

An Employer's Guide to
Christian Beliefs

Christianity in the Workplace



Version 2.0



evangelical alliance
together making Jesus known



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Introduction

With Christianity remaining the largest religion in Britain, a significant proportion of employees in the workplace will be professing Christians.¹

Studies have shown that employers who cultivate a diverse and inclusive workplace are likely to benefit from a motivated and engaged workforce; empowered to bring different perspectives to the table and embrace innovation.² A McKinsey report found that embracing diversity and inclusion can have a direct impact on an organisation's profitability.³

Why this? Why now?

For employers who recognise this, and want to facilitate an inclusive working environment which respects the religious beliefs of employees in practical and meaningful ways, this short resource intends to:

- ▶ **Empower employers and Human Resources (HR) teams** in their understanding of how Christians might manifest their faith in different ways in the workplace.
- ▶ **Provide a practical explanation** on how equality law in the UK works in respect of Christianity, and religious belief more generally.
- ▶ **Explore best practices** that aim to head-off avoidable conflict, guide HR managers through potentially difficult conversations, and ensure that employers are able to help their Christian employees thrive in a tolerant and respectful workplace environment.

The Christian Faith

While most people will be familiar with the general concept of Christianity, employers may not be as aware of the wide variety of different denominations and traditions encompassed within the Christian faith (around 300 in the UK according to the most recent faith survey), many of which hold slightly varying beliefs and views on different aspects of faith, and life more generally. Even within the more well-known Christian denominations, some views and beliefs can vary from congregation to congregation – as is typically seen within other faiths.

Central to the Christian faith is the belief in the gospel – the good news about what God has done in Jesus Christ. Christians believe that Jesus Christ, in love, bore their sins on the cross, turning aside God's judgment, and then being resurrected to reconcile them to God. Beyond this core belief, many denominations will have a Creed or Statement of Faith that serves to guide members in living out their faith in private and in public. These can range from encyclopaedic canons that cover most aspects of life, to a few central beliefs of importance.

However, unlike other religious faiths, there are relatively few specific practices that would be collectively considered mandatory for Christians to undertake. In practice, this means that Christians will be guided by the Bible, denominational teaching and their conscience as they manifest their faith in everyday life.

As Christians will generally see their faith as central to their identity, as far as possible they will look to avoid situations where their employment and their faith come into conflict.

This section looks to provide insight into some specific issues that employees might raise with their employers where the faithful observation of their Christian faith might be compromised in some way in the workplace.

It is worth reiterating that not all Christians will take the same

view on the following topics, but some will see them as being of great personal importance to their faith in practice. The following should therefore not serve as a definitive compilation of core components of the Christian faith, but rather as a list of possible examples of convictions that a Christian employee might raise during the course of their employment.

While the practices or convictions listed below will be inspired from Biblical text, it is noteworthy that some of them are not solely the prerogative of Christians, but are also applicable to some people from other religious faiths, or of no religious faith.

Working on Sundays or Festival Days

For many Christians, Sundays are considered to be a unique day in which they are able to focus on the pursuit of their faith. This has historically been reflected in the UK in the Sunday Trading laws. Christians may therefore seek to arrange to work hours which do not fall on a Sunday.⁴

Such requests can be motivated by an individual's involvement in a church community that meets on a Sunday, where Christians develop their understanding of their faith and often serve in various functions. They might also be motivated by a desire to respect the Biblical principle of taking a deliberate day of rest or family time during the week, which in turn will encourage them to work more effectively during the week.

Equally, the observance of holidays that have a particular meaning for Christians (most notably, Christmas and Easter) may be very important to Christians who want to consciously celebrate their faith on these days with attendance at special services. Below is a table of commonly observed Christian festival days:

Ash Wednesday	Feb/March (date set by lunar calendar)
Maundy Thursday	March/April (date set by lunar calendar)
Good Friday	March/April (date set by lunar calendar, a national bank holiday)
Easter Sunday	March/April (date set by lunar calendar)
Ascension Thursday	May (date set by lunar calendar)

There are some notable examples of athletes who have refused to participate in international sporting events that fell on Sundays out of respect to their faith. For example, **Eric Liddell's** decision not to run in the 100m final at the Paris Olympics in 1924 on the grounds of his Christian faith inspired the well-known film "Chariots of Fire",⁵ and Scottish Rugby Union prop **Euan Murray** announced that he would not compete on Sundays at the peak of his career.⁶



