

Ethnicity

Module

6



Equality, Diversity
and Inclusion Toolkit

The **Methodist** Church 



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

REMINDER

The Theological Underpinning of Methodist EDI Work

A document called *Theological Underpinning of Methodist EDI Work* is provided separately. All participants should have a copy of this when they attend their first session. It does not need to be considered in detail every time, but participants should be introduced to it at least once, and made aware that this is the starting point for all our work on EDI issues in the Methodist Church.

Module 6

Ethnicity

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Introduction

The Equality, Diversity and Inclusion (EDI) toolkit builds on 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, of which this is one.

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 used or adapted for use 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 timings according to your group and context. However, if you are completing this module in one 90-minute session, you may find these suggested timings useful:

Welcome	Worship	EXPLORE	APPLY and REFLECT	EXTEND and preparation for next session	Worship
5 mins	10 mins	20 mins	45 mins	Minimal	10 mins

Pastoral concerns

This session was designed, as far as possible, to encourage full participation of all those attending. The facilitator needs to be aware that people may be 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 does not 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 tools, such as using 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 all to participate.

Finally, there is also a risk that some people participating in this session will be upset by the topic under discussion. 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.

Equality Impact Assessments

The Methodist Church has published an Equality Impact Assessment at: methodist.org.uk/inclusive-church/EIA

This is a way of reviewing the things we do now and those we plan to do in the future. This process helps ensure that our

practices are fair and inclusive, and that no individual or group of people is inadvertently disadvantaged. This enables us to anticipate and remove or reduce any negative impact.

The EDI Toolkit is designed to help us learn about a range of issues that can affect people within our fellowship and society. But learning is not sufficient. We also need action, to change our processes and procedures to ensure church meets everyone's needs including those who do not attend. The Equality Impact Assessment also prompts us to think inclusively. We may have a brilliant idea that will meet the needs of some people in our church or community. Collaboratively completing an Equality Impact Assessment ensures a range of different voices are involved in planning and decision making, so that all people are taken into account in our activities.

Opening worship

We come from the mountains, the valleys and plains
Singing the Faith 417

The Holy Spirit is poured out on a multi-cultural people
Acts 2:1-12

Prayer

O God, Creator of all peoples,
grant us your strength of love
that we may live with a vulnerable openness to each other,
which welcomes our diversity and difference
as your gifts.

Amen.

(Will Morrey)

EXPLORE

1 Introduction

The aim of this module is to consider how racial discrimination and assumptions about race and ethnicity affect people in everyday life and in the life of the Church. There is also opportunity to consider how the ethnic diversity of both Church and society enriches our personal and world views. Our approach here is to learn from other people's stories, while thinking about our own experiences of racial discrimination. We must also consider those points in Church life where we need to be particularly aware of the impact of racial discrimination.

2 The journey to date

The Methodist context

The Methodist Church in Britain has a history of commitment to issues of racial justice. Over the past 30 years the composition of the Methodist Church has been changing and its diversity increasing. This diversity extends throughout the Connexion, but is perhaps most evident in the London District and some of the districts with larger urban areas. In London, for example, more than 66 per cent of the 22,500-plus members have their places of family origin outside the UK.

It is believed that the first Black person to be ordained into the British Methodist Church was the Revd George Pottinger in 1957.

In 1962 the Committee for the Care of Immigrants, through what was then the Home Mission Department, reported to the Conference that it was deeply disturbed about the "emergence of colour prejudice". It was opposed to the Commonwealth Immigrants' Bill, which later became the Commonwealth Immigrants' Act of 1962.

In 1971 the Community and Race Relations Committee came into existence and in 1978 a Notice of Motion (NOM 8) adopted by the Methodist Conference described the division

between Black and White in churches in Britain as being on “the brink of heresy”. It called upon the Methodist people “to turn our backs resolutely on such an understanding of Christian discipleship”. Another Notice of Motion adopted by the Methodist Conference in 1978 (NOM 23) urged individual Methodist churches and church members to show openly their abhorrence of racism and fascism.

