

## JUSTICE, WELCOME & INCLUSION DEFINITIONS

Diversity, Equity, Inclusion and Justice (DEIJ) is a conceptual framework promoting the fair treatment and full participation of all people, especially populations that have historically been underrepresented or subject to discrimination because of their color, ethnicity, cultural background, religion, identity, social or economic class or disability. The Episcopal Church includes justice and welcome in their definitions to indicate our determination to reach out to all people because *ALL ARE WELCOME AT GOD'S TABLE*.

**Anti-racism** - The active process of identifying and eliminating racism by changing systems, organizational structures, policies, practices and attitudes, so that power is redistributed and shared equitably.

**Dignity** - Speaks to the inherent worth of all human beings, what human beings strive to be seen as possessing, and the primary lens through which we view all human beings. (Gal. 3:28)

**Disabled people / Persons with disabilities** - A person who experiences barriers and/or functional restrictors or limitations to their full and self-determined participation in activities due to a difference in mobility, sensory, learning, or other physical or mental health experience.

**Diversity** - Recognizing, respecting, and valuing peoples' differences in their social identities and lived experiences and perspectives. That may include ethnicity, color, ancestry, place of origin, political belief, religion, marital status, family status, physical disability, mental disability, gender identity or expression, sexual orientation, age, class, and/or socio-economic situations. Diversity has many dimensions, including, but not limited to geography, learning style, politics, religion, and different gifts or talents. The intentional development of communities where people of different backgrounds and points of view come together as a body is both a source of strength and a primary means of enhancing the intellectual, social, spiritual and moral life. (Rev. 7:9-10)

**Equality** - The state of being equal, especially in status, rights, and opportunities. All people are created equal according to God and the U.S. Constitution.

**Equity / Equitable** - Equity refers to achieving parity in policy, processes and outcomes for historically, persistently, or systemically marginalized people and groups while accounting for diversity. It considers power, access, opportunities, treatment, impacts and outcomes, in three main areas:

- Representational equity: proportional participation at all levels of the Church;
- Resource equity: distribution of resources to close equity gaps;
- Equity-mindedness: demonstration of the awareness of and willingness to address equity issues.

Equity is the condition where fairness and faithfulness thrive, and all members of the community are respected for their inherent dignity as human beings with capacity to contribute to the building up of the common life. (Psalm 33:5)

Equitability is an active, intentional, and continuous process to address inequities in power and privilege, and to build a respectful and diverse community that ensures welcoming spaces and opportunities for all to flourish

**Inclusion** - An active, intentional, and continuous process to address inequities in power and privilege, and to build a respectful and diverse community that ensures welcoming spaces and

opportunities to flourish for all. Beyond the sheer presence of a diverse group of people, inclusion is the process by which members of the community honor one another, welcome many voices, and work toward the ongoing broadening of the community's horizons. (Romans 15:7)

**Indigenous** - Native American/First Nations, Métis and Inuit people, either collectively or separately; a preferred term in international usage: the 'U.N. Declaration on the Rights of Indigenous Peoples.'

**Intersectionality** - The interconnected nature of social categorizations such as race (there is only one race, the human race), ethnicity, class, disability, sexual orientation, and gender identity as they apply to a given individual or group. Intersectional identities create overlapping and interdependent systems of discrimination or disadvantage.

**Justice** - Justice is the ethical idea that people are to be treated impartially, fairly, properly, and reasonably by the law and by arbiters of the law, that laws are to ensure that no harm befalls another, and that, where harm is alleged, a remedial action is taken. Justice is fairness in the way people are treated equally, with dignity and courtesy. Justice is the courageous and continual attention to and advocacy on behalf of those most vulnerable in the community. (Proverbs 31:8-9)

**Marginalization/Marginalized** - A social process by which individuals or groups are intentionally or unintentionally distanced from access to power and resources and constructed as insignificant, peripheral, or less valuable/privileged to a community or "mainstream" society. The term 'minoritized' is also used to connote marginalization.

**Non-Binary** - An identity embraced by those who do not identify exclusively as a man or a woman. Non-binary people may identify as being both a man and a woman, somewhere in between or as falling completely outside of these categories.

**Transgender** - Denoting or relating to a person whose gender identity does not correspond with the sex registered for them at birth.

**Two-Spirit** - A cultural concept specific to some Indigenous communities; its meaning encompasses cultural, spiritual, sexual and gender identity. It reflects complex Indigenous understandings of gender roles, spirituality, and the long history of sexual and gender diversity in Indigenous cultures, and as such *should only be used by Indigenous people*.

**Welcome** – A sense of belonging, a sense that you have a place in your community.