Pentecost Thursday	May/June (date set by lunar calendar)
Feast of the Assumption	15 August
All Saints Day	1 November
Christmas Eve	24 December
Christmas Day	25 December (a bank holiday)

Sharing of Faith and Prayer

Jesus gave the 'Great Commission' to his disciples to go into the world and preach the good news to all people. Christians who have seen their faith impact their lives in a positive way will often feel a desire, if not a responsibility, to share the good news about Jesus with family, friends, and work colleagues.

In the same way that employees may wish to share their excitement about a film they have recently seen, or the performance of a local football team, so they may wish to share their experiences of church and the Bible with colleagues.

While Christians will need to be sensitive and wise to the timing and manner in which they raise conversations about faith, conversations about Christianity are likely to arise because many Christians consider the faith to be a core component of their lives.

Christians may also offer to pray with colleagues who are experiencing particularly difficult

situations. This will likely be motivated by a heart-felt desire to comfort or encourage the individual concerned, but should not be pushed if the Christian can see that the offer is making the individual in question uncomfortable.

Wearing of a Cross

Christians may wish to wear a cross around their necks or on a lapel as a visible sign of their faith in public.

While many Christians would not consider this to be a mandatory duty, they may wish to have a close and tangible reminder of Jesus’

Nadia Eweida took her case to the European Court of Human Rights after her employer sent her home without pay for wearing a small cross at a check-in desk. The European Court ultimately found that her employer’s actions were in violation of the right to freedom of religion under the European Convention on Human Rights.⁷



sacrificial death on the cross, which serves as an encouragement to serve others in their own lives. Some might also wish to wear the cross as an external manifestation of their internal beliefs, which might provide them with an opportunity to engage in conversations with others about their faith, or to encourage other Christians.

Alcohol and Gambling

While some Christians will drink alcohol, others will choose to abstain from drinking alcohol entirely.

A Christian’s decision to abstain can be motivated by a view that alcohol is an unhelpful hindrance to the individual’s personal faith.

It might also be motivated by a concern for others, with Christians choosing to forgo alcohol to encourage those who might otherwise feel unable to abstain. An example of this could be during a work social event.

Similarly with gambling, many Christians will abstain from it entirely on principle – even if only trivial sums are involved. This could include, for example, a workplace raffle.

Language

Christians will generally refrain from using profanities or lewd language. This is often motivated by a Christian's desire to honour God in all of their actions and speech, and to speak in a way that affirms the inherent dignity of everyone.

Christians will not be the only people who might object to others swearing within earshot, but may be particularly uncomfortable when there are utterances of "For God's sake!", "Christ!" or "Jesus!" Using God's name in vain would be seen by Christians as disrespectful to their beliefs – whether it is intended or not – and may be upsetting on a personal level.

Other Issues of Conscience

Christians may take differing positions on a number of contemporary issues from the basis of their deeply-held beliefs; for instance, abortion, sexuality, sexual identity, gender, marriage, war, contraception and other religions. Where Christians are inspired by their faith to take a position on these issues in public, it is a manifestation of their faith.

In the same way that a national or ethnic identity cannot be 'switched off' at work, an individual should not be expected to leave their faith at home.

Christians will realise that some of their views might be seen as counter-cultural or the minority viewpoint, which can result in them being less inclined to speak up on controversial issues. Yet, there may be occasions where

they feel strongly about expressing opinions that are informed by their religious beliefs. This will often be motivated by a desire to stand up for their faith in discussions with friends or colleagues and point out alternatives that stem from a desire to live life 'to the full', in the words of Jesus.

However, Christians should always be mindful of the need to be sensitive of the way in which they raise some of these issues among work colleagues, and remember that such discussions do not take precedence over their employment duties.

The Law

The right to freedom of thought, conscience and religion in the public sphere has been described as a 'precious asset' by the European Court of Human Rights.⁸ We are fortunate to live in a tolerant and diverse society which robustly safeguards the rights to freedom of belief and to freedom of expression for everyone – regardless of whether religious beliefs are involved or not – and these fundamental freedoms are enshrined in both domestic and international law.