In 1985 a report, *A Tree God Planted*, was published by the Ethnic Minorities in Methodism Working Group. It contained comprehensive data and stories that showed the status and experiences of Black people within British Methodism. The challenges the report brought to the Church included:

1. Do we pledge to make the equality of Black and White people a priority?
2. Do we see diversity in congregational life as different groups bringing their various traditions?
3. How can we develop steps for positive action to enable equal access to Church life opportunities for Black people?
4. Concrete objectives to seek racial justice need to be developed at every level of Church life.

In 1995 Standing Order SO 13B was introduced. This states that the Methodist Church believes that racism is a denial of the gospel.

In 2000 the Revd Inderjit Bhogal was elected as the President of the Methodist Conference; the first, and to date, only president from a Black, Asian or minority ethnic background.

In 2010 the Methodist Conference received the *Towards Inclusive Church* report. This included within it the broad scope and resources for *Belonging Together* (BT), a three-year window of opportunity to “affirm, bring together and celebrate the whole people of God”.

The BT project has now ended, but through the Conference 2013 Notice of Motion ‘Embedding the Legacy of *Belonging Together*’ the work continues. In 2014 the Conference

received a report on how the recommendations will be implemented through the recently formed Equality, Diversity and Inclusion Committee.

The legal context

The current law governing race equality is the Equality Act 2010, which incorporates the principles of two previous Acts of Parliament.

In 1976 the Race Relations Act made all aspects of racial discrimination illegal in the UK. The Commission for Race Equality was established (later merged into the Equality and Human Rights Commission) to regulate and oversee the Act. Despite this, racism and racial discrimination continue in the UK today. Although some forms of overtly racist behaviour have declined, Black and Asian people and people from minority ethnic groups often face subtler forms of racial discrimination.

The Stephen Lawrence Inquiry (1998) concluded that the UK's cultural assumptions (ie the 'normal ways of doing things' in the UK) were resulting in significant racial discrimination and disadvantage.

In 2001, following a report into the death of Stephen Lawrence, the Race Relations (Amendment) Act strengthened the law. This gave public authorities greater responsibilities to promote race equality and to encourage all of UK society to improve its understanding of and attitudes towards Black, Asian and minority ethnic communities.

3 Introductory activity – Privilege game

In this activity (see Appendix), you are given the names, sexes and ages of six people, together with a very broad description of their ethnic/racial group. Below this information are 12 statements, each of which applies to at least one person. Working on your own, or with a facilitator or in a group, try to match the statements to the person.

Think about your reasons for matching the statements to the person.

Now look at Introductory activity – Privilege game mini biographies (see Appendix), which gives you a paragraph of further information on each person. Does this new information confirm or alter your assumptions?

Consider:

- What issues jumped out at you?
- How do you think assumptions based on these people's ethnic/racial origin might have affected those six people?

In Britain, White British people form 'the dominant group' and might not be aware of the issues that other ethnic groups face. So:

- If you are part of 'the dominant group', what does this exercise tell you about your own culture?
- If you are from any other ethnic group, how could people from the dominant group get to know your experiences?

Remember that 'the dominant group' is not homogenous, but breaks down into national, regional and local cultures.

4 Learning points

Hopefully you have had an opportunity to explore the kinds of assumptions that are made about people based on their race or national origin. Such assumptions are often deeply set within our own cultural context (whatever culture we come from) and often incorrect – so it is important to get to know people.

APPLY and REFLECT

1 Case studies

This section contains case studies for your consideration.

In small teams, consider at least two of the following stories, but as many as time will allow.

Each of these is a true story, although names and some details have been changed to maintain anonymity. They were provided by the individuals concerned and so reflect their choice of language to describe their story.

At the end of each story, there are questions for you to consider. It may be helpful to refer back to the SCIP classification in the Introductory Module. Here is a headline reminder of the SCIP classification:

- **Structural** – eg legal and political structures, policies, committees etc
- **Cultural** – the cultural norms of a group or society, commonly held views
- **Institutional** – practices, how things are done
- **Personal** – personal behaviours and practices.

Consider the questions that follow each story. As you do so, reflect on what the key words, emotions and issues are for the person in the story and for you.

