# **Disposition:** Being Fair and Just

## **Lesson:** Three

### **Question/LO:** Who stands up for those who are treated unfairly? What can I do when life is unfair to others or to me?

| **Dimension of learning** | **Activities** | **Resources** |
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| Learning about religious traditions and non-religious worldviews | Pupils will be aware of the term ‘racism’ and its effect upon people of Global Majority Heritage (UKME) both in the past and in the present day. Have pupils heard stories about the situations of people from the Caribbean islands arriving in the UK on the Empire Windrush? Use some images from the Windrush Foundation Education Pack to illustrate the discrimination many faced (eg p123-133). Unfortunately, many Black Christians, arriving in the UK and wanting to attend church as they had done back home, experienced a similar lack of welcome. Many Black migrants were Anglicans, Methodists (etc.) who found upon arrival they were not welcome to attend their denomination in the UK.  Question: Why would Christians from the Caribbean want to go to church in the UK? What might they have been expecting to find there?  Bishop Joe Aldred (Churches Together in England) reports the complaint of Io Smith, ‘I was looking for love and warmth and encouragement. I believed that the first place I would find that was in the Church, but it wasn’t there’.  Black Christians often found that their presence was not accepted; they were not valued as members of the congregation and, what is more, the style of worship was often very unexciting, most unlike their experience at home.  Why was Io Smith so disappointed? From your learning of the dispositions, over six years, which ones would she have been expecting to encounter?  As newly arrived people from the Caribbean did not find the hospitality and involvement that they expected, what did they do? The way they were treated by Christians (as well as many other people in wider society) was not fair or just, what could they do? What choices were open to them? Can pupils thing of different possibilities (eg keep turning up to church until they were accepted; complaining to the church; giving up attending church).  Who stood up for those who were unfairly treated? In many cases it was the Caribbean Christians who began to start their own church groups. Bishop Joe Aldred recounts that people started meeting for worship in people’s living rooms and bedrooms. Many people came to join them and they outgrew the domestic rooms and began to rent out school, community and church halls, or places that other people didn’t want, so great was their desire to worship God with others who felt the same way, and shared the same culture.  Sheena Daley from the Open University [Black Majority Churches (BMCs) and the transformation of British Christianity - OpenLearn - Open University](https://www.open.edu/openlearn/history-the-arts/religious-studies/black-majority-churches-bmcs-and-the-transformation-british-christianity) tells her story  “Every Sunday, most Wednesday evenings, lots of Friday evenings and a few Saturdays, our entire family would set off to our local branch of the New Testament Church of God (NTCOG), at the time the largest black majority church denomination in the UK.  “Church” wasn’t only a place of worship. It was a safe place in a very stormy world where I often didn’t fit because of the colour of my skin. It was a place of nurture, community, cultural identity (and challenges). It was in this environment I was taught public speaking, event planning, how to mentor others, critical thinking, how to be a leader without the need for a title, to be trusted with other people’s money, kindness, generosity, bravery and strength. There was a strong ethos of “all roles are open to all”, so at various times I was a band leader, Sunday school teacher to the over 50s, choir director, an events planner, prayer co-ordinator, speaker on a Sunday morning) and a team member of the prison ministry.”  Present pupils with this account, pasted onto on a large piece of paper. Ask pupils to annotate, round the edges, the dispositions, Sheena was able to develop and nurture within her church. | [WindrushFoundationEduPack2018\_R10R4.pdf](https://windrushfoundation.com/wp-content/uploads/2019/06/WindrushFoundationEduPack2018_R10R4.pdf)  [Are Black Churches contributing to cohesion or polarising Christians and other faith groups? – Churches Together in England (cte.org.uk)](https://cte.org.uk/about/whos-who/pentecostal-charismatic-forum/further-resources/black-churches-cohesion/) |
| Learning from faith and non-religious worldviews | What did Caribbean Christians do in response to the situation in the Mainstream White church that was unfair?  What can I do about unfair situations?  Pupils discuss what alternatives there are to either complaining, or giving up.  What good came out of the unjust treatment of Caribbean Christians? | n/a |
| Learning to discern | Question:  What do I do if I see that being ‘fair and just’ comes into conflict with what my tradition says?  Does truth trump tradition?  What personal traits does one need to acquire to stand up for fair and just outcomes? | n/a |