# Introduction to Equality, Diversity and Inclusion

## Module

# 1.1

Equality, Diversity and Inclusion Toolkit
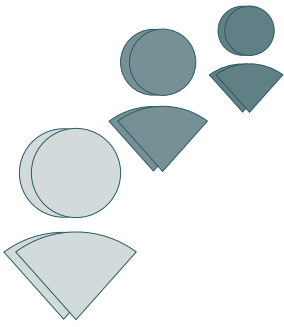
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The EDI Toolkit is updated according to a regular schedule. If you see anything you think needs revising, or have any other feedback, please get in touch by contacting **equality&diversity@methodistchurch.org.uk**

If you would like to request this resource in an alternative format, please contact us to discuss your needs at **publishing@methodistchurch.org.uk**

# 1 The Introductory Module

The Introductory Module follows the guidance on 'How to use the EDI toolkit'. It comes in four sections:

## 1.1 Introduction to Equality, Diversity and Inclusion

This module is intended to be used before any of the following ones covering different EDI themes.

Following this Introduction to Equality, Diversity and Inclusion, the Introductory Module contains a further three sections which are published separately. These are:

### 1.2 Theological Underpinning of Methodist EDI Work
This should be used with all the other modules.

### 1.3 The Law
This is for those with leadership or management responsibilities, or who have responsibility for employees, office holders and volunteers. It builds on the mandatory EDI Foundation training, which contains an introduction to EDI legislation.

### 1.4 Unconscious Bias
This is for those with leadership or management responsibilities, or who have responsibility for employees, office holders and volunteers. It builds on the Unconscious Bias training which forms part of the mandatory EDI training.

## Module 1.1

## Introduction to Equality, Diversity and Inclusion

## Contents

## Introduction

The Equality, Diversity and Inclusion (EDI) Toolkit follows the mandatory EDI training for all those in leadership within the Methodist Church, including Ministers, Stewards, Local Preachers and Worship Leaders, and employed Lay Workers. The mandatory training introduces EDI work within the Methodist Church, including examining the legal context, the role of unconscious bias, and the Strategy for Justice, Dignity and Solidarity adopted by the Methodist Conference of 2021. One of the learning objectives of the mandatory training was to "be able to continue personal EDI development through self-directed learning". The EDI toolkit provides an opportunity to do that through a series of modules which build on the mandatory training. It begins with an Introductory Module, which includes the Theological Underpinning of Methodist EDI Work, and then consists of a series of main modules.

The EDI Toolkit can be used in various ways. It is suitable for any area of church life, including house groups, leadership teams and continuing learning for preachers and worship leaders. This module can be completed as a single session. Alternatively, these materials can be used as a resource to respond to a particular issue. Selected resources or activities from this module could be adapted or used in entirety in worship or small groups. The materials can also be read by individuals as part of their individual commitment to EDI learning.

### How long does it take?

The module can be used in various ways, and you will need to adapt the times to suit your group and context. However, if you are completing this module as a two-hour session, you may find these suggested timings useful:

| Welcome | Worship | EXPLORE | APPLY and REFLECT | EXTEND and preparation for next session | Worship |
|---------|---------|---------|-------------------|------------------------------------------|---------|
| 10 mins | 10 mins | 60–90 mins | N/A | Minimal | 10 mins |

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## Pastoral concerns

This session aims to encourage all those attending to participate fully. The facilitator should be aware that there is a danger of people being reluctant to contribute, perhaps because of personal experience of discrimination, bullying or prejudice. We would therefore recommend that you encourage participants to respect one another – particularly respecting confidentiality (where it doesn't infringe on good safeguarding protocol).

There may be a danger of some participants dominating the discussion if they have a lot to say. We therefore encourage you to circulate the discussion groups if you think this will help. You could also introduce different facilitation techniques, such as a 'speaking object' (like a ball, talking stick etc) or allowing people to write feedback as well as verbalising it. This can maximise opportunities for everyone to participate.

Finally, there is also a risk that some people participating in this session will be upset by the topic discussed. The sensitivity of the subject needs to be acknowledged at the start of the session and participants need to be aware of the different ways in which they can seek support to help deal with issues – both during the session and afterwards. Whilst it is important, as outlined above, that participants have equal opportunities to speak if they wish, this should always be optional.

You may want to have a separate space for worship, which could also be used as reflective space if anyone needs to take time out. You should also consider Chaplaincy provision, during the event if possible or afterwards if necessary. Your district or local EDI Officer may be able to assist you in sourcing appropriate Chaplaincy provision.

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## Opening worship

Let us build a house where love can dwell [All are Welcome]
*Singing the Faith* 409

Jesus the True Vine

"I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine; you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned. If you abide in me and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you and that your joy may be complete.

"This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing, but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another."

John 15:1-17 (New Revised Standard Version Updated Edition, NRSVue)

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**Prayer**

Holy God, before ever you made us, you loved us.
Nor has your love ever slackened, nor ever shall.
In love all your works have begun, and in love they continue.
In this love our life is everlasting, and in this love we shall see you and be glad in you forever.

Amen.

(Julian of Norwich, 14th century)

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## EXPLORE

### 1 Outline of the session

The purpose of this session is to give an overview of what equality, diversity and inclusion are, with particular reference to the context and understanding of Methodism in Britain. Later modules will explore issues across a range of 'equality dimensions' (eg age, gender, race, sexual orientation, disability and impairment, social justice, class and poverty). At the end of this module, participants/learners should have a general understanding of the context of equality, diversity and inclusion.

This understanding should be about more than laws and rules. It should be about the diversity of identities among the human family, and about our capacity as Christians to live together in a graceful relationship as people who are all beloved by God. Thinking of Romans 12:1-2, we are not being conformed to this world, but transformed by the renewal of our minds and bodies by the Holy Spirit.

This Equality, Diversity and Inclusion (EDI) Toolkit is designed to support the discipleship and mission of the Methodist Church and enrich the life of the Church. The toolkit has been designed in consultation with the Connexion's EDI Stakeholder Forums. It is drawn from the theological tradition of Methodism.

The starting point for the EDI Toolkit is not equality legislation, though of course equality legislation is an important part of the UK context of contemporary Methodism and will be included. Instead, this toolkit seeks to equip Methodists to go beyond legal compliance. It is based on the principle that all humankind is made in God's image, and therefore is worthy of dignity and respect.