Thomas' story

Thomas has long had a passion for mission and ministry with children and young people. Although he has been made a steward, he feels that he is treated as merely a Black and minority ethnic representative. Important decisions are taken before meetings take place and Thomas' input is only sought in matters which are seen to relate to ethnic minority groups. The church recently created a team to look at ways that it could improve its provision for young people, but the team was formed at an informal meeting to which Thomas wasn't invited. Thomas was, therefore, denied the opportunity to join the group – a group which is noticeably lacking in diversity.

Thomas feels a great deal of pressure because he is the only representative of very diverse groups within the church and he doesn't feel able to represent every viewpoint. Increasingly, he is becoming reluctant to raise too many issues. He fears any issues he raises would be used to argue against any further progress. He is becoming increasingly concerned having heard members of the church express the view that having one steward representing different groups has resolved the problem of a lack of diversity in the leadership of the church.

Questions

Experience

- How might Thomas be feeling about how the church members have acted?
- What does it feel like to be ignored?

Learning

- How could the church in the story have done things better?

Action

- Are there any 'dominant group' attitudes or assumptions in your church?
If so, what could you do about them?
- How can a 'dominant group' get a better understanding of what people from a minority group experience?

Martyna's story

Martyna, a lay member of a local Methodist church, feels called into leadership within the church. She has had a number of conversations with fellow church members about the possibility of taking up a leadership role. She is a senior manager in a government department, managing a significant budget and several teams of staff.

A number of roles have become available in the last year, but in each case the first Martyna heard of them was when someone else was appointed. The vacancies were not announced during services, and no notices or signs were put up. Individuals were appointed by the existing leadership team. There is a group of around 20 people who have all been members for a long time and are all friends. Leadership roles seem to pass between them with no 'outsiders' given the opportunity to join.

Questions

Experience

- Who holds the power in this church?

Learning

- Whose role is it to challenge the 'dominant group'?

Action

- Are there any 'dominant group' attitudes or assumptions in your church?
If so, what could you do about them?
- How can a 'dominant group' get a better understanding of what people from a minority group experience?

Maya's story

Although Maya had seen a number of notices in the church newsletter asking for people to become stewards, there was never any real explanation of what being a steward entailed. Having seen no one like her in a leadership position, Maya assumed that the adverts were not aimed at her. When another notice appeared, Maya didn't give it a second thought until the minister of the church

approached her one day after the service. He explained briefly what being a steward meant and mentioned that he thought she would make a very good steward. After some thought and prayer Maya put herself forward. She is now really enjoying the role and has made many new friends. The leadership of the church has been very supportive of her, in particular her efforts to broaden the appeal of leadership to different people.

Questions

Experience

- Why might Maya have assumed that the 'adverts were not aimed at her'?
- What sort of assumptions do we make with the language we use in Church? (eg does everyone actually know what a steward is?).

Learning

- What went right in this story?

Action

- How could your church make its business, meetings etc, more open to a wider range of people?

Kofi's story

Kofi's Methodist church has had great success at building relationships within the church with the sharing of meals after services. Although this had proved popular, Kofi noticed that all the meals served are traditional British and attendance by members of ethnic minority communities was low. Kofi suggested that once a month one of the ethnic minority communities would prepare the food to encourage everyone to feel an equal part of the church.

This idea was dismissed without any real discussion. One lay leader commented that, "We wouldn't be able to get the smell

of your kind of food out of the church." Kofi has had a number of conversations with other church members about the ways in which the structure and practices of the church are informed by British culture. Some of the church members threatened to leave if different musical instruments were used during the service or if different prayers were used. The church leadership argued that the number of people in the church from ethnic minority groups was quite small and that the majority of church members had the right to decide how the church should be run. The makeup of the church membership, however, is not reflective of the wider community.

Questions

Experience

- What attitudes are stopping the church from being as diverse as the wider community?
- How might the people in that church from minority ethnic groups feel?

Learning

- What is the impact on the local mission of the church and the life of the existing church if only the dominant group gets its way? How does that make the wider community feel about the Methodist Church?

Action

- Are there dominant group attitudes and assumptions in your church or local area that need to be challenged? Who is responsible for challenging them?

Sita's story

Sita has been a member of a local Methodist church for nearly 10 years and is part of a sizeable Indian community within the church. Despite the length of time Sita has been a member, she has very little interaction with the White community. Indeed, Indian Christians have been attending the church for 30 years but the communities remain virtually separate congregations within the church.

