

# Strategy for Justice, Dignity and Solidarity (JDS)

MC/23/47

Date of meeting	25-27 March 2023
Contact name and details	The Revd Delyth Liddell (Acting Chair, Dec 2022 – March 2023) delyth.liddell@methodistwales.org.uk
Action required	For decision
Resolutions	<p>47/1. The Council receives the report.</p> <p>47/2. The Council agrees the addition of Worship Leaders to the list of those roles who need to undertake the mandatory EDI training</p> <p>47/3. The Council agrees that the document “Accessibility Support Needs: Guidance” should be made available to all appointing and employing bodies?</p> <p>47/4. The Council agrees the principles of the proposal for the next phase of the Truth &amp; Reconciliation Process, and requests the JDS Committee to initiate a task-group which will bring to the Council a budgeted plan for this work.</p> <p>47/5. The Council agrees that pronouns be asked for, and included where people choose this, in all Methodist work (eg on social media, electronic signatures, all connexional meetings, reports and Conference business).</p> <p>47/6. The Council directs that as far as possible, and with consideration of the addressee’s preference, gendered titles which disclose the marital status of a woman should be avoided in all connexional meetings and correspondence.</p>

## Summary of content

Subject of aims	To show how the Strategy is being taken forward in practice
Main points	<ul style="list-style-type: none"> <li>• Quotations which show the value and the challenge of the work</li> <li>• A summary of progress on the different recommendations of the Strategy</li> <li>• A report from the working group about reparations</li> <li>• A proposal to set up a task-group to take forward the Truth and Reconciliation Project</li> </ul>
Background context and relevant documents (with function)	The Strategy for Justice, Dignity and Solidarity was agreed by Conference 2021 and can be found here <a href="#">Strategy for Justice, Dignity and Solidarity</a>

## Summary of impact

Wider connexional	The EDI training of Worship Leaders will add to the numbers of people needing to do the training in each circuit
-------------------	--

# Strategy for Justice, Dignity and Solidarity (JDS)

MC/23/47

## Quotes from people who are seeing change as a result of implementing the JDS Strategy

“My church are amazing. I love them to pieces, and I think every church could be like this if there was a sense of openness and a willingness to hear stories.”

“I must admit I was dreading the training as I thought it was going to have only one agenda, to change my mind. Actually I found it helpful and I learned a lot.”

“The thing I love about the Methodist church is that it is willing to listen, and I think you know that's not shouted about enough. The Methodist Church is one of the only churches I know that is willing to do that, to make good.”

“The Justice, Dignity, and Solidarity strategy is about a church that's working towards a change of culture. So kind of recognizing that the rudder has been turned...”

## Quotes from people who still see that there is much work to be done

“You see, in the church, as long as you dot the i's and cross the t's and follow the procedures...what you do to the human being and the emotions...that's irrelevant, in my opinion. It's completely irrelevant. It's not about human beings...it's about ‘Oh, follow the procedure! Make sure that it's done by this date and that date, you've got to fill in this form and that form, and you know...and the human being in the process does not actually count for very much”

“I don't think the church is raw enough. I think it's too idealistic sometimes...”

“When people are confronted with pain and suffering, they react in 2 ways: either they take the knee, or they walk away, slamming a door. And it's really interesting if you are prepared for those extremes – both need to be met with grace, and comfort, and compassion.”

(see Appendix A for more testimony to these paragraphs)

## How has the Strategy been taken forward?

The progress made on particular recommendations can be seen in the Action Plan below (Appendix B).

What we want to highlight is what we believe to be a significant change in the level of awareness and understanding of the importance of Equality, Diversity and Inclusion work across many parts of the Connexion. While there is still much to be done, and there are some parts of the Connexion where awareness of Strategy for Justice, Dignity and Solidarity is still low or non-existent in circuits, there has nevertheless been a positive start to the implementation of the Strategy.

While particular actions can make clear difference to the lives of particular people and their participation within the life of the Church, this Methodist strategy aims for systemic, cultural and attitudinal change. These deeper changes will depend on continuing conversations, opening up to one another, willingness to listen and to learn from one another, and to finding fully collaborative ways of shaping our communal life as Methodists, open to the Spirit of God as we meet, fully ourselves, together. We have seen that God is at work where this happens and we testify that God is good.

At the same time we are acutely aware that there is still much change that God needs to work in us and the resolutions which we bring to this Council (and through Council to the Conference) are intended to continue this work into its next phase of development.