Employers should be well-acquainted with the relevant law in this area to safeguard against disruptive and costly legal disputes. The legislation outlined below:

- ▶ **Protects** the rights of employees with (or without) religious faith to manifest their beliefs in the workplace.
- ▶ **Prevents** employers from discriminating against (or treating less favourably) employees on the grounds of their religious beliefs, whether directly or indirectly.

Equality Act 2010

The Equality Act 2010 protects people from discrimination in the workplace and beyond. When it came into force on 1 October 2010, it consolidated all existing anti-discrimination law into one Act of Parliament.

The Equality Act safeguards nine '*protected characteristics*' in law – one being 'religion or belief' which includes Christianity and Christian beliefs. The Act prevents discrimination on the grounds of any protected characteristic, as well as protecting people who are associated with someone who has a protected characteristic.

In the employment context, the four main forms of discrimination prohibited by the Equality Act are:

- ▶ **Direct Discrimination** ⁹
- ▶ **Indirect Discrimination** ¹⁰
- ▶ **Harassment** ¹¹
- ▶ **Victimisation** ¹²

Mrs Pendleton, a teacher with a flawless disciplinary record, was dismissed by her employer after she refused to end a relationship with her husband who had been convicted of sex offences. The Employment Tribunal later found that the dismissal amounted to indirect discrimination, as she was put under pressure to act contrary to her religious belief in the sacrosanct nature of their marriage vows.¹³



Direct Discrimination against Christians is where employees are treated less favourably (i.e. dismissal, pay, recruitment, redundancy) because of their Christian beliefs. Examples of direct discrimination might include the dismissal of an employee for respectfully expressing an opinion because it derived from the text of the Bible; or a decision not to hire a candidate because they attend Church.

While direct discrimination cannot normally be justified, in some particular situations employers can seek to rely on a genuine occupational requirement (for instance, a Jewish school might defend its decision to not consider Christians for a role where it is a proportionate way to pursue a legitimate aim for the appointee to uphold the Jewish ethos of the school).

Indirect Discrimination against Christians is where an employer implements a generally applicable policy, scheme or practice that particularly disadvantages people with Christian beliefs. Indirect discrimination can be justified if the proposed policy, scheme or practice is proportionate and has a legitimate business aim.

Examples of indirect discrimination might include an internal requirement for all staff members to attend a horseracing and gambling event with clients; or a rule that requires all staff members to wear badges or other similar items not directly related to their employment in support of a cause that conflicts with a Christian's beliefs.

Harassment of Christians in the legal sense would be where an employer or fellow employee engages in 'unwanted conduct' relating to their beliefs, and the conduct either 'violates [the Christian's] dignity', or it creates (or is intended to create) an 'intimidating, hostile, degrading, humiliating or offensive environment' for the Christian.

Examples of harassment might be where a colleague repeatedly says "for Christ's sake" when speaking to a Christian employee, despite repeated requests for the colleague to refrain from doing so; or where a Christian employee is consistently ridiculed by colleagues for their views on abortion or marriage.

Victimisation of Christians in the legal sense would be where an employer subjects the Christian to a disadvantage because they have raised a concern about discrimination.

An example of victimisation might be where an employer makes an employee redundant for bringing proceedings under the Equality Act in relation to a complaint of indirect discrimination.

European Convention on Human Rights

The European Convention on Human Rights sets out a number of fundamental human rights guaranteed to all citizens of the member states of the Council of Europe, which includes the United Kingdom. These fundamental freedoms are safeguarded by the European Court of Human Rights, based in Strasbourg, France. The Convention was incorporated into UK law by the Human Rights Act 1998, which made the rights directly enforceable in the UK courts.

As the Council of Europe is an entirely separate institution to the European Union, the United Kingdom remains a party to the Convention regardless of it formally exiting the EU, and it continues in its obligations to uphold the rights and freedoms contained therein.

Two of the rights contained within the Convention are given special mention in the Human Rights Act,¹⁴ namely:

- ▶ **Freedom of thought, conscience and religion** (Article 9)
- ▶ **Freedom of expression** (Article 10)

Both of these fundamental freedoms, as well as the Article 11 right to freedom of association, have been robustly protected by the European Court of Human Rights, protecting the rights of Christians (and others) to manifest their faith and/or beliefs in public, including at work.