Case studies and stories play a central role in the toolkit as they evidence real experiences, positive and negative. The stories demonstrate how issues arise through different people's life experiences. They help us to understand the pain of isolation, patterns of exclusion and inclusion, oppression, discrimination, joy, hope and fear.

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By sharing these case studies, we hope to encourage reflection, understanding and change on everyone's part. Above all, we hope to encourage the unheard and marginalised to challenge our human prejudices and aid in the ongoing journey where we are all still being changed into God's likeness.

## 2 Activity 1: Same – fair – different – equal?

### Activity

Working in pairs or small teams, consider Activity 1 (in Appendix 1). Someone from your team needs to provide feedback to the whole group. Remember to respect the confidentiality of the information that people provide about their experiences. When working in pairs or teams you need to agree what will be fed back.

### Learning points

The purpose of the exercise is for you to explore how deciding what is right and equitable is not a simple choice. It is more complex and requires people to make an informed judgement about what is right. Reflecting on a circumstance where we felt we were 'left out' helps us to understand that inequality and discrimination have practical and emotional impacts.

## 3 Equality, diversity and inclusion – background

A great deal of legislation and legal history, and case law etc, concerns equality, diversity and inclusion. Whilst this toolkit gives a general overview of the legal points, it is also important to remember that as a Church, Methodism seeks to be inclusive as part of its understanding of and response to the grace of God.

The law sets out an individual's civil rights and entitlements, but the Methodist Church's commitment to equality, diversity and inclusion is not a reaction to the law: it is part of our response to God and our understanding of what it is to be

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God's Church. Please refer to the Theological Underpinning of Methodist EDI Work document, which is provided separately.

Here are some points to consider about equality, diversity and inclusion:

### Equality

- Equality does not mean 'everybody being the same'.

- Equality is about recognising that everybody is different yet treating everyone with an equal level of respect and ensuring they have equal access to employment, education and training, goods, services and facilities.

- To treat people equally, therefore, is not to 'treat them all the same'. It is to acknowledge and respect 'difference', and the needs that arise from it, so that no one is excluded because of what is considered 'normal'.

- Equality is also about avoiding stereotypes (pigeonholing people based on false assumptions), which leads to people's gifts, skills and talents being overlooked.

- Achieving equality, therefore, requires us all to learn where differences matter – for example, where people may need additional support because of the disadvantages they have faced in life. We must also learn where differences should be disregarded – for example, where people need an equal opportunity, but don't need additional support. This requires respectful listening to each other's perspectives and experiences and being prepared to acknowledge and disregard some of our own traditional assumptions.

### Diversity

- Promoting diversity is about recognising, respecting, valuing and drawing on the positive aspects of differences. Having diversity fosters an environment that recognises the contribution every individual makes or can make to society, Church, an organisation, business or community. It promotes dignity and respect. It gives expression to the commonly shared values that help bind us together as Church and society, whilst recognising our individuality.

- Many of us are familiar with the golden rule of 'treat others in the way you would like to be treated'. This is a sympathetic approach, but it can assume that we are all the

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same. However, Matthew 7:12 – "In everything do to others as you would have them do to you" (NRSVue) – is set in the wider context of the Gospel. It recognises the particular needs of God's people and the diversity of their gifts.

So, by embracing diversity it is sometimes said that we aspire to a 'platinum rule'. This is where we treat others with empathy and seek to understand their experience and particular needs in relationship to others.

### Inclusion

- A first step towards inclusion is for each of us to understand our own identity in its different parts and layers. We must also have a sense of the loving attention God pays to us in all our parts as we negotiate who we are in our various contexts. This includes family, household, work, public life and church.

- Inclusion is about recognising that not everyone has had the same life chances and opportunities. It is about acknowledging that some of us may need help and support to take advantage of the opportunities that others among us may take for granted.

- Inclusion is also about recognising that some people have faced discrimination or disadvantage in life. They have been excluded, while others have had privileges of which they may not even be aware. Recognising the need for inclusion, in Church terms, is sometimes called offering a 'radical welcome'. This means taking extra steps to ensure that people are not only included, but that they feel the Church's intention to include them.

### Theological Underpinning of Methodist EDI Work

The Theological Underpinning of Methodist EDI Work is included as a separate document (Module 1.2), which was agreed by the EDI Committee and the Faith and Order Committee in November 2015. The introductory sections to the theological reflections are set out below:

1. It is the Church's intention to value every human being as part of God's creation and the whole people of God. At the heart of the Methodist community is a deep sense of the place of welcome, hospitality and openness which demonstrates the nature of God's grace and love for all. Our church communities are called to be places where the transformational love of God is embodied

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and life in all its fullness is a gift which is offered to all people. There are no distinctions based on race, gender, disability, age, wealth or sexuality, or any discrimination associated with this gift. Yet, it is important to recognise that this does not mean there are no boundaries or limits to the Church's inclusivity and hospitality. The boundaries which exist in the Church enable it to remain faithful to its identity as the Body of Christ and to seek to be a safe space for those who participate in its communal life. Ever open to the revelation of God, the Church, with prayerful discernment, continues to reflect on where these boundaries appropriately lie and how it embodies the love and grace of God. God loves all people unconditionally, and we seek to live out that unconditional love in every part of church life.

2. Issues of equality, diversity and inclusion, though critical in both contemporary theological reflection and the witness of the Church, cannot be derived easily from the Bible. The Bible is the record of God's dealings with humankind, consisting of narratives through which we discern God's nature and purposes.

   This means that theological ideas emerge in particular cultural contexts, though they are not necessarily bound by them. One cannot easily extract principles from isolated incidents or sayings. The Bible is not specific on matters of equality, and contains stories of discrimination against people, of enslavement, sexual violence against women, and the equating of disability with sin. Yet we can also discern broader themes emerging from the narratives that issue a severe challenge to these stories. Recognition of the challenges involved in interpreting Scripture, alongside recognition of the rich resources it provides, leads not only to the need for continuing study and reflection regarding issues of equality, diversity and inclusion; but also for challenge where the inappropriate use of Scripture leads to discriminatory attitudes and practices. Nonetheless, themes emerge from the biblical narratives that offer guidance for the Church's engagement with contemporary culture.

