



WYCLIFFE HALL

Equality Policy

Introduction

Wycliffe Hall aims to provide an inclusive environment which promotes equality, values diversity and maintains a working, learning and social environment in which the rights and dignity of all its staff and students are respected, to assist them in reaching their full potential. We will strive to:

1. Eliminate unlawful discrimination, harassment and victimisation and other conduct prohibited by the Equality Act (2010).
2. Advance equality of opportunity between people who share a protected characteristic and those who do not, by:
 - a) Removing or minimising disadvantages suffered by people due to their protected characteristics.
 - b) Taking steps to meet the needs of people from protected groups where these are different from the needs of other people.
 - c) Encouraging people from protected groups to participate in activities where their participation is disproportionately low.
3. Foster good relations between people who share a protected characteristic and those who do not.

This policy covers the nine protected characteristics: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief (including lack of belief), sex and sexual orientation.

Wycliffe Hall will make this policy, as well as all codes of practice and guidance, available to all staff and students and will regularly review the terms of this policy and all associated codes of practice and guidance, taking special account of the Policies and Codes of Practice of the University of Oxford.

Policy Development and Review

The SMT will have overall responsibility for coordination of policy development and the identification of priorities. The Principal will report to the Hall Council annually and more often if required.

1. Wycliffe Hall will ensure that provision for issues relating to equal opportunities is incorporated into strategic planning and policy development reviews.

2. Hall Council will embed consideration of equal opportunity issues and the duty to promote equal opportunities in the development of policies and procedures at all levels. Wycliffe Hall will regularly review college regulations, student disciplinary procedures and student complaints procedures to ensure that all procedures are fair and equitable and consistently implemented.
3. Wycliffe Hall will ensure that staff disciplinary and grievance procedures are fair, equitable and consistently implemented.
4. Wycliffe Hall has a Code of Practice on harassment for both staff and students based on the University code.

Activities

Wycliffe Hall keeps under review its provision of student pastoral support and welfare services to ensure that these are equally accessible to all members of the college community.

Admissions of undergraduate students follows the university guidance (under the Common Framework) and Wycliffe Hall selects only graduate students to whom the University has offered places or who have been through other University approved processes.

The Senior Management Team will monitor and assess activities annually, and review this policy in the light of performance. The Hall also participates in annual monitoring exercises for both the University and the Church.

Inclusive Language Policy

Wycliffe Hall upholds the biblical truth that all are invited into God's grace:

'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.' Gal 3.28

Therefore we commit ourselves as a community to reflecting this inclusivity in the way we speak, preach and read the Bible as God's word.

Languages evolve constantly. Where once the patriarchal masculine was held to include everyone ('mankind', 'man', 'every man'), a change has come in language usage. The biblical writers used these terms with the intention to mean everyone. In society now, terms such as 'human', 'humanity' (or 'humankind') and 'every one' are used to convey this idea of inclusiveness which the biblical writers sought to convey. In the same way, 'he', meaning people generically, has been gradually being replaced by either 'they' or 'the one who'. The patriarchal masculine has become a form of alienation for many women and indeed many men. It reduces women to 'other' by normalizing the masculine.

As part of our commitment to 'being all things to all people', therefore, and in recognition of the biblical writers' intent to include all of humanity in their writings, we will use inclusive language in the Hall. In the same way, we will commit to speaking in a way which does not alienate or convey disrespect or disparagement to others, whether in the area of gender, orientation, ethnicity or disability ('I'm being rather OCD about this', 'I'm having an autism moment' etc.) or any other aspect of a person's being. Rather we will speak with respect and graciousness to and of everyone, recognising that all are made in the image of God and that Christ died for all.

In the matter of how we speak of God, we refer to the Trinity as Father, Son and Holy Spirit, keeping in mind that, in Christian Scripture, God himself compares himself also to a mother (Is 49.15).

Chapel

We use inclusive language Bibles. This applies to students and staff preaching and also to visiting preachers who will be requested to use the NRSV (our pew Bible), and to be sensitive about how they address the congregation. .

All preachers will be asked to be careful with the applications and illustrations they use and ask themselves whether they are speaking about things that all sections of the community can understand. This is good preaching practice in all contexts and therefore a desirable learning outcome generally.

Older hymns are often written in patriarchal language. Since we do not wish to lose our musical, literary, cultural and theological heritage, nor to break the enriching connection with former generations of the Church, we will normally keep and honour these hymns in their original form. In the case of modern songs and hymns, we will make every effort to use ones that are inclusive or those where, for example, the word 'son' can be easily changed to 'child'.

In the same way, we recognise that the Book of Common Prayer uses patriarchal language. However, we will continue to use the BCP with respect for its own integrity in its time and in

subsequent generations. This will also apply to quoting writers from earlier times who wrote in the patriarchal idiom, perhaps prefaced with a brief observation about the nature of the language used.

Lectures

Teachers will make every effort to use examples of women in biblical passages, to reference the work of women theologians and historians and to speak of the role of women in the church, wherever possible and practicable. In the same way, test cases and hypothetical situations should reflect a gender balance.

As in Chapel, inclusive language Bibles will be used and guest lecturers will be asked to abide by the same guidance.

| VERSION CONTROL | | | | | |
|-----------------|-------------------|------------------|------------|---------------------|---------------------|
| Version Number | Policy Gatekeeper | Date of Approval | Committee | Date to Take Effect | Date of Next Review |
| V.3 | JRW | 24.11.14 | Education | 24.11.14 | Hilary 2017 |
| V 4 | MFL | | Governance | | |
| V 5 | MFL | 7.11.19 | Governance | 7.11.19 | Michaelmas 2021 |
| V 6 | MFL | 15.5.24 | Governance | 15.5.24 | Michaelmas 2023 |

It is the responsibility of the Gatekeeper of each policy to check annually whether there have been any legislative and/or University policy changes that are relevant to Wycliffe Hall.