Article 9: Freedom of Thought, Conscience and Religion

1. Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching practice and observance.
2. Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others

Kokkinakis v. Greece (Application no. 14307/88) Judgment of 25 May 1993 on Article 9 (emphasis added):

'...freedom of thought, conscience and religion is one of the foundations of a "democratic society" within the meaning of the Convention. It is, in its religious dimension, ***one of the most vital elements that go to make up the identity of believers and their conception of life, but it is also a precious asset for atheists, agnostics, sceptics and the unconcerned.***

The pluralism indissociable from a democratic society, which has been dearly won over the centuries, depends on it. While religious freedom is primarily a matter of individual conscience, it also implies, inter alia, freedom to "manifest [one's] religion". Bearing witness in words and deeds is bound up with the existence of religious convictions.'

Article 10: Freedom of Expression

1. Everyone has the right to freedom of expression. This right shall include freedom to hold opinions and to receive and impart information and ideas without interference by public authority and regardless of frontiers. This Article shall not prevent States from requiring the licensing of broadcasting, television or cinema enterprises.

2. The exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial disorder or crime, for the protection of health or morals, for the protection of the reputation or rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary.

Handyside v. the United Kingdom (Application no. 5493/72) Judgment of 7 December 1976 on Article 10 (emphasis added):

'Freedom of expression constitutes one of the essential foundations of [a democratic] society, one of the basic conditions for its progress and

for the development of every man. Subject to paragraph 2 of Article 10, it is applicable not only to "information" or "ideas" that are favourably received or regarded as inoffensive or as a matter of indifference, but also to those that offend, shock or disturb the State or any sector of the population. Such are the demands of that pluralism, tolerance and broadmindedness without which there is no "democratic society".

Sunday Trading Laws

The Sunday Trading Act 1994 and the Employment Rights Act 1996 give specific protection in relation to Sunday working.

All shop and betting shop workers can opt out of Sunday working unless Sunday is the only day they have been employed to work on. They can opt out of Sunday working at any time, even if they agreed to it in their contract, provided they give three months' notice.

Employers who need staff to work on Sundays must tell them in writing that they can opt out, and must do so within two months of the person starting work. If this isn't done, the worker only needs to provide one month's notice to opt out of Sunday working.

Employers who subsequently disadvantage employees who have exercised their right to opt out of working on Sunday may be found to have unlawfully discriminated.

Cultivating an Inclusive Work Environment

Employers that are able to effectively cultivate an environment where employees are welcome to 'bring their whole selves to work' will be able to attract and retain a diversely talented workforce. This is likely to produce a more motivated workforce, as well as resulting in less HR recruitment costs.

Opportunities to create an inclusive working environment are plentiful, and can arise even before a job offer. A truly inclusive employer will enable their employees to feel able to speak openly about the core components of their personality, and proactively equip them with confidence to achieve their full potential in the workplace.

Embracing an open, honest and tolerant culture is key to ensuring that all employees feel encouraged and valued, whatever their beliefs or background.

It is important to realise that there may be aspects of the workplace environment that are upsetting or troubling for a Christian, but they may say nothing or resign in preference to the last resort of causing conflict. Many organisations can therefore disenfranchise or lose Christian staff and remain oblivious to outstanding problems.

At Recruitment

During the recruitment process, it is particularly important to be clear on the specific requirements of any advertised position, as well as whether there is any requirement to work on Sundays or Christian holidays. This allows prospective candidates the opportunity to fully consider whether there might be any potential conflicts with their beliefs from the outset.

By doing this, it is likely to avoid difficult conversations further into the application process or on appointment, and will enable prospective candidates to engage in open and informed discussions about potential issues that might arise in the course of their employment during the interview process.

Employers should be aware that if candidates are otherwise qualified but are not selected because of their Christian beliefs (or the potential impact of these beliefs) it could lead to a successful claim of discrimination at an Employment Tribunal.

Policies

HR policies are core documents by which employees can hold employers to account in relation to their rights.

Employers should maintain up-to-date policies which outline how they will ensure that their staff are not treated differently for any reason, including because of their religion. An equality, diversity and inclusion policy should acknowledge that 'religion' is one of the 'protected characteristics' under the Equality Act 2010.

