groups and the "differently abled" group. Across the focus groups, participants alluded to or discussed creating the following new Sanghas: *(1) a <u>Black</u> Sangha; (2) a <u>Virtual</u> "differently abled" Sangha; (3) a <u>Secular </u>Sangha; and (4) a Sangha for those with English as a second language.* Lastly, POC focus group participants suggested having a <u>POC-centered retreat</u>, in addition to the existing POC Sangha.

<u>Integrating more Dharma & the spiritual roots of various practices</u>
Focus group participants had varying, and sometimes, conflicting, opinions on how and whether to better incorporate the spiritual origins and roots of Buddhism into Wednesday night meditation, Sanghas, and retreats. Some participants noted that they came from Buddhist spiritual roots and wanted increased teaching of the dharma to better align the practice and spirituality of IMCW programming. Without this alignment, a few focus group participants noted that programming was actively engaging in cultural appropriation. One participant reflected on this tension, saying:

> *Respondent: "…sometimes, I feel a little bit like some of the things we do on retreat are cultural appropriation..So, there is certain times where there is different types of chanting and stuff that takes on or has very deep religious significance, but I don't necessarily know that the people around me know that significance and it's not necessarily explained by whomever is leading. So that to me is not only a gap but [it] is kind of disturbing because it has sort of this long history and people are just kind of mimicking whatever the teacher is doing. And I think that is inappropriate in a lot of ways."*

Another participation noted a similar frustration, saying:

> *Respondent: "So, like even on retreat I never quite get over that or like when people mispronounce these deities, I'm like that is not how you say it. And there is never homage paid to the Asian roots of this practice ever. And that is something that I never get over which is why I like going to the Asian Sangha because we talk about these things there."*

Other participants, on the hand, highlighted that the use of spiritual language was a "turnoff" that they tried to put aside in order to "get the benefits of meditation." The diversity in spiritual and cultural backgrounds presents an important tension to resolve in programming moving forward. The incorporation of mindfulness practice was another tension in programming content that focus group participants raised. Some mentioned that more mindfulness programming could be a specific tool to combat cognitive racism and implicit bias, but others wanted less.

<u>Outreach</u>
Lastly, focus group participants had innovative suggestions for expanding the programming and curriculum to include more community outreach and participant development that empowers them to go out and teach others in their own community about the meditative and mindfulness practices they are learning. Notably, multiple focus group participants underscored wanting to take meditative practices into marginalized communities that were not currently well-represented within the IMCW community. One participant described how IMCW could integrate more "pastoral" forms of care to better connect with the DMV area:

Respondent: "As far as I know, IMCW doesn't do pastoral care, which is a funny word but the only word I know for this. We're a spiritual community and people have needs within this community. And it'd be nice to have better ways to connect to someone who needs food brought to them. To somebody who needs a ride. Hospice is going on here in the DC area. People need someone to sit with them and talk with them."

Focus group participants also noted that better outreach was needed even <u>within</u> the IMCW community regarding the POC and LGBTQI Sanghas, because some current members aren't even aware of existing IMCW inclusive programming.

<u>Food for thought</u>
Focus group participants highlighted a variety of ways that IMCW could improve programming to become more inclusive, focusing primarily on ways to expand the organizational reach to communities not currently well-represented, and by tailoring existing programming to more closely align with the myriad of identities at IMCW. To reiterate, the new Sanghas participants suggested were: *(1) a <u>Black</u> Sangha; (2) a <u>Virtual</u> differently abled Sangha; (3) a <u>Secular</u> Sangha; and (4) a Sangha for those with <u>English as a second language</u>.*

The diversity in IMCW membership also results in some tension—particularly as it relates to a desire for more or less incorporation of the Dharma and spiritual roots of the various practices. Allowing space for additional conversation to reconcile this tension may be especially important.

Organizational leadership and operations
This sections summarizes focus group discussion regarding the leadership within IMCW and reflections on how the typical ways that the organization operates shapes the experiences of participants.

<u>Leadership</u>
Focus group participants expressed a desire for more transparency around organizational/leadership structure, including a request for better representation amongst leaders with decision-making power. For example, as the membership of IMCW becomes more diverse, there's both a desire and expectation that the identities of those in leadership reflects the same diversity in race, ethnicity, gender, sexuality, and ability of IMCW participants. Notably, members of the LGBTQI focus group who also attended the respective Sangha celebrated how leadership was modeled by their teacher:

*Respondent: "I feel very certain that I will not be taught the dharma through hetero-normative misogynist storytelling in this space. With this teacher, there's just a way of holding power that's very **'power-with', not 'power-over'.** I don't get the feeling that [our teacher, as much as they're a complete control freak, is in love with their own power] as a teacher. Some teachers are in love with their own status and power, even though they're pretending that they're not."*

The preference for "power-with" teaching captures the sense of equity and inclusion that many focus group participants sought across all IMCW spaces from instructors and those in leadership positions, broadly. The "power-with" approach to leadership prioritizes a spirit of co-creation amongst individuals and across hierarchy at IMCW. Furthermore, the importance of diversity and transparency in leadership expressed by focus group participants, is directly in contrast to the "power-over" teaching style discussed in the LGBTQI focus group. Unless IMCW empowers diverse voices with actual decision-making power, there's a concern that suggested organizational changes may simply be ignored or implemented in a more paternalistic fashion.