3.  The traditions and history of the Church reveal changing perspectives and consensuses over the inclusion or exclusion of particular peoples in different ways and for different reasons, and often the Church has not spoken with a single voice. There are biblical passages that deal with God's election of particular people, and the Church's views on slavery and the ordination of women, for example, have seen considerable change. Therefore, the Church's collective understanding of God's purpose and truth has changed over time. The Church is a pilgrim Church and we expect that scripture, tradition, reason, and experience will continue to reveal truth as the Methodist people continue to reflect on these issues in all areas of Church life and as part of their discipleship. The following strands of biblical, Methodist, and the broader Christian thought offer some resources for further reflection.

(Continued from paragraph 4 in Module 1.2.)

## 4   Equality, diversity and inclusion in a faith-based context

As an introduction to this section, use the quiz provided as Activity 2 (see Appendix 1).

Learning point - Methodism has developed its understanding of equality and diversity over time. It has changed some of its views and must sometimes live with contradictory convictions.

Here are some Methodist approaches to understanding and developing equality, diversity and inclusion.

### A. Living with Contradictory Convictions

The term 'Living with Contradictory Convictions' comes from a report to the Methodist Conference in 2006. It encouraged reflection on the theological implications of being a Church that must live with or contend with mutually contradictory convictions. The Church has dealt with many issues in the

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past that caused fundamental differences of view, or even division. Yet we are called into unity.

Sometimes these differences of view have been for theological reasons and sometimes they related to ethical questions. Often it has been possible to reach agreement on these theological or ethical differences. For example, the question of ordination of women to presbyteral ministry has been answered in the Methodist Church, with men and women having equal status and access to all levels of ministry. Similarly, there were once differences of view on the ethics of slavery and apartheid. However, these have been answered in terms of the views of the Church, with all forms of racism being considered a denial of the gospel, and the value of the individual no longer subject to economic preferences.

At other times we have continued to live with differences in our convictions. For example, there are a wide range of views on matters such as alcohol, pacifism and financial ethics.

For some issues, there is a mixture of agreement and disagreement. For example, attitudes to sexuality vary. Resolution 6 of the Methodist Conference of 1993 included a commitment to recognise, celebrate and affirm LGBT+ people in the life of the Church. However, the traditional teaching of the Church on human sexuality was also reaffirmed: namely, chastity for all outside marriage and fidelity within it (resolution 4). The Methodist Church also considers homophobia to be wrong.

There continue to be a range of views when it comes to issues of human relationships. The Methodist Conference of 2021 confirmed the resolutions in the God in Love Unites Us report. This affirmed that there are two understandings of marriage within the Methodist Church and that the Church would respect and make practical provisions for both. These are the view that marriage can only be between a man and a woman and the view that marriage can be between any two people. Regarding cohabitation, the resolutions affirmed that the Church recognises that the love of God is present

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within the love of those who freely enter into some form of committed relationship with each other, whether informal or formal. It confirms that as a church we wish to celebrate that love of God and encourage people to respond to it by deepening their commitment (by whatever means).

The Church – both as an institution and in the diversity of its people – continues to live with contradictory convictions. As well as affirming two different understandings of marriage, the church also recognises the importance of the views of individual churches and the consciences of individual ministers. Accordingly, ministers are permitted to refuse to conduct same-sex marriages or to marry those who have previously been divorced. In fact, no minister can be required to marry anyone. It is for individual Church Councils to decide whether or not to register their building for same-sex marriage.

Although there are areas where we disagree, it is also important to work together, as members of the body of Christ to try to resolve differences by listening and discussing prayerfully. We should not passively 'agree to disagree'. In 2006, the Methodist Conference Report, Living with Contradictory Convictions, was released. It sets out how the Church lives with, and has tried to resolve, contradictory convictions, considering Scripture, and in the light of tradition, experience and reason.

A copy of the report can be found at: **methodist.org.uk/ downloads/Conf06_Faith_and_Order_committee_pt2.docx**

There is also a study guide available at: **methodist.org.uk/ downloads/co_living_with_contradictory_guide_0707.doc**

Principles to consider when dealing with situations where there are contradictory convictions include:

■ Openness to each other – openness in the way we relate to each other (listening, sharing and learning from each other's experience and understanding).

■ Openness to God – openness to a challenging God. Is God challenging our views and perceptions?

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- Is God revealing something new to us? How can we know?

*Challenging conversations: A worship resource to support Living with Contradictory Convictions* is useful. It is produced by ROOTS for Churches, in partnership with the Methodist Church. You will find it on the webpage supporting Module 7.1 in the EDI toolkit.

## B. The Methodist quadrilateral

Methodists traditionally use a fourfold approach to learn about our Christian faith and apply it to contemporary issues and to our Christian practice:

**Scripture** – We seek to discover the word of God through reading the Bible. There are different understandings among Methodists about the Bible's authority in our lives. We need to use resources like different Bible translations, commentaries and Bible reading notes.

**Tradition** – This is the wisdom and creativity of Christians over time and across the world. It includes inspirational material like hymns, songs, prayers, poetry, Christian art and devotional books. There are also formally agreed teachings like the creeds, the content of the catechism, and statements and reports from the Methodist Conference.

**Reason** – We are called to love God with our minds as well as with our hearts. To the best of our ability, we need to think things through using reason. This means becoming aware of different points of view and using our own critical thinking to make sense of God's world.

**Experience** – Methodism particularly stresses the importance of our own experience of God's grace working in our lives. We gain wisdom and maturity from life experience, especially when we pray and reflect about our story with other Christians.

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## C. Equality law

Our understanding of equality, diversity and inclusion is driven by our understanding of the Gospel and the nature of Christian conduct. However, it is important to broadly understand the legal framework for equality. The key points of the Equality Act 2010, which covers Great Britain, are set out in the EXTEND section. In addition, Module 1.3 – The Law in this toolkit provides further information.

The Equality Act 2010 identifies nine 'protected characteristics'. These are: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex, and sexual orientation.