Only a couple of White members know Sita's name and the minister is not one of them. The group is almost always

referred to collectively, rather than as individuals, as 'the Indians'. This is difficult for members of the Indian community, but this label is also applied to anyone from an ethnic minority, of which there are many within the church.

Sita feels dehumanised by this treatment. Instead of feeling like part of the church she feels like an intruder. She is not sure how to tackle this as she does not want to upset either community, but she feels this cannot be Christian.

Questions

Experience and learning

- In what ways is this church not being a community of Christians?
- How welcoming is your church to people from minority groups?

Learning

- How could the situation in this story be changed? Who has the power and influence to make it change?

Action

- How well prepared is your church to challenge racism? Who is responsible for challenging racism and building relationships? What could you actually do?

Paul's story

Paul became a leader within his church after the then minister put some pressure on the existing leaders to reflect more closely the diverse makeup of the congregation. As a result, his presence was resented by the existing leadership from the very beginning and he was offered no support. Where new leaders would normally spend time with their predecessor or other leaders, no such arrangement was offered to Paul. Worse, at every meeting people would pick faults in Paul's work, even where none existed.

Although there was some support from the minister, he was restationed soon after Paul became a leader. The new minister took little interest in the running of the church and never met Paul on a one-to-one basis.

In the face of this discrimination and abuse, Paul stood down from leadership at the first opportunity and has resolved never to put himself forward for leadership in the church again. Although he still attends the church, no one talks to him and he sits alone during services.

Questions

Experience

- Who has failed Paul in this story and how?

Learning

- What could have been done differently?

Action

- How does your church seek out a diverse range of people and talent for leadership roles?
- When new people take over roles, what support systems are in place in your church? If so, do the systems work? And what could you do to make them work?

Steven's story

Soon after being stationed to a new church, Steven noticed that a small number of church members were openly racist to minority ethnic members of the church. They refused to listen to anything he had to say, belittling his contribution to church life. Unfortunately this group is over represented in the leadership of the church.

Though appalled by this behaviour, Steven is not sure what to do to change the attitudes and the behaviour.

On talking to others within the circuit, Steven was met with platitudes like, "There's a lot of that around, isn't there?" Steven has no support from his colleagues. He has resorted to suggesting that those who are affected by the racism should join a different church.

The whole situation has led Steven to question his calling.

Questions

Experience

- Who has failed Steven in this story and how?

Learning

- What could have been done differently?

Action

- How does your church seek out a diverse range of people and talent for leadership roles?
- When new people take over roles, what support systems are in place in your church? If so, do the systems work? And what could you do to make them work?

Mary's story

Mary decided to embark on a master's programme at a Methodist institution. Throughout her two years of study, Mary met with negativity and a lack of support and did not receive information which other students were privy to. As a single parent she had requested to be allowed to move into her accommodation early, so as to organise her childcare. This was denied, but she found out that other parents had been permitted to move into their accommodation in August.

When she was finally able to move into her accommodation, it was not suitable as it was not furnished correctly and the heating was not working. The response to her requests for help were obstructive and negative and she was told that the flat was warm enough, even in the winter. Eventually she was given two small portable heaters.

Her studies did not go well as submission deadlines were changed, giving her less time to complete the work. This caused her a great deal of stress. She was also given little support by her supervisor, who did not respond to the draft dissertations she sent.

When the institution called Mary to a disciplinary meeting, the chair of the meeting did not take into account the issues she had raised. At the meeting, the chair said that Mary did not deserve any of the Methodist Church's money because she was a waste of the church's resources.

Mary failed her dissertation and her tutors said that they would not support her resubmission, even though this was her entitlement.

Questions

Experience

- What has been Mary's experience in this story? How would she have felt?
- Was Mary listened to? Was she taken seriously? Did anyone try to understand her perspective?

Learning

- Who is responsible for Mary's experience in this institution?
- In this story, Mary is not being taken seriously. In what ways can we all demonstrate that we are taking people's concerns seriously?

Action

- How do you and your church listen to people's concerns, especially from those who are not part of the 'dominant group'?
- What support systems are in place in your church? And what could you do to make them work well?