## Milestones in brief

- **Resources for the work:** a ‘User Guide’ to the strategy, an Inclusive Language Guide and an Equality Impact Assessment tool have been published and are now reviewed regularly
- **Training:** streamlining of the Unconscious Bias training, EDI module on MCBX and a Personal Responsibility Commitment form. Revisions have been made following much constructive feedback. Circuits are now being asked to record the mandatory undertaking of this training. A FAQs sheet is available on the link EDI mandatory training. So far, 848 people have engaged with the online training and many of them have begun to share the training with others, via in person methods, using the online training materials in groups.
- **The Discrimination and Abuse Response Service** is now moving into phase 2 and will be reviewed in March- April 2023

- Commissioned work from University of Winchester which sets out the framework for a response to the request for a **'Truth and Reconciliation' process**
- Establishment of **the first Solidarity Circles**... for Disability, LGBT+, Racial Justice and Women. Four Co-ordinators have been appointed during February 2023 and members for the circles are being recruited during March 2023 ready to begin meeting in May 2023.
- The first phase of a **longitudinal study**, by the Susanna Wesley Foundation, into the effect of this strategy across the Connexion, has begun. Two researchers (one internal and one external) will explore the progress made in the implementation of the Methodist Church's strategy for a fully inclusive church by conducting interviews with randomly selected EDI Officers and District Chairs. The aim is to understand in more detail what drives and hinders the implementation of the JDS strategy.
- **Transformational change** - there is a deep and clearer understanding that transformational change is acutely necessary and that it needs to begin within ourselves as God changes us, as individuals and in our relationship with each other. This is the only way that we can enter a well-balanced and informed change for the emerging future of the collective church. There is ongoing commitment to implementing this but it is beginning to be evident that where conversation is iterative, transformation occurs. This reflects the story of the Road to Emmaus

Many parts of the Connexional Team have been taking this work into their own areas of work and the examples below are just a few of the pieces of work to have come from this:

- The Local Preachers and Worship Leaders team (including some Learning Network colleagues) have revised much of their work in the light of the Strategy for Justice, Dignity and Solidarity including guidance around SO 566A Welcoming Preachers from Other Traditions, which can be found here: [https://www.methodist.org.uk/media/27711/welcoming-lay-preachers-from-other-traditions\\_guidance-on-so566a-dec-2022.pdf](https://www.methodist.org.uk/media/27711/welcoming-lay-preachers-from-other-traditions_guidance-on-so566a-dec-2022.pdf)
- Competencies about intercultural skills have been added into the Framework of Competencies for Ministry
- A new 'Accessibility Pathway' will be launched by the Property Team, in collaboration with the Solidarity Circle for Disability, with a target date of May 2023

## Substantive items

### a. EDI training

The JDS Committee proposes that Worship Leaders be added to the list of mandatory roles. Worship Leaders' responsibility for leading worship needs this training as much as Local Preachers, and the committee believes that this omission was simply a neglectful oversight which we would like the Council to put right.

The 2022 Conference agreed that further annual learning (beyond the initial EDI module) should be undertaken in a form, and with the content, to be determined by the person finishing the initial module. The Personal Responsibility Commitment is to support with this further learning and, in order to be clear, the Council (and those whom the Council members represent) are asked to remember that this annual learning should be reviewed at each MDR conversation (for ministers), in annual appraisal (for employees) and annually for all preachers and worship leaders on the Local Preachers and Worship Leaders meeting agenda.

### b. Solidarity Circle for Disability

The Solidarity Circle for Disability (pilot) members have worked with the Implementation Officer to agree some guidance for supporting those living with disability within the Church. The Council is asked to agree the document found in Appendix C for use across the Church, to accompany the Volunteer Agreement process, in supporting disabled people called to serve in the Church's life.

### c. Solidarity Circles

Solidarity Circles have been established for Disability, LGBT+, Racial Justice and Women. These will only work as the Strategy for Justice, Dignity and Solidarity agreed (Conference 2021), if those representing the Church are prepared to listen and respond to what comes from these Solidarity Circles. Anonymised notes will be prepared by the Co-ordinators and communicated through the JDS Committee in order to support the transformation needed in the Church.

### d. A Proposal for the next phase of the Truth and Reconciliation Process (TRP).

The first (pilot) phase of the Truth and Reconciliation process, commissioned by the JDS Committee, and conducted by Katie Deadman-Vernall at the University of Winchester, was completed in December 2022. From this listening exercise, the JDS Committee proposes that an on-going task-group be established to continue into Phase 2 of this work. An outline of the process follows:

Beyond Phase 1...

**i) Acknowledge, Apologise and Initiate**

Acknowledge people who have been discriminated against by the Church through an institutional apology. It should be made by a person or body that can clearly represent the MCB and be offered in way that can be heard by and beyond the whole Church. It should clearly represent the weight and depth of people's hurts now and those received in the past, and be set against a systemic, global backdrop. The apology should not encourage acceptance but should invite response and should be about accountability, not blame. Its content and form should be clearly and widely discerned, born from an inclusive theology and directly linked to people's lived experiences of discrimination. Critically, it should reflect clear commitments to action.