There are additional provisions in Scotland and Wales. In the Isle of Man, the Equality Act 2017 applies. In Jersey, the Discrimination (Jersey) Law 2013 applies. Though there are notable differences, the principles within these pieces of legislation are broadly the same as those of the Equality Act 2010 in Great Britain. In Guernsey, the Prevention of Discrimination (Guernsey) Ordinance will also follow these principles. In Gibraltar, the Equal Opportunities Act 2006 follows similar principles regarding employment, but is different for public organisations, such as the Methodist Church. More details on the differences in equality legislation within the different legal jurisdictions in which the Methodist Church in Britain operates is contained within the EDI Foundation module of the mandatory training.

Consider:
■   Who is protected against discrimination by equality legislation?

■   What experience do you have of living with contradictory convictions?

■   How does our Methodist quadrilateral help us to think about equality, diversity and inclusion?

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## 5 Exploring language and communication

Humankind's success is due largely to our advanced ability to communicate. Language is a powerful tool and how we use and receive language underpins our ability to build community. As Christians, we aim to be respectful and mindful towards others in our behaviour and language. Inclusive language is about using language that aims to be respectful, clear, accurate and unambiguous. It does not leave people wondering whether what is said has excluded them.

For example, if we say 'all men', do we mean 'all male adults', 'all males' (men and boys), or 'all people'? Choosing accurate and meaningful words is a more effective way of communicating and is more likely to be inclusive. In some of the later modules, we explore language in greater depth. Language changes over time. Terms that were once commonplace may now be unacceptable ways of describing people.

## 6 The platinum rule – being empathetic in our use of language

(see 'Equality, diversity and inclusion – background' in the EXPLORE section of this module)

In the same way that Jesus asked people he met what it was they wanted from him, we do best at inclusive language when we engage each other in a conversation about what terms or language are most acceptable. We should remember that not every member of a group will want to be described in the same way. It is important, therefore, to listen to how people identify themselves, and to be aware of how language evolves.

### Group activity
Working in small teams, complete Activity 3 (in Appendix 1) and define the words on it. Note: no one is expected to be an authority on these words.

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Each team may nominate a spokesperson for feedback on three words which were new to them or which caused most discussion.

Consider:

■ What words caused the most discussion?

■ Have any words changed meaning?

■ Are the meanings of all the words clear?

■ How does our understanding of words reflect our own culture and experience?

■ How powerful are the words we choose to use?

A glossary is provided in Appendix 2.

Each team should provide feedback to the wider group.

Think about everyday terms where people have strong opinions. This could include things that depend on culture, class, region, age and so on.

Do people say:

■ Sofa or settee?

■ Church or chapel?

■ Front room, living room, sitting room, parlour?

■ Bap, roll, bun, breadcake?

■ Radio, wireless, DAB?

And if so, why is it important to use the right word in the right circumstances?

Also, if we use words that have more than one meaning, do people know which meaning we intend to use? For example, if we say 'something for all men', do we mean just adult males?  Are women or boys or girls included? And if we use the word 'men' to mean 'people', how can we be clear when we are talking about adult males only? How can we make sure our use of language is clear so that others can understand what we mean?

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This is explored further in Module 5: Gender, which includes a conference report on inclusive language.

**Learning points**

This section should have helped you to understand that:

- Language is constantly evolving and changing. It is important for us to listen to how different groups of people use language to describe themselves. This helps us to understand how to be inclusive in our use of language.

- Listening is an extremely important part of using language.

- Inclusive language allows us to be clear and meaningful while avoiding being misunderstood.

Remember and consider

- Language has power - Does your language include or exclude people?

- Language can be ambiguous - Could the words you use be misinterpreted?

- Language changes over time - Are the terms you use still appropriate today?

## 7    Summary

By the end of this session, you should have discovered that equality, diversity and inclusion:

- is compatible with our understanding of Christian conduct rather than being a legal imposition

- should be considered in the light of the gospel and Methodist theological reflection (the quadrilateral)

- is dynamic and not straightforward. It requires openness of heart and mind. Sometimes values and ideas conflict and we have to work through those contradictions with grace and respect

- is not political correctness, but we do need to understand how our language impacts on others

- requires us to be aware of our own culture and assumptions, the cultures of others, and to challenge stereotypical ways of thinking.

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**Summary questions**

- How does it feel to be discriminated against or not included?

- Who is responsible for achieving equality, diversity and inclusion in your local church?

- What could be the consequences of failing to deal with discrimination and exclusion?

- Why is equality, diversity and inclusion important in your church/context?

- What will you do about it?

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## EXTEND

For further study or personal reflection. Keep for use with other modules

> ### Contents
>
> 1. How discrimination happens
> 2. Dimensions of discrimination
> 3. Cultural awareness

### 1   How discrimination happens

Discrimination happens for different reasons. Most people would not want to be thought of as being discriminatory, but we must acknowledge that some people do choose deliberately to discriminate against others. This is not an attitude that we, as Christians, should find acceptable. We need to find the courage and grace to challenge such behaviour.

However, discrimination is often the unintended byproduct of day-to-day decisions. It also happens because people are unaware that other people have different preferences, lifestyles and needs. It can also happen because people have a stereotypical view of others, or because they have outdated information. People can adopt general assumptions that a society has developed over a long period of time. Most societies, nations and communities have an unconscious bias towards the views of the majority in that society, and particularly the perspective of those who hold the most power and influence. This means that those views become seen as 'the norm' and anything else is regarded as unusual, goes unnoticed or is noticed for the wrong reasons.

Look at the three case studies below. Identify which is an example of unintended discrimination, which is about stereotyping, and which is about unconscious bias.

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### Case study A

Judy works in social care and is also a pastoral visitor at her local church. She is a very committed and caring person and feels she is treating people equally. Judy says, "I treat everybody just the same." The unintended consequence of that is that she hasn't taken account of the fact that people are different and need to be treated differently in order to be treated equally. Judy has found it difficult to communicate with one member of the church, Pat, on her regular visits. She always gives him an hour of her time and has a consistent routine. But Pat has a form of autism and communicates through specific activities. Pat finds it difficult to spend a whole hour in someone's company and would rather play the piano or a game of chess for half an hour. Judy's good intention to spend an hour with everyone, and cheer them up, doesn't work for Pat and just adds to his isolation.