Antisemitism

Before reviewing the case study below, consider this definition of 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.

Sally and Dawn's story

A circuit has been discussing the situation between Israel and Palestine, and whether or not to support a boycott of Israeli products. The Circuit Meeting has been sensitive to the fact that this is a complex issue that, for some people,

has been confused with the right of Israel to exist. Sally, a member of the Circuit Meeting, has raised the issue of the local Jewish community being targeted by antisemitic attacks – graffiti, hate mail and the threat of personal attacks. Dawn, another member of the Circuit Meeting says, "If Israel didn't exist, there wouldn't be a problem. After all they're only there because the British occupied Palestine and let them settle there". Sally says she's unhappy about the Jewish community being spoken about in those terms, and reminds Dawn that both Israel and the Palestinians have a right to defend themselves. Dawn accuses Sally of being anti-Palestinian. Sally believes that Dawn is antisemitic, but says nothing more.

Questions

Experience

- What elements of Jewish-Christian relations from the past contribute to how the Jewish community might feel?
- Is politics being confused with race and religion in this situation?

Learning

- How could a situation like this impact on the Jewish community locally, especially given that antisemitic attacks are on the rise?
- What are the issues for the Church to consider now?

Action

- What would you do if you were aware of a situation like this?
- How could the local church promote peace and dialogue between different community interests? This could be locally, or supporting others internationally.

Resources on Christian-Jewish engagement in Britain are available from the Council of Christians and Jews: ccj.org.uk

Islamophobia

Before considering the case study below, take a look at this definition of Islamophobia:

Literally a 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.

Rumana's story

Rumana has just been appointed to provide general administration and office support to the circuit leadership team.

She has also worked in a multi-faith resource centre with Christians, Sikhs and Muslims, where she met her husband, who is Catholic. Rumana has chosen to wear a hijab as part of her expression of her faith as a Muslim. Tom, a circuit steward, told Rumana on several occasions that it wasn't appropriate that her husband had made her "wear that headscarf", and that she should take it off at work. He has also been quite vocal in the local community about what he says are "concerns about the dangers of Islam". One day, after a crime had been committed by a local Asian man, Rumana was harassed in the street by a gang of young men who ripped off her hijab and pushed her to the ground.

Questions

Experience

- What assumptions have been made in this situation?
- What would/does it feel like to be harassed because of your religion?

Learning

- How might Tom's words and actions have been understood by the gang of young men?
- How might local Muslims feel about Tom's attitude?
- What are the issues for the Church to consider now?

Action

- What you would do if you were aware of a situation like this?
- How could the local church promote dialogue in the community to support good relations between Muslims and others, and between Muslims and Christians?

Resources on Christian-Muslim engagement in Britain are available from the Christian Muslim Forum: www.facebook.com/ChrisMusForum

2 Intersectionality

Intersectionality refers to the interconnectedness of our social characteristics: our ethnicity, gender, socio-economic status and so on. These overlap and create interdependent systems of discrimination and advantage. Being aware of intersectionality means we can better acknowledge and understand the differences among us.

There is no hierarchy of protected characteristics. There is no hierarchy of discrimination. Different forms of discrimination and exclusion will affect different people in different ways and at different times, but no single characteristic is more central to our experience of being human. Within the Methodist Church, we aim to go beyond the protected characteristics of the Equality Acts of Great Britain and the Isle of Man; the Discrimination (Jersey) Law; the Prevention of Discrimination (Guernsey) Ordinance; and the Equal Opportunities Act in Gibraltar. Instead, we consider all power dynamics within the church, such as socio-economic factors and the relationships between lay and ordained. In all our relationships and processes, we seek justice; for all to be treated with dignity; and to stand in solidarity with those who have experienced discrimination or exclusion.

None of our characteristics are lived in a vacuum. We all have a range of other personal and social attributes that affect our lived experiences. Therefore, each of our lived experiences will be unique.

For example, Black people will all have different experiences of being Black. Being a Black woman is very different from being a Black man and comes with a different set of biases and stereotypes. The level of racism that Black people have faced may vary considerably depending on age, socio-economic class and the country and community in which they grew up. Some Black people will experience solidarity with other people of colour who have experienced racism, whereas others may experience conflict between a range of ethnic groups. For some Black people, the racism they face will be exacerbated by also experiencing homophobia or transphobia.