It is also good practice for employers to outline how they will respond to allegations of religious discrimination in the workplace.

Staff who become Christians during Employment

Where existing employees become Christians, they may have a noticeable change in their approach to certain aspects of their life within the workplace. For instance, the employee may ask to opt out of working on Sundays, or they may begin abstaining entirely from alcohol.

Existing Christian employees may also find themselves personally convicted on specific issues of faith after some time, which may similarly lead to an apparent change in their approach.

It is important to remember that the right to change one's religious beliefs is specifically recognised by the law, and any changes ought to be treated with respect rather than cynicism. If employees are consistently ridiculed for a change in their beliefs, it may constitute unlawful harassment.

Dealing with Conflict

There may be times where there is a conflict between an employer and a Christian employee that centres on the employee's religious beliefs.

This may be because the employee has been asked to carry out a duty or task that they feel unable to perform as a Christian in good conscience. It might be because the employee feels targeted by colleagues because of their Christian beliefs, or even because another member of staff has complained about the way in which a Christian employee has manifested their beliefs.

It is generally in the interests of both parties to resolve any conflicts amicably, and in a constructive way that lessens the possibility of the issue being escalated to the courts. It is also important to understand that respecting an employee's religious beliefs does not mean endorsement of those beliefs by the employer or any colleagues, but rather ensuring that the employee has the freedom to manifest their beliefs and be themselves in the workplace.

In a diverse and tolerant working environment, no employer should be forcing an employee into a situation where they have to choose between their faith and their job.

The concept of 'reasonable adjustments' within the workplace already exists in relation to disabilities,¹⁵ but in the United States and Canada it is well-known (by the slightly different term 'reasonable accommodation') as a means by which employers are legally required to accommodate the religious needs or requests of their employees, within reasonable and proportionate parameters.

While this is not a legal obligation for employers, it is nevertheless good practice for employers to cultivate policies to reasonably accommodate employees on the basis of their deeply held beliefs, if this does not impact their ability to competently and effectively continue with their role. This shows a willingness to engage with and protect employees' rights to religious freedom at work and is consistent with the spirit and letter of the law. When fundamental rights are interfered with, including at work, effort should be made to do so in a proportionate and 'least restrictive' way.

There is a strong business case to be made for this approach, as employees who feel understood and accommodated at work will be

more likely to feel greater job satisfaction and remain in their post, reducing attrition and lowering costs.

In most cases, with a mature understanding of the nature of the issue at stake, an employee and employer working together will be able to find a mutually agreeable solution to the conflict. It should be seen as an opportunity to demonstrate goodwill and affirm the value of the employee on the part of the employer.

Sonny Bill Williams – the New Zealand Rugby Union player – was allowed an exemption from wearing logos or participating in sponsorship work with companies related to alcohol or gambling because of his religious beliefs. Sonny Bill, a devout Muslim, was reasonably accommodated by New Zealand Rugby because they respected his “clear religious beliefs” on the issues.¹⁶



As freedom of religion and freedom of expression are fundamental rights protected under national and international law, there is a possibility of significant reputational damage to employers where grievances aren't resolved well.

Therefore, it is clearly in the best interests of employers to propose sensible, practical solutions to accommodate the reasonable manifestations of Christian beliefs in the workplace.

Hostility against Christians in the Workplace

Unfortunately, in the same way that people may choose to act on Islamophobic or Anti-Semitic views, Christians can be shunned or subjected to verbal or even physical abuse purely because of the religious beliefs that they hold, whether it is expressed at a personal or more general level. Where this occurs, it can result in a toxic working environment for Christians that is likely to disenfranchise them, cause them to resign or lead to a legal dispute.

While employees are free to disagree with the beliefs of their Christian colleagues, such disagreement should always be respectful and appropriate, and it should not extend to censure, bullying or marginalisation. Employers should also ensure that they act on complaints by Christians who feel marginalised for their beliefs, and constructively resolve situations where colleagues have failed to treat Christians with the appropriate degree of tolerance and respect.

A working environment that allows all employees to feel valued and respected, notwithstanding the fact that they will have different and sometime conflicting opinions, views and beliefs to other colleagues, will likely result in a more diverse, engaged and satisfied workforce.¹⁷

Managing complaints made by

Christians swiftly and comprehensively can also help prevent against a potential claim of harassment in the workplace.