### Case study B

Jack is a former teacher who now leads his church's band. Jack was always a good teacher who commanded respect. However, he is very confused by the behaviour of Tom who plays in the band. Tom is a good player, but during rehearsals doesn't seem to pay attention, always looking at the floor when Jack speaks to him. Jack finds this hard to cope with. Unconsciously, Jack gives other members of the band more attention. As a result, Tom becomes discouraged and gives up playing.

It is only later that Jack learns from Tom's mum that, in the country where Tom grew up, it is a sign of respect not to look your elders in the eye.

### Case study C

A local church is looking for a new property steward, as the current property steward, John, moved away. Janet, who ran the toddler group, offered to take on the role, and the stewards thought she might be suitable if they couldn't find anyone else. The stewards approached several of the men in church, all of whom said that either they are too busy with other duties or wouldn't know where to begin. It hadn't occurred to the stewards that Janet might have been the

most suitable person. Janet, a structural engineer, is so fed up with the situation that she moves to another church in the circuit.

Consider:
Using the SCIP classification (see the next section on 'Dimensions of discrimination'), identify whether the case studies highlight structural, cultural, institutional or personal issues.

Think about how often on the news we hear that someone is the first woman, first disabled person, or first Black person to do something.

There's nothing wrong with being White, middle class or middle aged, or male. But equally, there is nothing wrong with being someone else.

It isn't usually noticed if three White male judges sit in the Court of Appeal. But if there were three Black or Asian judges or three female judges, it would undoubtedly be commented on. And, quite probably, they would be put under greater scrutiny. The stereotypical views that people have about others, whether conscious or not, start to surface and people question the ability of those who don't fit the usual profile. In this case, the usual profile of a judge would be a White middle-class male who is middle aged or older.

Women, LGBT+ people, people with a disability or impairment, Black, Asian and minority ethnic people are still considered to be out of place in many positions within society. These assumed norms are often accepted by most people, even if they are not aware that this is what they are doing. This 'unconscious bias' is the result of people seeing themselves and those like them as 'the norm' and seeing people in other groups as 'other'. This can lead, for example, to minority groups being judged more harshly than others. It can lead us to jump to the wrong conclusions about them, or to deny them access, opportunity or justice on account of our prejudiced beliefs.

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### Case study D

Sally arrives at the hospital for an interview as a clinical governance manager. On arrival, the receptionist, noticing Sally uses a wheelchair, escorts her safely to the waiting room. About 20 minutes later, Sally asks how long she will have to wait, and is told that the consultant is running behind with his patients that day. The receptionist has assumed that Sally is a patient and has sent her to the wrong waiting room. Sally has missed her interview. The unconscious bias of the receptionist means that Sally has not been seen as a person of equal worth to the other candidates for the job.

Consider:
What would happen if everyone saw themselves, not as the norm, but as part of a diverse range of 'otherness'?

## 2    Dimensions of discrimination

By Professor Gus John, educationalist, campaigner and learning facilitator

Discrimination occurs in four dimensions

### Structural

Structural aspects are located in the physical, legal and political structures of society and the Church, including: our law and polity*, committees, mission resource and property, employment, etc. For example, if we limit our welcome and inclusion to only those who can physically access our churches, this sends the signal that we do not take seriously the rights to access of those who require physical adjustments in order to join with us in fellowship and ministry. Similarly, if the police and the courts treat women who report sexual assault or rape in a manner that suggests 'they asked for it' and make them feel that they are on trial, this sends a signal to offenders that the law does not take the sexual oppression of women seriously and that they could expect to get away with their abuse of women.

* By polity in this context we mean how things are governed and organised.

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### Cultural

Society's and the Church's shared meanings, assumptions and 'norms' continue to promote implicit and explicit values that bind institutions and individuals. In an oppressive culture, the cultural perspectives of the dominant group are imposed on both the Church and individuals.

Cultural aspects such as shared meanings, assumptions and norms can be seen to operate in:

- Humour: stereotypical jokes and mimicking of difference, ie language and dialect
- Stereotypes and myths: eg 'happy-go-lucky' Black people, the deserving and undeserving poor
- Science: ie the assumed correlation between class and intelligence, or race and intelligence.

### Institutional

Institutional aspects are embedded in the 'normal' practices of the Church, the 'we have always done it this way – what isn't broken doesn't need fixing' approach. Some members of churches insist upon 'business as usual' even though some of these practices might exclude people. An example of this would be having a metal offering plate, which ensures everyone knows what everyone else is contributing. This has led to those in financial hardship not wanting to attend Church as it 'shames them'.

### Personal

Personal aspects such as individual attitudes, beliefs and behaviour can be seen to operate at a number of levels, not necessarily overt:

- Violence: verbal, physical and psychological/emotional, giving the 'cold shoulder' to individuals and ignoring and avoiding them in a conspicuous manner
- Ridicule: through 'humour' or caricature of, for example, dialects. Another example would be deliberately mispronouncing 'ethnic minority names' or substituting English names and insisting on using them without consent

The **Methodist** Church

- Harassment: linked to stereotypes.

It is important to note how these various elements of discrimination: structural, institutional, cultural and personal, interact and reinforce one another. This often happens in ways which seem so 'normal' that we do not even see them as part of the dynamics of quite unjustifiable treatment.

## 3 Cultural awareness

There are wide variations within and between cultures in most countries, and especially across Great Britain. Cultural differences occur based on:

- ethnicity (race)
- class (wealth, educational opportunity and social status)
- religion and belief (and the practices that flow from that such as tradition, customs and rituals, understanding of the law, language, leisure)
- sexual orientation
- gender and gender identity
- differing abilities and impairments
- differing life experiences.

In the context of equality, diversity and inclusion, developing a sense of cultural awareness helps us to acknowledge that there is not one homogenous culture that defines or describes any single group or community.

Importantly, 'culture' is not static. For example, 'British culture' would have undergone massive change even if other ethnic groups had not come to the UK in significant numbers after the Second World War. In other words, Britain was 'multicultural' long before people of African and Asian heritage helped to change the social landscape.

Whilst some people may identify with a particular archetypal culture (ie a broad cultural identity to which most people in that group have some connection), it is important to

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recognise that individuals vary in their attitudes to 'cultural norms' and must not be stereotyped. Cultural awareness is an acknowledgement that not all people identify as belonging to an ethnic group, Black or White, share a common culture or adopt common cultural habits. The same principles apply to age, class, disability, sexual orientation and gender. It means respecting and seeking to understand 'difference', and questioning some of the stereotypes that are held about people of different cultures.