These are just a few examples and we cannot possibly consider all the different experiences people have of being Black. The important thing is to be mindful that being Black is experienced in many ways, and to always consider how different personal and social characteristics intersect to form our unique lived experiences. The same applies to all other ethnic groups too. We therefore cannot make assumptions and should always listen to and learn from the experiences of others.

We are all made in the image of God, across all our differences. Together in our diversity we make up the Body of Christ. So, as we learn more about one another, we draw closer to Christ. Becoming more aware of intersectionality helps us to do this.

If you know of a story that may help improve the diversity of experiences within the case studies in this module, or would be willing to share your own story, please contact [**equality&diversity@methodistchurch.org.uk**](mailto:equality&diversity@methodistchurch.org.uk)

3 Summary and questions

Thinking about your answers to the questions and issues raised in the case studies, you should now reflect on:

- what you have learnt
- what the stories might mean in your church
- what you will do.

Summary

- Whilst the Methodist Church desires racial justice, the reality for many people from Black, Asian and minority ethnic backgrounds is often negative and not affirming.
- Overt racism does still happen and needs to be challenged immediately.
- Assumptions about people based on their race, colour, ethnic or national origins are often unconsciously entrenched.
- A 'dominant group' has a strong culture and culturally typical ways of doing things. People in the dominant group are often not aware of, but can learn, how this impacts on others. In the UK the dominant group is White British people, although this can vary by nation and region.
- Really listening to Black and Asian people and people from minority groups/backgrounds, is essential if racism is to be eliminated. Avoiding tokenism, while really listening to them and recognising their skills and talents, enriches all of us.

Questions

Experience

- What is your experience of the Church dealing with issues of differences in 'race' and culture?
- Is it right that a majority group or those who shout the loudest in the Church make the decisions?

Learning

- What structural, cultural, institutional or personal assumptions were made by people in these stories?
- How does racial discrimination impact on individuals and on the mission of the Church?
- Is there a particular culture of leadership within the Church that promotes or inhibits race equality?

Action

- What could you and your church do to make it a more inclusive place where all can be heard and all are made to feel welcome?
- How might you and/or your church encourage greater/more representative diversity, while helping and supporting people like those in the stories?
- What are the processes for identifying and selecting new leaders in the Church? Are they really open to everyone?

EXTEND

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

Contents

1. White privilege, by Peggy McIntosh
2. Bible study
3. Glossary on race/ethnicity. A fuller version of terms relating to other modules in the EDI Toolkit is in Module 1.1

Note: The Introductory Module (Module 1.1 of the toolkit) also contains information on cultural awareness, which you are encouraged to re-read.

1 White privilege

Unpacking the invisible knapsack: Peggy McIntosh

- As a White person, I realised I had been taught about racism as something which puts others at a disadvantage, but had been taught not to see one of its corollary aspects which puts me at an advantage: White privilege.
- I think White people are carefully taught not to recognise White privilege, as males are taught not to recognise male privilege. So I have begun in an untutored way to ask what it is like to have White privilege.
- I have come to see White privilege as an invisible package of unearned assets which I can count on cashing in each day, but which was 'meant' to remain hidden. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank cheques.

The daily effects of White privilege on my life:

Peggy McIntosh

- I can, if I wish, arrange to be in the company of people of my race most of the time.
- I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- Whether I use credit cards or cash, I can count on my skin colour not to work against the appearance of my financial reliability.
- I can swear, or dress in second-hand clothes, or not answer letters, without having people attribute these choices to the bad morals, poverty or illiteracy of my race.
- I can speak in public or challenge a situation without putting my race on trial.
- I can do well without being called a credit to my race.
- I am never asked to speak for all the people of my racial group.
- I can be pretty sure that if I ask to talk to, "the person in charge," I will be facing a person of my race.
- If a police officer stops me, I can be sure I haven't been singled out because of my race.
- I can go home from most meetings feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.

2 Bible study

John 4:5-42: Jesus crossed a barrier of race to reach out to a Samaritan woman, who then evangelised to her town.