Partnerships

Similar to the desire for more community and external outreach, some focus groups mentioned that one way to accomplish these goals might be through formal organizational partnerships between IMCW and groups that serve marginalized groups or are owned by POC. One of the POC focus group participants sums it up by saying:

> *Respondent: "I would like to suggest that IMCW partner with more organizations that are founded and run by, I'll use the word, people of color. There are Black owned yoga studios, there are healers, there are innumerable you know reiki, shamanic whatever whatever but all kinds of healers. And perhaps through their clientele and their communities we can bring mindfulness more mindfulness to more people of color and can bring more people of color to IMCW maybe."*

Space and Accessibility

In both location and pricing, a number of focus group participants requested IMCW events be held at more accessible spaces. Multiple people said that the organization should prioritize hosting at spaces that are accessible by public transit in order to reduce the financial burden of commuting and reliance on car transit. People noted that the timing of evening sessions might cause them to get stuck in traffic since sessions are not held via public transport.[3] Furthermore, some participants requested an increase in the number of scholarships available, or a change to the pricing structure of retreats, to enable more economic diversity within IMCW.

As stated previously, members of the "differently abled" focus group emphasized the need for IMCW to rethink what accessibility means to the organization—linguistically, culturally, and structurally. As it relates to accessibility, the 'differently abled' focus group highlighted that to designate an event location as accessible simply because it is wheelchair accessible, is inadequate. Moreover, participants outlined the degree of discussion needed in advertising (especially on the website) the accessibility of a space in order for "differently abled" participants to assess how/whether they could participate in sessions at a given space. The following quotes illustrate these points:

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[3] It also seemed that the anticipation or possibility of getting stuck in traffic may be impacting regular attendance at sessions

Respondent: "Just saying that a space is "wheelchair accessible" is not going to be enough information for a disabled person to feel comfortable--it is so common for a place to describe itself as "wheelchair accessible" and then actually not be! In addition, not all accessibility needs are related to wheelchairs."

Respondent: "In the near term I'd love to see IMCW incorporate consistent accessibility statements for all spaces in which events are held, eg, whether there is a ramp or elevator for wheelchair users; if there are stairs, how many; if the bathrooms are accessible; if the space is scent free, etc ... and maybe a filter on the event page that only shows accessible spaces."

<u>Food for thought</u>
One constant undertone throughout the focus groups, and related to organizational leadership and operations, is that many participants think of their shared identity Sanghas as different from the Wednesday night meditation practices & retreats. In making this cognitive distinction between the Sanghas and other events, it suggests a variety of sub-cultures within IMCW that some dissociate from the larger organization. Thinking about how to make the Wednesday night meditations and retreats reproduce the sense of community felt in Sanghas may require some transformation at the organizational level, not just through norms and micro-level interactions between people. Partnering and sharing space with non-IMCW groups, as suggested by focus group participants, may also help to address some of the barriers mentioned here, as well as those related to organizational norms and programming.

Closing reflections

Analysis of the IMCW focus groups for POC, LGBTQI, and "differently abled" participants illustrates that while many were drawn to Sanghas and IMCW to find a greater sense of belonging and deeper sense of community, **organizational norms/culture, programming, leadership, and operations** worked separately and together to both inhibit and disrupt experiences of exclusion and inequity amongst participants. A growing evidence base has emerged to assist organizations in transforming their climates to be more diverse, equitable, and inclusive, and this section builds from existing best practices to offer a few additional reflections on how to think about the findings summarized in this report.

- A number of focus group participants <u>praised</u> IMCW for what it had done in their lives—physical and mental healing and transformation, community, and a sense of belonging.
- Some members and groups may have competing needs. Reconciling competing needs will require healthy communication and patience.
- As you consider next steps and solutions to some of the challenges presented here, it's important to think through which of these items are long-term and which may have quick, short term fixes. Any long-term goals or solutions should be broken into smaller short-term action items so that there's a clear vision and plan for how to get to long-term success.

- As evidenced by the discussion in the POC focus group, some members are already fatigued and skeptical by past DEI efforts at IMCW. Understanding how past efforts have contributed to this fatigue is important. Relatedly, it will be important to demonstrate the organization is being held accountable to action items. Some questions to consider might be:
    - Moving forward, what will accountability for DEI look like? Between members? Between members and leadership? Between IMCW and other organizations/spaces?

Much of the literature on creating a diverse, equitable, and inclusive climate focuses on ways to institutionalize norms and values and create structures that hold an organization accountable. A summary of questions to ponder and strategies that help institutionalize DEI are below.

- Some organizational change happens from the bottom up (micro-level interactions between individuals) while some happens from the top-down (macro-level change via organizational policies). **Which findings from this report map onto micro-level vs macro-level changes?**
- Relatedly, organizational scholars think about the differences between first-order and second-order organizational change. First-order organizational change focuses on improving what already exists in the organization and usually focuses on ways to conduct operations more efficiently. In contrast, second-order change focuses on radical and fundamental shifts from the typical operations of the organization. **For IMCW, which findings require first-order vs second-order changes?**
- Potential next steps, based on DEI literature and organizational change:
    - Enact changes aligned with & recommended by the IMCW community in the focus group conversations as a starting point
    - Address existing fatigue, doubt, indifference, & skepticism about DEI-change at IMCW.
    - Integrate some form of a DEI governance body or an individual position within IMCW leadership
    - Create and implement a DEI Strategic Plan with measurable objectives and outcomes, and clear accountability structures.
    - Design a DEI statement relevant to the diversity of the IMCW community.
    - Support training for teachers around DEI initiatives.

Author Bio

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