One of the actions from the apology should be the 'formal' initiation of the TRP. There should be an invitation to form a group in local contexts; with the ongoing guarantee of collaborative support from the system of the MCB. Within this could be a [re]commitment to 'listening' as a Church, in order to re-construct the story of the MCB, to reflect an openness for a new story, that everyone features in.

Such acknowledgement, apology and initiation should also be reflected and reiterated at the District, Circuit and local level, by the relevant, representative leaders, to ensure that it is widely heard and engaged with.

The TRP could be also be initiated through encouraging a Church-wide period of mourning and deep reflection, of processing the past, which might also invite psychological preparation for people to consider what their own stories of discrimination are; the (beyond binary) roles they and others have had.

**ii) Public and Private Storytelling**

The invitation to people to share their story, their truth of lived experience of discrimination, should be made loudly, continually and shared widely so that people outside of the MCB can hear it. Public and private spaces should be made available at the local level for people to tell their stories. These spaces could be developed locally and should be relevant and accessible to all, reflective of an inclusive invitation. They should offer options for people to tell their story in their own way, whether that be through non-verbal creative means, or verbalised. Online spaces could also be utilised.

Resources will be needed to help people to tell their stories, and to help people deeply listen to them. If the spaces are designed to host conversations, whether public or private, experienced facilitators might be useful to support the process.

**iii) Memorialise**

Create opportunities for people's stories to hold long-term resonance, so they can be remembered and honoured. These opportunities should have the capacity to reflect the individual stories as connected together, as part of a bigger MCB story. They should be hosted at the local and structural level. This might be the creation of a physical space in a local church, it might be online on a church's website, it might be a memorial service or an object like a stained glass window, or many such options simultaneously. The memorialisation should be collaboratively designed by those whose stories it will represent; this might involve a variety of congregations and local communities.

Centralised opportunities for memorialisation will also be needed, in order to draw together the individual narratives from around the Connexion, to encourage engagement with the wider story of the Church, and to continue to reflect the process as being structurally and locally held. Methodist Church House might be an example of a central space; the Inclusive Church area on the Methodist Church's central website might be another.

**iv) Respond to the Future that Emerges**

The process should foster an openness and willingness to change, and the acceptance that attitudinal, cultural and structural change will be needed. The wisdom, and crucially, the needs within people's stories, should be responded to with action-for-change. There should not be a particular point in the process for this, it should be continual. In listening deeply to each other and developing forms of relational, co-inquiry, the action that is needed will be heard and understood; transparency and collaboration will bring an appropriate response; not negotiated, but new and relative to the means and resources available. Build into the process

an encouragement to recognise and celebrate these changes, that will likely be seen in 'shifts' rather than seismic events: name them and give thanks for them.

#### **f) Reparations Group Report**

Throughout the connexional year 2021/22 the Reparations group continued to meet to consider the full scope of work required to address Memorial M22 brought to the 2021 Conference:

- 1) To report on the direct/indirect involvement of the Methodist Church in the Transatlantic slave trade.
- 2) To recommend the full breadth of reparations required for the injustices suffered by enslaved people, the scope of any public statements including and associated apology .
- 3) To explore the need for further education and training on the relationship between contemporary racism, identity, colonialism and the slave trade.

A significant part of this work has focused on identifying potential financial links between the Methodist Church and profits from the enslaved people and the Transatlantic slave trade. Dr Clive Norris was commissioned under the auspices of the Heritage team to research the evidence of financial links between the Methodist movement, focusing on the eighteenth and early nineteenth centuries. His report concludes that although the Methodist Church at that time was rarely directly linked to the trade of enslaved people, it did probably benefit indirectly, as did British society at the time. Dr Norris' full report is available to Council members if they wish to read it.

The Reparations group recognises that further research is required to ascertain a more comprehensive understanding of benefits to the Church from the Transatlantic slave trade. As a result the group will explore opportunities to identify potential links in the earlier period of Wesley's Ministry.

As part of this work the Revd Arlington Trotman has been in conversation with the University of the West Indies and the Methodist Church in the Caribbean and Americas, who the group believe have an important role to play in this area of exploration. As a result, it would be beneficial for the Methodist Church in the Caribbean and Americas in association with the University of the West Indies to be included in conversation at the next stage of this work, the Revd Arlington Trotman has agreed to coordinate this aspect.

Through 2023/24 the group will explore ways in which local circuits and districts can self-audit, identify and document artefacts, paintings and other iconography obtained or created during Britain's colonial past which may prove offensive and which may need a new narrative to explain context and history of the item. Through the audit and under the guidance of the connexional Heritage Committee it is hoped to identify artefacts that had been obtained from other countries during the transatlantic slave trade or British colonial period which may have to be returned to their original place of origin.