Employers should look to combat any such animosity against all faiths by ensuring that employee training instils a respect for all colleagues – regardless of their religious beliefs..

Accommodating Work Place Christian Groups and Meetings

Some Christians choose to meet up with other Christians during lunch hours or after work to discuss topics, pray, or do bible studies with people seeking Christianity. Christians should seek permission from an employer if they wish to use the employer's premises for these meetings; and many employers across the country grant explicit permission for these regular or one-off meetings. The Christian group may wish to advertise meetings around the office, invite external speakers to events, or organise events where other people are invited such as a Christmas or Easter service.

Employers should be mindful that many Christian groups will want to focus the meetings or events on Christian topics, and so it would usually not be appropriate for employers to require other religions or groups to participate in these events or meetings as a condition of approval.

If an employer has concerns about an external speaker or event that a Christian work place group has welcomed into work premises on the basis of religious beliefs, advice from the HR team and lawyers should be sought. It might be discriminatory under the law to refuse a speaker or event on the basis of their religious beliefs.

Celebrating Best Practice: The Ministry of Defence

ComRes – a leading international market research consultancy – established a Faith Research Centre to help companies support employee faith requirements by improving the quality of knowledge about religion and belief. The Centre holds ‘Belief At Work Awards’ to recognise employers who have created a workplace where belief is acknowledged and celebrated as part of their employees’ lives.

Research conducted by ComRes found that while many employers had made great progress in developing workplaces where many people feel included, religion and belief remained difficult for some employers to accommodate.

At the inaugural awards ceremony, the Ministry of Defence won the Public Sector category. Despite the particularly challenging and demanding conditions faced by many Ministry of Defence personnel, the lengths that the organisation went to in ensuring that their employees were supported and accommodated in their faith were recognised as exceptional. Their commitment to encourage people of all faiths and none to thrive was realised in the following practical ways:

- ▶ **Policies** for employees to hold employers to account for their protection and promotion of faith and religion in the workplace.
- ▶ **Offering of networks for faith groups** from Christianity to Sikhism to Humanism. Each network is supported with a sponsor, a small budget, the opportunity to hold annual conferences and courses or events where people are invited to understand more about the colleagues they work alongside. The networks also have the opportunity to feedback on new policies.

The initiatives pursued by the organisation had a profound effect on the morale of many personnel, who were made to feel intrinsically accepted, valued and supported by their employer.

- ▶ **Flexible working patterns** to ensure compatibility with religious life, and encouraging leadership to find imaginative ways of ensuring that employees are able to attend formal worship and times of prayer without disadvantaging their own careers or other colleagues.
- ▶ **Alteration of uniform requirements** so that no faith groups are excluded.
- ▶ **Meeting dietary needs** of faith groups in kitchens at home, abroad and at sea.
- ▶ **Providing dedicated places of worship** that can be used by people of all faiths for prayer and worship – even identifying suitable spaces on deployed ships and submarines.
- ▶ **Employment of chaplains** of different faiths who provide support to all serving personnel of faith and none.

A representative from the Ministry of Defence observed that the initiatives pursued by the organisation had a profound effect on the morale of many personnel, who were made to feel intrinsically accepted, valued and supported by their employer.

While each organisation will have different ways in which it can positively cultivate an inclusive workplace environment, one very simple way of achieving this in practice is by offering facilities for faith groups to meet. It could be as simple as providing a meeting room once a month to enable lunchtime meetings.

There are hundreds of Christian workplace groups that meet across the country which vary in structure and size. These fellowship groups are places of great encouragement for Christians within an organisation. They allow members to discuss and constructively resolve particular problems they might be experiencing in an open forum with colleagues rather than burying issues until they become unbearable.

The Ministry of Defence has shown how the facilitation of faith groups can be done to an exceptionally high standard, and has provided the organisation with an attractive reputation of being an inclusive employer. Their experience shows that belief can present an incredible opportunity for employers to deeply enfranchise its employees.