- Jews had no dealings with Samaritans.
- Jesus deliberately went through Samaria, even though he could have taken a roundabout route to reach his destination.
- He starts a conversation which leads to a declaration of his messiahship.

- The people of the town came to see and believe in Jesus.

Acts 2:1-13: Mission and the multi-ethnic Church.

- The outpouring of the Holy Spirit took place in a multi-ethnic context, probably the only place where this outpouring could take place (Martin Lee, Global Connections).
- Racial diversity is seen in the history of the Church (Acts 2), in the teaching about the Church (Galatians 3:28) and in the experience of the Church in glory (Revelation 7:9).
- The Church is called to be a model to the world, speaking powerfully of the fact that God loves all people of all races, cultures and backgrounds.

Acts 13:1-3: Simeon, a Black man, is actively involved in leadership of the early Church and shared in the discernment process and in the commissioning of Paul and Barnabas.

Questions for reflection

- What do these passages tell us about the value that Jesus and the early Church placed on racial diversity?
- What does the early Church's experience of being multicultural teach us about how we can be Church today?

3 Glossary of terms: Race and ethnicity

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.

Black – a term that has been and still is used to describe some or all of the 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 though politically it shows solidarity, it also denies South Asian cultural identity. An alternative that is sometimes used is BAME (Black, Asian and minority ethnic).

Coloured – an offensive/unacceptable term. This was a colonial term used to emphasise difference and unequal status. It 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.

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.

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.

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.

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.

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.

Mixed race – currently the term preferred by most people of mixed parentage, whilst others 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.

Minority ethnic – can be used as an adjective in relation to people who identify as belonging to any cultural or ethnic group that is distinct from the dominant ethnic or cultural group. Usually used in relation to communities rather than individuals.

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.

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. There is also an exception in that it is possible to discriminate in favour of a disabled person/person with disabilities in two circumstances:

1. as an employer, where two candidates are equally appointable
2. when 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 way possible for them to access that service.

Privilege – this is the other side of the coin to discrimination or disadvantage, 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.

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.

Closing worship

Jesus and the Samaritan woman, who becomes an early evangelist John 4:5-15, 39-42

Prayer

Loving God, give us richness of imagination
to see you in the faces of everyone we meet,
so that we may adore and worship you unceasingly
and enjoy you as we enjoy other people;
through Jesus, lover of all.

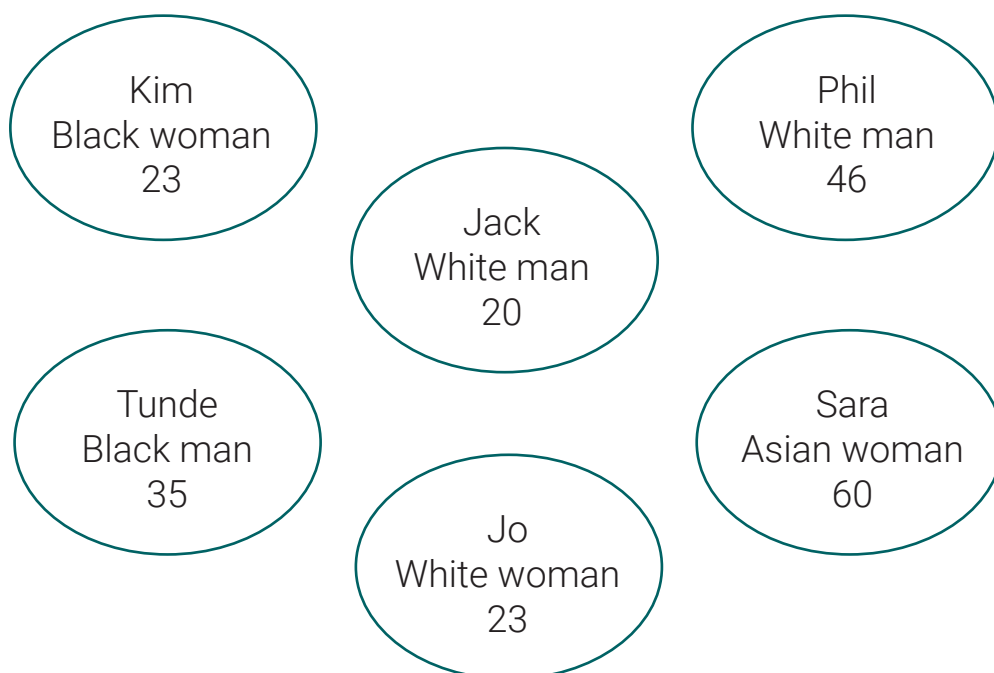
Amen.