In taking this work forward the group adopted 'A five Cs framework' suggested by the Revd Dr Inderjit Bhogal. The framework provides a structure for taking the work of the group forward. It encapsulates some of the challenges and opportunities that considered.

#### **Five Cs framework:**

- Contested histories – different memories and challenges in considering reparations.
- Case studies for consideration, from different parts of the world in considering reparation and not to be restricted to a Eurocentric perspective.
- Confession /acknowledgement of histories of hurt and trauma arising from the explorations above.
- Conversations and consultations, including the Caribbean region which, would further illuminate matters for research and consideration.
- Conciliation as an ongoing process (of conciliatory conversation), the end goal is not reconciliation (reconciliation is the framework and the pathway)

As part of an ongoing conciliatory conversation, the group will seek to explore the feasibility of holding a major conference in 2025, on the issues of reparations and associated links to the Methodist Church in Britain in terms of the Transatlantic Slave trade. The conference would help to address ignorance and find pathways and languages and prophetic theologies to envision new futures.



### **\*\*\*RESOLUTIONS**

- 47/1. The Council receives the report.**
- 47/2. The Council agrees the addition of Worship Leaders to the list of those roles who need to undertake the mandatory EDI training**
- 47/3. The Council agrees that the document “Accessibility Support Needs: Guidance” should be made available to all appointing and employing bodies?**
- 47/4. The Council agrees the principles of the proposal for the next phase of the Truth & Reconciliation Process, and requests the JDS Committee to initiate a task-group which will bring to the Council a budgeted plan for this work**
- 47/5. The Council agrees that pronouns be asked for, and included where people choose this, in all Methodist work (eg on social media, electronic signatures, all connexional meetings, reports and Conference business).**
- 47/6. The Council directs that as far as possible, and with consideration of the addressee’s preference, gendered titles which disclose the marital status of a woman should be avoided in all connexional meetings and correspondence.**

## **Appendix A**

### **Quotations from Methodists**

During the course of our work we have listened to, and worked with, many Methodists across the Connexion. The things that people say show both the value of this work and the challenges still facing us as a Church.

#### **What difference is this work making?**

The current piece of work on leadership for the Church is about trying to be more intentional about people who are called to be leaders, and not just ad hoc whoever gets their face in the frame.

Since people have started to do the EDI training I’ve noticed a change in the mood in the circuit. It’s easier to talk about the things that matter and it’s given me confidence to be myself as a disabled person and to challenge any ignorance or prejudice in a way that seems more natural now because people have been chatting about it anyway.

Methodism isn’t perfect, like it’s dealt with some cases of homophobia in the church really badly over recent years, But I think the difference now is the connexion recognizes that and goes: ‘Oh, we really messed up! We need to reflect and do something....’

I’m so grateful for the Inclusive Language Guide. It means I can talk to my grand-children properly about all these issues of identity, which is what I’ve wanted to do for years, but I didn’t feel I knew what the words meant before.

I’ve heard that the Discrimination and Abuse Response service hasn’t been taken up much yet and that’s good if it’s not needed but I think that the posters in my church have also started helpful conversations about different experiences. It’s changed the tone of things for the better and I feel more confident.

My church now are amazing. I love them to pieces, and I think every church could be like this if there was a sense of openness and a willingness to hear stories.

I must admit I was dreading the training as I thought it was going to have only one agenda, to change my mind. Actually I found it helpful and I learned a lot. And now the conversation has shifted to: ‘How can we be as welcoming as possible? What do you mean about pronouns?’ How do I use the right ones? How do I ask somebody what their pronouns are?

The first time I heard my minister use 'Siblings, brothers and sisters in Christ' I was overwhelmed by feeling that I've been noticed at last.

The new Discrimination and Abuse Response service is really helpful, because you might not want to go to somebody in your immediate context...so somebody who is away from that I think that's really helpful,

The thing I love about the Methodist church is that it is willing to listen, and I think you know that's not shouted about enough. The Methodist Church is one of the only churches I know that is willing to do that, to make good.

The justice, dignity, and solidarity strategy is about a church that's working towards a change of culture. So kind of recognizing that the rudder has been turned...

### **What still needs addressing?**

In ministry, you've got to be really intentional. You've got to have a culture that is encouraging of all member participation, 'cause that will do the work for you, that'll do the heavy lifting for you...

Those who have experienced abuse and discrimination, often their deepest longing is that it doesn't happen to somebody else... and only by hearing the stories do you stop that happening.

I keep hearing the words of Jesus, who said 'the truth will set you free'. He didn't say that your kindness will set you free or your politeness will set you free, he said 'the truth'.

We just want to see that the church takes seriously a process that leads us from where we are to a church that can not only appoint black and brown people at will, but respect them, enjoy their life and company.