Additional Resources and Contacts

- ▶ **Advisory, Conciliation and Arbitration Service**, an independent statutory body providing free and impartial information on workplace relations and employment law and dispute resolution. More information available at www.acas.org.uk
- ▶ **ComRes**, an international market research consultancy with Faith Research Centre focused on helping companies support employee faith requirements. More information available at www.comresglobal.com/faith
- ▶ **Equality and Human Rights Commission**, the national equality body providing information and guidance on the Equality Act. More information available at www.equalityhumanrights.com
- ▶ **London Institute for Contemporary Christianity**, a registered charity dedicated to empowering individual Christians and their church leaders in life outside of church. More information available at www.licc.org.uk
- ▶ **Transform Work UK**, a not-for-profit organisation supporting Christian workplace groups in organisations throughout the United Kingdom. More information available at www.transformworkuk.org
- ▶ The Evangelical Alliance has launched an online initiative called **'The Great Commission'** that resources Christians to share their faith. More information available at www.greatcommission.co.uk
- ▶ The Lawyers' Christian Fellowship has a **'Find a Lawyer' directory** available at www.lawcf.org/lawyer-search



ADF UK

ADF UK is a faith-based legal advocacy organisation working in the UK and across the world to protect fundamental freedoms and promote the inherent dignity of all people. From Westminster, we advocate for our clients in courtrooms in the UK and around the world alongside an alliance of thousands of lawyers. We engage at the highest levels of law and governance, securing precedent-setting victories that benefit everyone. We mobilize the leaders of tomorrow to bring about structural, systemic change for future generations. For more information, go to www.ADF.uk.



Evangelical Alliance

We are the largest and oldest body representing the UK's two million evangelical Christians. For more than 170 years, we have been bringing Christians together and helping them listen to, and be heard by, the government, media and society. From Skye to Southampton, from Coleraine to Cardiff, we work across more than 80 denominations, nearly 4,000 churches, 600 organisations and thousands of individual members and supporters. And we're not just uniting Christians within the UK – we are a founding member of the World Evangelical Alliance, a global network of more than 600 million evangelical Christians. For more information, go to www.eauk.org/join



Lawyers' Christian Fellowship

Since 1852 our unique vision has been to encourage and equip our membership of over 2,000 lawyers and law students to speak about Jesus Christ, and live out the good news of the gospel within the legal profession. Based in the UK, the LCF encourages similar organisations throughout the world and has a particular focus on East Africa, where support is given to local groups providing access to justice. We are fully committed to supporting the local Church in the UK and this resource is at the heart of our gospel mission and vision. For more information, go to www.lawcf.org

Notes

- 1 Office for National Statistics Census results, 2011
- 2 See, for instance, Lee, Neil and Nathan, Max (2013) *Cultural diversity, innovation and entrepreneurship: firm-level evidence from London*, Economic Geography, 89 (4), p 367-394
- 3 See the McKinsey & Company report Delivering through Diversity, January 2018: <<https://www.mckinsey.com/business-functions/organization/our-insights/delivering-through-diversity>>
- 4 Note that some Christians, such as Seventh Day Adventists, will observe their Sabbath day on Saturday instead of Sunday
- 5 See the Guardian story on Liddell: <<https://www.theguardian.com/sport/2012/jan/04/50-stunning-olympic-moments-eric-liddell>>
- 6 See Murray's interview with the Guardian: <<https://www.theguardian.com/sport/2010/feb/04/six-nations-scotland-euan-murray-interview>>
- 7 See the case of *Eweida and Others v. the United Kingdom* (Applications nos. 48420/10, 59842/10, 51671/10 and 36516/10) Judgment of 15 January 2013
- 8 *Kokkinakis v. Greece* (Application no. 14307/88) Judgment of 25 May 1993
- 9 Equality Act 2010, Section 13
- 10 Equality Act 2010, Section 19
- 11 Equality Act 2010, Section 26
- 12 Equality Act 2010, Section 27
- 13 See *Pendleton v. Derbyshire County Council & Anor*, Appeal No UKEAT/0238/15/LA
- 14 Human Rights Act 1998, Sections 12 & 13
- 15 Equality Act 2010, Section 20
- 16 See the BBC story: <<http://www.bbc.co.uk/sport/rugby-union/39577166>>
- 17 See Rhoades, Linda and Eisenberger, Robert (2002) *Perceived organizational support: a review of the literature*, Journal of Applied Psychology, 87, p 698-