In order to understand other people's cultures, we also need to understand our own culture and how that affects others. People can only develop cultural awareness by developing relationships with people through an open and receptive mindset.

Cultural differences can be subtle, such as varied ways of using body language to show respect. Some cultures do this through eye contact, others through avoiding eye contact. Acceptable standards of dress may vary by culture too, and colloquial phrases don't always translate easily from one culture to another.

Developing our cultural awareness helps us to move away from understanding behaviours that are different from our own as not being the norm, and it helps us to develop empathy and understanding.

Consider:
■ How have your cultural values changed from childhood to adulthood?

■ What have you learnt about other people's cultures and life experiences? Why was that important?

■ What could you do to understand others' perspectives better? Who can help you do that?

The **Methodist** Church

## Closing worship

Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. As for the things that you have learned and received and heard and noticed in me, do them, and the God of peace will be with you.

Philippians 4:4-9 (New Revised Standard Version Updated Edition, NRSVue)

**Prayer**
Grant to us in our prayers, O God, the gift of insight
that we may harvest passing thoughts
and set free imprisoned ideas,
for the good of your Kingdom.

Amen.

(John Taylor)

Summoned by the God who made us rich in our diversity

*Singing the Faith* 689

The **Methodist** Church

## Appendix 1 – Activities, questions and answers

### Activity 1: Same – fair – different – equal?

Working in pairs or small teams, consider the questions below. Someone from your team will need to provide feedback to the whole group. Remember confidentiality is important. You need to agree in your pairs or teams what is to be fed back.

1.  Think of the four words: SAME, FAIR, DIFFERENT and EQUAL. Imagine you have been asked to rewrite the dictionary and lose some words. If you had to choose just two of these words, which would you choose to keep in the dictionary and why?

    Not everyone in the group has to agree on an answer.

2.  Look at the following diagram. We use these terms when we describe how we treat others, and each of them can be a just thing to do, depending on the context. For example, a set of siblings may be given equal voice in choosing the family movie, but different amounts of pocket money based on age. The youngest siblings may get the same amount the older ones got at their age, or the parents may think it is fair to give them more, to reflect the fact that as the youngest they always get the least.

    | SAME | FAIR |
    |------|------|
    | EQUAL | DIFFERENT |

    Can you think of any circumstances in church where we might apply these terms to describe how we treat others?

3.  Have you ever been in a situation where you felt you didn't belong? What was it about that situation that made you feel like that?

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**Feedback to the whole group**

1. Could you agree which words to keep? Why were the words you chose important?

2. Give a brief summary of what your team suggested for the second question.

3. For the third question, did anyone suggest what could have been done to make them feel that they did belong? If so, what was it?

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## Activity 2 questions

| | Question | Answer |
|---|---|---|
| 1 | In what year did the Methodist Church first ordain women? | |
| 2 | True or false? A circuit can choose only to have male ministers. | |
| 3 | True or false? The Methodist Church recognises, celebrates and affirms LGBT+ people in the life and ministry of the Church. | |
| 4 | True or false? Methodist ministers may, as a point of conscience, refuse to marry divorcees. | |
| 5 | True or false? Methodist ministers may choose only to recognise adult baptism and refuse to baptize infants. | |
| 6 | True or false? Methodism is committed to social justice. | |
| 7 | True or false? Methodism is committed to pacifism. | |
| 8 | How often does the Methodist Church require church councils to conduct disability access audits of their premises? | |
| 9 | Besides Scripture, what does Methodism use to guide our Christian faith and practice?<br><br>A  Tradition and experience<br>B  Experience and reason<br>C  Tradition and reason<br>D  Tradition, experience and reason<br>E  Nothing (Scripture alone) | |

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## Answers to Activity 2

| | Question | Answer | |
|---|---|---|---|
| 1 | In what year did the Methodist Church first ordain women? | 1974 | Some participants may be aware that in the nineteenth century, some Methodist denominations had ordained itinerant preachers, including women. The status of their ordination is a moot point in Methodist history, so the formal date of recognition of women's ordination in Methodism is 1974. |
| 2 | True or false? A circuit can choose only to have male ministers. | False | Women have equal rights and privilege to men in both ordained and lay office. Also, we are a connexional church where ministers are stationed to a circuit. In that sense, a local church doesn't choose its minister. |
| 3 | True or false? The Methodist Church recognises, celebrates and affirms LGBT+ people in the life and ministry of the Church. | True | This is part of the 1993 resolutions on human sexuality. Whilst there are varied views on matters such as LGBT+ marriage and civil partnership, all Methodist churches are expected to be welcoming to LGBT+ people. |
| 4 | True or false? Methodist ministers may, as a point of conscience, refuse to marry divorcees. | True | No minister, or other authorised person, is required to marry anyone. Whilst the Church permits the marriage of divorcees, it remains an area where we live with contradictory convictions. |
| 5 | True or false? Methodist ministers may choose only to recognise adult baptism and refuse to baptize infants. | False | This is not an area where we live with contradictory convictions. In Methodism, according to Clause 6 of the Deed of Union, the "sacrament of baptism is administered to infants…" |

The **Methodist** Church

| | Question | Answer | |
|---|---|---|---|
| 6 | True or false? Methodism is committed to social justice. | True | From our foundation, Methodism has been committed to social holiness, which includes social justice. |
| 7 | True or false? Methodism is committed to pacifism. | False | Whilst many Methodists are pacifists and there is general support for peaceful aims, this is another area where we live with contradictory convictions. |
| 8 | How often does the Methodist Church require church councils to conduct disability access audits of their premises? | Annually | It is part of the annual property inspection. |
| 9 | Besides Scripture, what does Methodism use to guide our Christian faith and practice?<br><br>A Tradition and experience<br>B Experience and reason<br>C Tradition and reason<br>D Tradition, experience and reason<br>E Nothing (Scripture alone) | D | Methodists acknowledge the divine revelation as recorded in Scripture as the supreme rule of faith and practice, and also draw on the resources of tradition, experience and reason. |