You see, in the church, as long as you dot the i's and cross the t's and follow the procedures...what you do to the human being and the emotions...that's irrelevant, in my opinion. It's completely irrelevant. It's not about human beings...it's about 'Oh, follow the procedure! Make sure that it's done by this date and that date, you've got to fill in this form and that form, and you know...and the human being in the process does not actually count for very much

...it's steeped into me, a cultural thing of, if someone says anything to you, someone calls you a \*racist slur\* you know, or anything like that, you just keep your head down, and walk on. That's what I've been trained to do, and that's what you know, I've been told, not only by my own people, but by everyone else. Just ignore them. Walk on. Keep doing what you do.

I don't think the church is raw enough. I think it's too idealistic sometimes...

And when people are confronted with pain and suffering, they react in 2 ways: either they take the knee, or they walk away, slamming a door. And it's really interesting if you are prepared for those extremes – both need to be met with grace, and comfort, and compassion.

It can't be left to the individual to say 'Help me, look, this can't be right, I'm being treated unfairly, locally, and no one seems to be getting a grip on it'. Personal intervention only happens if it reaches 'the right ears'.

We had a liturgy at Conference which was a repentance liturgy, but it was very flat and it needed to have people in it. It didn't have people's stories in. Until you have people's stories, you can't see the edginess, the sharpness of what's been happening...

I do believe that we've done a lot of norming of certain things, and a lot of 'you can belong in this Methodist family as long as you behave', and I think for me, that it's quite subtle, and quite...all pervasive.

The very word 'connexion' suggests...there's a sort of ecology of the thing which if ... in a bad way, if you have racism, it's everywhere in the church. But the good thing is, if you can change the culture, you can start to change the Church...

I couldn't give myself to my ministry while I was being discriminated against and isolated. I thought 'if my Super can't actually see that this is a discriminatory dynamic, then I suppose I have just got to put up with it'.

Church was a wonderful place to be until you came to England. Then you realize that the church is excluding you, you become aware for the first time that you're a black man.

'There's no context in which I've not experienced discrimination'

There has been a real resurgence of, I would say, lack of attention to hostile environments and low-level misogyny.

The evidence of the legacies of enslavement are multiple. The way in which black and brown people are regarded psychologically, for them, can be a real problem, a huge problem. Economically those countries which produced slaves, or from which slaves were taken, and to which they ended up in the Americas and the Caribbean in particular, have had a significant denigrating effect on people's psychology...

...the people outside the church are more tolerant of difference. They don't judge people in the same way the church does.

As a Church we haven't always been responsive to issues of discrimination or abuse, in the way that we would want to be. And as a result of that we have lots of evidence that folks have either left the Church or don't have any trust or confidence in particular aspects of the Church.



## Appendix B

Please note: the EDI Adviser and the Implementation Officer work together but the named person will take responsibility for the progress of the particular piece of work.

Delays, where they have happened, have been due to staff shortage, sickness or compassionate leave or Connexional Team capacity issues.

<b>Resources</b>			
User Guide for the Strategy: for engagement across the Connexion	Published March 2022 Reviewed and updated Jan 2023 Jan 23 review of use 4000 copies 665 downloads from the web <b>Completed</b>	June 2023 Measure its use  <b>Lower priority</b>	Implementation Officer Comms team (for stats)
Inclusive Language Guide (jointly with Publications Team)	Published March 2022 Reviewed Dec 2022 Jan 23 review of use 612 downloads <b>Completed</b>	Review content at least annually, involving Solidarity Circles Review use June 2023 and then annually  <b>Lower priority</b>	Publications Team (content) EDI Adviser (use) Comms team (for stats)
Equality Impact Assessment (Recommendation 6b, for use by all Methodists, especially in key reviews and policy-making)	Published March 2022 Jan 23 review of use 200 downloads <b>Completed</b>	June 2023 Measure its use  <b>Lower priority</b>	EDI Adviser (use) Comms team (for stats)
Personal Responsibility Commitment: to encourage an approach of life-long-learning about diversity across the Connexion (Recommendation 4b, see below)	Published March 2022 Jan 23 review of use 230 downloads Some Synods have printed and distributed to Synod members <b>Completed</b>	June 2023 Measure its use, through stats of views and downloads. Begin to plan review process for longer-term measurements of its effectiveness  <b>Lower priority</b>	EDI Adviser
Recommendation 1 Reviewing of our systems and structures (p.768)	Equality Impact Assessment published so that every Methodist has a tool with which to review our EDI work	Autumn Council 2023 to begin requiring and collecting EIAs for review groups, along with the Terms of Reference for each piece of work	Council