(Donald Frith)

Jesu, Jesu, fill us with your love
Singing the Faith 249

Appendix

Introductory activity, Privilege game



Number of stars = Number of people this applies to

1. Speaks three languages (three people)
 2. Has experienced racist hate crime (four people)
 3. Has been followed in shops, not trusted (two people)
 4. Can hang out with friends without being assumed to be in a gang (three people)
 5. When they express an opinion, people never assume it is an opinion that is representative of others who are, or are assumed to be, from their ethnic background (three people)
 6. Is never asked where they come from (two people)
 7. Has often been ignored, even in church (three people)
 8. Is a minister (two people)
 9. Is a law graduate (one person)
 10. Has lived in Africa (two people)
 11. Often feels treated like a child (four people)
 12. Is a big fan of R&B music (two people)
-

Introductory activity, Privilege game mini biographies

Note: these are mini biographies providing a few details about the people named in the Privilege game. Some information has still been left vague.

Kim, Black woman, 23

Kim is a Londoner and a law graduate who lives in Wimbledon, works in central London and loves R&B. She has experienced race hate crimes several times – often being asked where she comes from in the process. She often feels that she is being watched or judged by others because of her race and has even been followed in shops by security. She is often assumed to be younger than she is and has been moved on by the police just for being with a group of other Black friends, including her husband. Kim is strong minded and very much an individual, but is frustrated that she is often asked to defend or have an opinion on ‘Black culture’ (other people’s words, not hers).

Jack, White man, 20

Jack is also from London. Unlike many of his Black and Asian friends, Jack has never experienced a race hate crime personally, although he has witnessed them often. He loves R&B and socialises with like-minded music lovers. He has been assumed to be in a gang – but has recently noticed that it doesn’t happen to him as much as it does to some of his friends.

Phil, White man, 46

Phil was born in Zimbabwe, but grew up in Zambia before coming to live in Manchester when he was 25. He’s a modern languages teacher and has a distinctive accent. He is often asked where he comes from and was once physically and verbally abused by a gang who told him to ‘go back to Poland’.

Jo, White woman, 40

Jo is also a modern languages teacher, living in Manchester, where she grew up. She is married to Phil. She has never experienced a hate crime personally, but has supported Phil when he was attacked. She has a group of female friends who she jokingly refers to as ‘the gang’ – but no one would consider it a real gang, she assumes. She didn’t consider herself to be

particularly privileged until she started teaching in a school in a more ethnically diverse area and noticed that many of her colleagues and pupils from Black or minority ethnic backgrounds didn't have the same sense of personal freedom that she did. She is reassessing her own advantages.

Sara, Asian woman, 60

Sara has been a minister for 15 years after many years as a social worker. She loves her vocation but was saddened in her last station to experience being ignored and/or talked over by some strong characters in the church. She never worked out if it was racism or sexism, but has a feeling it was both. She was born in what is now Tanzania, to Christian parents who had moved to Tanzania from India in 1948. She speaks English, German and Hindi. Sara has experienced physical and verbal harassment many times, including an occasion where her attacker used racist and Islamophobic language towards her. Generally she finds that people don't ask her where she comes from. They just assume either India or Pakistan.

Tunde, Black man, 35

Tunde is the minister at the church where Phil and Jo worship. The church has a mainly White membership and one or two members overtly ignore him. His parents moved to Birmingham from Nigeria in the 1970s and Tunde was born shortly after. Despite his standing in the local community, Tunde is disappointed that he is sometimes treated with suspicion, especially by retailers where finance is concerned. Even last month, Tunde was stopped and searched by the police for no apparent reason. Due to his name, Tunde is often asked where he comes from and last year the manse was daubed with racist graffiti.