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## Activity 3: Exploring language and terminology

| Term | A definition | Appropriate – A Inappropriate – I |
|---|---|---|
| Bisexual | | |
| Black | | |
| Black and minority ethnic | | |
| Blind | | |
| Chronic illness | | |
| Civil partnership | | |
| Coloured | | |
| Coming out | | |
| Crippled | | |
| Culture | | |
| Disabled person/people | | |
| Ethnic group | | |
| Gay | | |
| Gay man | | |
| Gender identity | | |
| Gender reassignment | | |
| Handicapped | | |
| Homophobia | | |
| Homosexual | | |
| Immigrant | | |
| Institutional racism | | |
| Invalid | | |

The **Methodist** Church

| Term | A definition | Appropriate – A Inappropriate – I |
|---|---|---|
| Lesbian | | |
| LGBT+ | | |
| Mainstreaming | | |
| Mixed race | | |
| Negro, caucasian, negroid, oriental | | |
| Non-white | | |
| Outing | | |
| Positive action | | |
| Positive discrimination | | |
| Privilege (eg white privilege, male privilege) | | |
| Race | | |
| Racism | | |
| Sexual orientation | | |
| Trans | | |
| Transgender | | |
| Transsexual | | |

The **Methodist** Church

## Appendix 2 – Glossary

**Antisemitism** – any belief, policy or action that discriminates against or incites hatred towards Jewish people, either by race or religion, or caricatures Jewish people and culture. This can include denying the right of Israel to exist, or judging it by standards not applied to other nations.

**Asian** – a term that has been used to describe people of various origins from Asia, most commonly but not exclusively South Asia.

**Bisexual** – a term used to describe a person with a sexual orientation towards both men and women.

**Black** – a term that has been and still is used to describe some or all people of African, Caribbean, South Asian and other Asian origin, and often also to describe people of mixed heritage.

**Black and minority ethnic (BME)** – an acceptable term to describe people from minority ethnic groups who may be – but are not necessarily – Black, Asian or visibly different from the majority population. It also emphasises that everyone has ethnicity, even the majority group. The term encompasses people from a wide range of communities with huge cultural, social, linguistic, religious and political differences. It refers to a shared political experience rather than skin tone, emphasising shared experience and resistance to colour-centred racism. In Britain, there has been a huge debate around the term among South Asians. It is argued that although politically it shows solidarity, it also denies South Asian cultural identity. An alternative that is sometimes used is BAME (Black, Asian and minority ethnic). Many people do not like the use of the terms BME or BAME as they group all ethnic minorities together, rather than recognising their own individual identities.

**Blind** – the term is used to describe someone with a visual impairment, but also as an abusive term for sighted people.

**Bullying** – a persistent, deliberate attempt to hurt or humiliate someone.

**Civil partnership** – a term that describes the legal recognition of a relationship which was originally created for LGBT+

relationships. It is not marriage in the religious sense of the word, but it awards LGBT+ couples the same legal rights and responsibilities as heterosexual married couples.

**Coloured** – an offensive/unacceptable term. This was a colonial term used to emphasise difference and unequal status. The term is often still used by older people who mistakenly believe it is less harsh than the term 'Black'. It also has links with the apartheid system in South Africa, in relation to people of mixed heritage. The term should not be confused with the term 'people of colour' which is a preferred term amongst African Americans and other Black, Asian and mixed heritage people, predominantly in the USA. Some, but not all, people from Black, Asian and minority ethnic communities in the UK also find the term 'people of colour' to be acceptable.

**Coming out** – a term used predominately in the LGBT+ community to describe positively revealing and communicating sexuality. The term acknowledges that the exploration of one's sexuality can be a life-long process.

**Crippled** – now an offensive/unacceptable term which is considered a term of abuse. Historically, it was used to describe physical disability, but is now best avoided.

**Culture** – a term used to denote shared experiences or common characteristics in a group such as language, religious conventions, political systems, economic systems, kinship systems, incest prohibitions, family structures, etc. It is problematic as it is sometimes used as a 'statement of fact', which is fixed. However, this is only a system of classification and it is not fixed or timeless. It focuses on so-called similarities, disregarding differences within a particular group.

**Disabled person/people** – there is much debate about which terms are most acceptable to people. Some people prefer to be described as a 'person with disabilities', because it places the person ahead of disability. Some prefer to describe themselves as a disabled person, emphasising that it is not their impairment that disables them, but inaccessible environments and other people's attitudes. Currently, the balance of preference is

The **Methodist** Church

towards person with disability/people with disabilities, but this may change from time to time. It is always best to listen to how people describe themselves and use their preferred terminology wherever possible.

**Ethnic group** – a term used to describe people who share at least some cultural features such as history, language, beliefs, religion, nationality and geographical region. Everybody belongs to an ethnic group, including White people. In the UK, Gypsies have been recognised as an ethnic group in law.

**Gay** – an umbrella term for lesbian, gay and bisexual people (LGBT+). It is best to avoid using this word to cover all LGBT+ people as it can render lesbians and bisexual people invisible.

**Gay man** – a term used to refer to a man with a sexual orientation towards other men.

**Gender identity** – a term to describe a person's self-identification in terms of gender. It is usually as a boy/man or as a girl/woman.

**Gender reassignment** – this is the process of undergoing surgery to transition from one sex to another (see also transgender, below).

**Handicapped** – an offensive/unacceptable term that implies mental defectiveness, permanent incapacity, dependency and barriers to progress. This cap-in-hand image is seen as implying that disabled people need to find charity to support their wellbeing.

**Homophobia** – literally an irrational fear of LGBT+ people, but with a wider meaning of any belief, policy or action that discriminates against them, incites hatred towards them or caricatures them. The Church says that homophobia is any statement, policy or action which denies the image of God in another person due to their actual or perceived sexual orientation.

**Homosexual** – a disliked term, originally used in a medical context to describe sexual orientation towards people of the same sex. In preference, use terms such as lesbian, gay man/woman, bisexual, bisexual man/woman or the acronym LGBT+ (see below).

The **Methodist** Church

**Immigrant** – an acceptable or offensive/unacceptable term depending on whether it is used in the correct context to refer to people who have just moved to a new country from elsewhere. People from many different minority ethnic groups have been settled in the UK for long periods, and most were born here. It is incorrect to refer to these people as immigrants.