	<p>Connexional Team asked to use this tool, via the intranet</p> <p>Council 2022 agreed to use the EIA for its own work by requesting a completed EIA for specific pieces of work</p> <p style="text-align: right;"><b>Completed</b></p>	<b>High priority</b>	
<p>Recommendation 2a Celebrations and Festivals (p.768)</p>	<p>Making EDI Officers aware of this aim as we come out of 'lockdown'</p> <p>Evangelism and Growth work on 'Methodists at Pride'</p> <p style="text-align: right;"><b>Completed</b></p>	<p>Work with Evangelism and Growth on 'Methodists at Carnival'</p> <p style="text-align: right;"><b>Lower priority</b></p>	Implementation Officer
<p>Recommendation 2b  An Affirmation Scheme (p. 768)</p>	<p>Affirmation Scheme: piloted summer 2022</p> <p style="text-align: right;"><b>Completed</b></p>	<p>Pilot to be worked into a developed scheme</p> <p style="text-align: right;"><b>Lower priority</b></p>	Learning Network
	<p>Resolution to Council proposing a Conference service of repentance, re-commitment, thanksgiving and celebration to be used across the Conference following Conference 2022</p> <p style="text-align: right;"><b>Completed</b></p>	<p>Plan this service to be shared for use around the Connexion</p> <p style="text-align: right;"><b>High priority</b></p>	JDS Committee
<p>Recommendation 2c Review of Language (p. 769)</p>	<p>Inclusive Language Guide published</p> <p style="text-align: right;"><b>Completed</b></p>	<p>Summer 2023 Further training resources for work including with Local Preachers and Worship Leaders</p> <p style="text-align: right;"><b>Lower priority</b></p>	Implementation Officer
<p>Recommendation 2d Narrative research project (p. 769) (with the Susanna Wesley Foundation)</p>	<p>Designing a process for 'capturing' some of the narratives around the Connexion and, in this way, 'taking the temperature' of this work for Justice, Dignity and Solidarity Liaison with the Walking with Micah project The first round of research for this 'evaluative project' has begun</p>	<p>Findings from the first round of research will be brought to the Council.</p> <p>It is intended that this will be a longitudinal study</p> <p style="text-align: right;"><b>High priority</b></p>	<p>Sue Miller  (Susanna Wesley Foundation)</p>

	<p>While this will collect some narratives we are no longer describing it in this way</p> <p style="text-align: right;"><b>Completed</b></p>		
<p>Recommendation 3a &amp; 3b 3a Symposia and gatherings 3b Partners for this work (p. 770)</p>	<p>Racial Justice event March 2022  (task group with the Learning Network, Walking with Micah and Agents for Change)</p> <p>A series of conversations with Connexional Team members about transformational change theory (Autumn 2022)</p> <p>Consideration about how cultural change comes about and how to enable transformational change is important to this work, with a paper to the JDS Committee about the future of this work</p> <p style="text-align: right;"><b>Completed</b></p>	<p>The offering of expertise about transformational change</p> <p style="text-align: right;"><b>High priority</b></p>	<p>Ermal Kirby (Task-group Facilitator)</p>
<p>Recommendation 4a Discrimination and Abuse Response Service (p. 770)</p>	<p>Design of the DARS (April – July 2022)</p> <p>Pilot of DARS in two districts Extended to take in connexional complaints enquiries with a discriminatory element (July 2022)</p> <p>Work with Complaints and Discipline and Safeguarding to consider how the systems may be developed to begin with ‘one point of entry’ (Sept 2022)</p>	<p>Review March – April 2023</p> <p>Extended pilot dates because of delays</p> <p>Extend pilot to three more districts</p> <p>July 2023 forward Roll out across the Connexion</p> <p style="text-align: right;"><b>High priority</b></p>	<p>EDI Advisor</p>

	Pilot extended to Methodist staff, students and families at Queen's (Jan 2023) <b>Completed</b>		
Recommendation 4b Personal Responsibility Commitment (p. 771)	This has become a 'voluntary' undertaking (except in DARS cases) alongside the mandatory training which we will encourage every Methodist to use. (Published on the webpages, see above)  Summer 2022: Encouragement for us all to use this PRC, through the district EDI Officers  Rollout of the use of this for learning, beyond and additional to the EDI training materials <b>Completed</b>	Feb 2023 (now April 2023)  Measure its use, through stats of views and downloads. Begin to plan review process for longer-term measurements of its effectiveness <b>Delayed</b>  Use as ongoing training, after mandatory EDI module  Delayed because of delays to training announcements (see R 5a below) <b>Completed</b>	EDI Adviser and Implementation Officer
Recommendation 4c Tracking the rate of 'discrimination' (p. 771)	Agreement and planning with IT to develop an app which will help us track all cases which come into the pilot DARS, with their outcomes (R4a above) Delayed by time limitations for getting all the involved parties together <b>Completed</b>	January 2023 forward  Developing the use of this app in order to help with understanding of what is happening within our systems Providing the Council with EDI information  Recording the DARS cases, for learning, even if the app is not developed <b>Delayed</b>	EDI Adviser
Recommendation 4d Critical Incident response system (p. 772)		This recommendation will be designed later during the Implementation This was not prioritized, due to time pressures on recommendations considered more urgent <b>Lower priority</b>	EDI Adviser
Recommendation 4e Truth and Reconciliation Process (p. 772)	A group was formed for careful consideration of how to design this process A (pilot) Phase 1 has been commissioned and carried out by Katie	Pending the agreement of Council, develop a budgeted plan for the second phase of this work <b>High priority</b>	EDI Adviser Implementation Officer

	Deadman (at the University of Winchester). The report from this work came to the JDS Committee Jan 2023 <b>Completed</b>		
Recommendation 4f EDI support systems: Solidarity Circles (p. 772)	Two Solidarity Circles (for Women and for Disability) have been running as pilots for a year.  The learning from these has already developed some of our work in specific ways (eg in planning accessibility work).  Feb 2023 Four voluntary Co-ordinators have been recruited to run Solidarity Circles for - Disability - LGBT+ - Racial Justice - Women <b>Completed</b>	March 2023 Selection of 14 other members for each Solidarity Circle  April – June 2023 First Solidarity Circle meetings take place  July 2023 First review of how these Solidarity Circles are working <b>High priority</b>	Implementation Officer
Recommendation 5a Mandatory EDI training (p. 773)	Unconscious Bias training now on MCBX Mandatory EDI training module now available on MCBX The period for completion of the mandatory training is now the end of 2023 <b>Completed</b>	May/June 2023 Review the completion rates of mandatory EDI training module <b>High priority</b>	EDI Training Group (Chairs: Charity Nzegwu and Richard Armiger)
Recommendation 5b Positive Actions (p. 774)	Open Sessions for JDS Shadow Committee recruitment	Positive Actions to be implemented by the HR team in relation to Connexional Team employment <b>High priority</b>	Sushila Jetha (HR)
Recommendation 5c Placements, mentoring and shadow-mentoring (p.774)		Resource produced with guidance on how to set up placements, mentoring and shadow-mentoring: for use in any area of Methodist life, including the Connexional Team and Connexional Committees. <b>Lower priority</b>	Implementation Officer

<p>Recommendation 5d</p> <p>A 'Guide' to Methodism</p>	<p>A draft is ready in Plain English as one of the Comms team 'campaigns'</p> <p style="text-align: right;"><b>Completed</b></p>	<p>Work with Publications to design how this can be made accessible for those who do not use the internet</p> <p>Delay in this work as a new website design is being worked on. This principle will be incorporated into that design.</p> <p style="text-align: right;"><b>Lower priority</b></p>	<p>Implementation Officer</p>
<p>Recommendation 6a</p> <p>EDI data collection and monitoring (p. 775)</p>	<p>MC Resolution 49/7 proposal about a feasibility study for a connexional administrative membership database was withdrawn</p>	<p>Collection of anonymised ministers' EDI data (in GDPR-secure fashion) through the ministers' payroll system</p> <p style="text-align: right;"><b>High priority</b></p>	<p>Director of HR</p>
		<p>April – June 2023</p> <p>Work about collecting and using EDI data across circuit and districts is being piloted in order to engage carefully with GDPR issues.</p> <p style="text-align: right;"><b>High priority</b></p>	<p>EDI Adviser</p>
<p>Recommendation 6b</p> <p>Equality Impact Assessment (p. 775 and 781)</p>	<p>EIA published (see above)</p> <p>For use by all Methodists (either formally or informally) as a 'usual practice' (like risk assessments) in all of our work</p> <p style="text-align: right;"><b>Completed</b></p>	<p>Methodist Council, JDS Committee and other Connexional Team members begin to use this work 'as usual' habit</p> <p style="text-align: right;"><b>High priority</b></p>	<p>EDI Adviser</p>
<p>Recommendation 6 c</p> <p>EDI toolkit (p. 776)</p>	<p>All modules updated</p> <p>New versions of some modules planned</p> <p style="text-align: right;"><b>Completed</b></p>	<p>New material as below</p> <p>Module 1.1</p> <p>'How to use this toolkit' document</p> <p>Introduction to all main modules</p> <p>Addition to all main modules on Equality Impact Assessments</p> <p>Addition to all main modules on Intersectionality</p> <p>Revised Module 2: Age</p> <p>Revised Module 3: Class and Economic Justice</p> <p>Revised Module 4: Disability and Impairment</p> <p>New case study to add to Module 7.1 Sexual Orientation</p> <p>Publication due for July 2023</p> <p style="text-align: right;"><b>High priority</b></p>	<p>Learning Network</p>