**Impairment** – something that limits or restricts a person's mental or physical functioning. This can vary from minor injuries which have no significant effect on a person's ability to do everyday tasks, through to those that could be considered disabling. The extent to which those with impairments consider themselves to be disabled/people with disabilities varies greatly.

**Institutional racism** – a term best defined by the description in the Macpherson Report on the inquiry into the death of Stephen Lawrence:

> "Institutional racism is the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people. It persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership."

**Invalid** – an unacceptable and outdated term, originally used to describe a person with disabilities or impairments. The term has been perceived as demeaning, suggesting a person is not valid. 'Person with a disability' or 'disabled person' are more acceptable terms.

**Islamophobia** – literally an irrational fear of Islam or Muslims, but with a wider meaning of any belief, policy or action that discriminates against or incites hatred towards Muslims, or which caricatures Muslim people and culture.

**Lesbian** – an acceptable term to describe a woman who is sexually attracted to other women.

The **Methodist** Church

**LGBT+** – a commonly used collective acronym for lesbian, gay, bisexual and transgender people.

**Mixed race** – currently the term preferred by most people of mixed parentage, although some prefer to be identified by their parents' nationality, eg Anglo-Nigerian. Some people object to these terms, preferring mixed heritage. It is useful to listen to how people describe themselves and use that terminology with them.

**Negro, caucasian, negroid, oriental** – these are words which are becoming redundant in our language. They are terms relating to discredited theories of racial origin. It's worth considering the need for the Church to take a restorative approach and speak or write in a way that is not simply 'not racist' but is actively 'anti-racist'. The words used to discuss power, privilege, racism and discrimination mean different things to different people. Language can uphold systems of white supremacy or encourage breaking it down or questioning it.

**Non-White** – presumes that White is the norm with any deviation being considered not 'normal'. Use Black/Asian instead.

**Outing** – a term that describes the act of publicly declaring another person's sexuality without their permission. In contrast, an LGBT+ person may out themselves.

**Positive action** – lawful actions that seek to overcome or minimise disadvantages that people who share a protected characteristic have experienced, or to meet their different needs. An example would be providing mentoring to encourage staff from under-represented groups to apply for promotion.

**Positive discrimination** – it is unlawful to discriminate in favour of someone solely on the grounds of their age, race, ethnicity, religion or belief, gender or disability. Exceptions to this rule come under the Equality Act as Occupational Requirements, eg a women's support worker in a halfway house for abused women. The other permissible exception is that it is possible to discriminate in favour of a disabled person/person with disabilities in two circumstances: as an employer, where two candidates are equally appointable; and in providing services such as theatre seats, or transport

where it may be necessary to treat a disabled person/person with disabilities more favourably if it is the only possible way for them to access that service.

**Privilege** – this is the other side of discrimination or disadvantage. It is where a person has advantages that others do not. For example, the conventions and habits of a society often reflect the preferences of a majority population, whilst disadvantaging minorities. For example, gender privilege is usually – but not always – about the advantages that men have over women.

**Race** – a term historically used as a way of categorising individuals and population groups. It is not based on any biologically valid distinctions between the genetic makeup of differently identified races.

**Racism** – allowing prejudice to determine the way power is used to the personal, social or institutional detriment of ethnic minority individuals or communities. This can consist of:

- a variety of behaviours
- systematic behaviour
- preferential treatment
- inequitable outcomes
- non-random victimisation.

**Sexual orientation** – a term that describes the sexual attraction between individuals. It can be to the opposite gender (heterosexual), the same gender (gay/lesbian) or both genders (bisexual).

**Trans** – 'trans people' and 'transgender people' are currently used as inclusive terms to describe all those whose gender expression falls outside typical gender norms. It includes those who cross-dress intermittently, as well as those who live continuously outside gender norms, with or without medical intervention. 'Transgender' is increasingly used as a separate category to describe someone who lives in a gender other than that associated with their sex, but who does not wish to undergo gender reassignment (see transsexualism, below). For this reason, a movement is being made towards using 'trans' as an inclusive umbrella term in place of 'transgender'.

The **Methodist** Church

**Transsexual** – historically, a transsexual person was understood as someone who intended to undergo, or had undergone, gender reassignment. The word 'transsexual' should be used as an adjective, not a noun. Therefore, it is not appropriate to refer to an individual as 'a transsexual', or to transsexual people as 'transsexuals'. The abbreviation 'tranny' is unacceptable.

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## Appendix 3 – Preparation tasks for other modules

**Module 2**   **Age**
Consider your own life history. Reflect on how you have been treated by others because of your age at various stages of your life. Consider what assumptions other people might have made about you because of your age and how that affected you. Look back at times of your life where you may have felt left out because of your age.

**Module 3**   **Class and Economic Justice**
Try to locate and read some of the reports from the Joint Public Issues Team (JPIT) of the Methodist Church, Baptists Together, the United Reformed Church and the Church of Scotland.
 **jointpublicissues.org.uk**

**Module 5**   **Gender**
Try to find out about the gender balance of various organisations. This might include finding out numbers of male and female MPs or local councillors. How many superintendent ministers in your district are women? How many are men? Consider whether they are representative of the wider population, which is approximately 51% female and 49% male.

**Module 6**   **Ethnicity**
Try to find out about the racial/ethnic mix of your local community. Consider how well (or not) your church represents your local community. And/or, try to find out about the ethnic balance of various organisations such as MPs in parliament, and how this compares to the profile of the United Kingdom population.

**Module 7**   **Sexual Orientation**
Before starting this module, read '**Living with contradictory convictions**' on the EDI toolkit webpage. Consider how you have learnt to live with differences of convictions and opinions amongst friends, family, church or work colleagues.

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## Appendix 4 – Acknowledgements

This toolkit is the product of the efforts of many people who have offered their knowledge, expertise and experience. The Equality, Diversity and Inclusion Committee is grateful to those who advised on the individual modules through the EDI Stakeholder Forums. Thanks are due to those, listed below, who worked on the EDI Toolkit.

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Mrs Blossom Jackson

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Mr Peter Bafoe

### Race Stakeholder Forum

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The EDI Toolkit is updated according to a regular schedule. If you see anything you think needs revising, or have any other feedback, please get in touch by contacting **equality&diversity@methodistchurch.org.uk**

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