<p>Recommendation 7</p> <p>EDI Officers (p. 776)</p>	<p>Establishment of district EDI Officers network and gatherings online Database of EDI Officers Regular 'open sessions' about the role to encourage these appointments <b>Completed</b></p>	<p>Sept 2022 – July 2023 Encouragement of circuits to recruit circuit EDI Officers Support for the District EDI Officers as they support the circuit EDI Officers All EDI Officers to complete mandatory EDI training by Summer 2023 <b>High priority</b></p>	<p>Implementation Officer</p>
<p>Recommendation 8</p> <p>Review of Faith and Order Work in the light of the Strategy (p. 777)</p>	<p>Review of Faith and Order work carried out in the light of the JDS Strategy (2021-22) <b>Completed</b></p>	<p>This now becomes a usual event as there is an annual F&amp;O committee review of F&amp;O work which (like all committees) will now be undertaken in the light of the JDS strategy. It does not, therefore, need to be prioritised by the EDI Adviser</p>	<p>Faith and Order Secretary</p>
<p>Recommendation 9</p> <p>JDS Committee</p>	<p>Open recruitment for new Co-Chairs and members Adoption of Terms of Reference and 'Ways of working' Confidentiality and Volunteer Agreements are in place <b>Completed</b></p>		<p>EDI Adviser</p>
<p>Future staffing</p>	<p>An initial estimate of future staff hours for this work has been drawn up  A first draft of Job Description and Person Spec for the role to replace the Implementation Officer has been drawn up <b>Completed</b></p>	<p>A proposal for future staffing will go to Senior Management Group and then to SRC  <b>High priority</b></p>	<p>EDI Adviser</p>

# Appendix C

## Accessibility Support Needs: Guidance

This guidance is to relate to any support needs: disability, language, family circumstance, learning style, etc.  
 A = Person with support needs (whatever those may be)

B = Supervisor', 'Line Manager', 'Team Leader', 'Committee Chair' of the role that A is offering to fill

Step	Action	Notes	Exit route
1	B routinely asks all members of their team/committee, as they offer, what their support needs might be, recognising that some of this will become apparent in the role.	This should become routine so that people who live with disabilities are not singled out. We all have needs of some kind. There needs to be flexibility throughout the role.	If the person is not willing to explain these needs, then they will not be able to fulfil the role
2	A expresses their support need/s in order for them to be able to participate fully in the work	This should be a description of the challenge/s faced and can include any relevant diagnoses.	Diagnostic methods can be offered if there is not one currently.
3	B arranges a meeting with A to hear from A about the support needs and A's ideas on how they might be met	If this becomes more routine and less unusual it will become a more positive experience	If A cannot make the meeting and cannot attend a re-arranged meeting, then there should be communication in writing that this has happened
4	B investigates what 'reasonable adjustments' can be made (including considering A's suggestions), using connexionally-provided examples and resource list Financial implications will be considered by B	Case-studies of other examples across the Connexion should help with knowing what is possible and where things are not possible.	If B comes to the conclusion that adjustments required by A are not possible then this needs to be communicated clearly and appropriate vocational support offered
5	A and B meet again for B to present A with the options for what is possible in terms of reasonable adjustments  Time is given to consideration of these and so Step 6 might happen on the same occasion, or a separate time might need to be given.	This meeting will be a vocational discernment about whether this person is able to fulfil the role that the church needs. And how this will be achieved in order to add to the richness of the team/committee	If A feels that the options being offered are not appropriate, then A can offer different suggestions. A or B could also invite support from outside the situation. EDI Officers may be able to help with this or you could contact: <a href="mailto:equality&amp;diversity@methodistchurch.org.uk">equality&amp;diversity@methodistchurch.org.uk</a>
6	An agreement is signed about a) support provision. b) a review date	Where this is a voluntary role, this will be part of the Volunteer Agreement	If agreement cannot be reached, then A cannot fulfil the role

7	A and B review together whether the agreement is working and on next steps.	This step is the responsibility of B	If the current agreement is not working, then steps 2 – 6 can be used again
8	The agreement should be passed on when there is a change in the person doing B's role so that A does not need to explain again. If clarification is needed, and for good pastoral relationships a conversation between A and the new B would be helpful.	When any change occurs in B's role, B is responsible for the successful explanation of this process to people following B	There should be no need for change at this point unless it is in order to help A further
9	Anonymised feedback to the Connexional EDI Officer so that others can learn from the process.	This learning will then be added to this guidance and/or made available to EDI Officers	
10	If A considers, at any point in steps 1 – 9 above, that discrimination has occurred then support will be invited from the Discrimination and Abuse Response Service	Discrimination will not be 'assumed' but the DARS team will be able to help with support for response to this situation	