

¶ 162. III. THE SOCIAL COMMUNITY

The rights and privileges a society bestows upon or withholds from those who constitute it indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened. We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate or violence against groups or persons based on race, ethnicity, gender, sexual orientation, religious affiliation, or economic status. Our respect for the inherent dignity of all persons leads us to call for the recognition, protection, and implementation of the principles of *The Universal Declaration of Human Rights* so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights.

A) Rights of Racial and Ethnic Persons—Racism is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions, attitudes, and/or behaviors that accept the assumptions of a racist value system and that maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism plagues and cripples our growth in Christ, inasmuch as it is antithetical to the gospel itself. White people are unfairly granted privileges and benefits that are denied to persons of color. Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access to resources and opportunities in the church and in society based on race or ethnicity. Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts that particular ethnic histories and cultures bring to our total life. We commend and encourage the self-awareness of all racial and ethnic groups and oppressed people that leads them to demand their just and equal rights as members of society. We assert the obligation of society and groups within the society to implement compensatory programs that redress long-standing, systemic social deprivation of racial and ethnic people. We further assert the right of members of racial and ethnic groups to equal opportunities in employment and promotion; to education and training of the highest quality; to nondiscrimination in voting, in access to public accommodations, and in housing purchase or rental; credit, financial loans, venture capital, and insurance policies; and to positions of leadership and power in all elements of our life together. We support affirmative action as one method of addressing the inequalities and discriminatory practices within our Church and society.

B) Rights of Religious Minorities—Religious persecution has been common in the history of civilization. We urge policies and practices that ensure the right of

every religious group to exercise its faith free from legal, political, or economic restrictions. We condemn all overt and covert forms of religious intolerance, being especially sensitive to their expression in media stereotyping. We assert the right of all religions and their adherents to freedom from legal, economic, and social discrimination.

C) Rights of Children—Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations. Thus, we support the development of school systems and innovative methods of education designed to assist every child toward complete fulfillment as an individual person of worth. All children have the right to quality education, including full sex education appropriate to their stage of development that utilizes the best educational techniques and insights. Christian parents and guardians and the Church have the responsibility to ensure that children receive sex education consistent with Christian morality, including faithfulness in marriage and abstinence in singleness. Moreover, children have the rights to food, shelter, clothing, health care, and emotional well-being as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. In particular, children must be protected from economic, physical, emotional, and sexual exploitation and abuse.

D) Rights of Young People—Our society is characterized by a large population of young people who frequently find full participation in society difficult. Therefore, we urge development of policies that encourage inclusion of young people in decision-making processes and that eliminate discrimination and exploitation. Creative and appropriate employment opportunities should be legally and socially available for young people.

E) Rights of the Aging—In a society that places primary emphasis upon youth, those growing old in years are frequently isolated from the mainstream of social existence. We support social policies that integrate the aging into the life of the total community, including sufficient incomes, increased and nondiscriminatory employment opportunities, educational and service opportunities, and adequate medical care and housing within existing communities. We urge social policies and programs, with emphasis on the unique concerns of older women and ethnic persons, that ensure to the aging the respect and dignity that is their right as senior members of the human community. Further, we urge increased consideration for adequate pension systems by employers, with provisions for the surviving spouse.

F) Rights of Women—We affirm women and men to be equal in every aspect of their common life. We therefore urge that every effort be made to eliminate sex-role stereotypes in activity and portrayal of family life and in all aspects of voluntary and compensatory participation in the Church and society. We affirm the right of women to equal treatment in employment, responsibility, promotion,

and compensation. We affirm the importance of women in decision-making positions at all levels of Church and society and urge such bodies to guarantee their presence through policies of employment and recruitment. We support affirmative action as one method of addressing the inequalities and discriminatory practices within our Church and society. We urge employers of persons in dual career families, both in the Church and society, to apply proper consideration of both parties when relocation is considered. We affirm the right of women to live free from violence and abuse and urge governments to enact policies that protect women against all forms of violence and discrimination in any sector of society.

G) Rights of Men—Because we affirm women and men to be equal in every aspect of their common life, we also affirm the rights of men. We affirm equal opportunities in employment, responsibility, and promotion. Men should not be ignored or lose opportunities or influence because they are men.

We recognize that men's role in raising children is in equal importance to women's and call for equal rights as women in opportunities for parental leave. When parents divorce, men often have less contact with their children. We call for equal access to child-custody, but emphasize that the best interest of the child always is the most important.

H) Rights of Immigrants—We recognize, embrace, and affirm all persons, regardless of country of origin, as members of the family of God. We affirm the right of all persons to equal opportunities for employment, access to housing, health care, education, and freedom from social discrimination. We urge the Church and society to recognize the gifts, contributions, and struggles of those who are immigrants and to advocate for justice for all.

I) Rights of Persons with Disabilities—We recognize and affirm the full humanity and personhood of all individuals with mental, physical, developmental, neurological, and psychological conditions or disabilities as full members of the family of God. We also affirm their rightful place in both the church and society. We affirm the responsibility of the Church and society to be in ministry with children, youth, and adults with mental, physical, developmental, and/or psychological and neurological conditions or disabilities whose particular needs in the areas of mobility, communication, intellectual comprehension, or personal relationships might make more challenging their participation or that of their families in the life of the Church and the community. We urge the Church and society to recognize and receive the gifts of persons with disabilities to enable them to be full participants in the community of faith. We call the Church and society to be sensitive to, and advocate for, programs of rehabilitation, services, employment, education, appropriate housing, and transportation. We call on the Church and society to protect the civil rights of persons with disabilities.

J) Equal Rights Regardless of Sexual Orientation—Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for all persons, regardless of sexual orientation. We see a clear issue of simple justice in protecting the rightful claims where people have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, we support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation.

K) Population—Since the growing worldwide population is increasingly straining the world's supply of food, minerals, and water and sharpening international tensions, the reduction of the rate of consumption of resources by the affluent and the reduction of current world population growth rates have become imperative. People have the duty to consider the impact on the total world community of their decisions regarding childbearing and should have access to information and appropriate means to limit their fertility, including voluntary sterilization. We affirm that programs to achieve a stabilized population should be placed in a context of total economic and social development, including an equitable use and control of resources; improvement in the status of women in all cultures; a human level of economic security, health care, and literacy for all. We oppose any policy of forced abortion or forced sterilization.

L) Alcohol and Other Drugs—We affirm our long-standing support of abstinence from alcohol as a faithful witness to God's liberating and redeeming love for persons. We support abstinence from the use of any illegal drugs. Since the use of illegal drugs, as well as illegal and problematic use of alcohol, is a major factor in crime, disease, death, and family dysfunction, we support educational programs, as well as other prevention strategies, encouraging abstinence from illegal drug use and, with regard to those who choose to consume alcoholic beverages, judicious use with deliberate and intentional restraint, with Scripture as a guide.

Millions of living human beings are testimony to the beneficial consequences of therapeutic drug use, and millions of others are testimony to the detrimental consequences of drug misuse. We encourage wise policies relating to the availability of potentially beneficial or potentially damaging prescription and over-the-counter drugs; we urge that complete information about their use and misuse be readily available to both doctor and patient. We support the strict administration of laws regulating the sale and distribution of alcohol and controlled substances. We support regulations that protect society from users of drugs of any kind, including alcohol, where it can be shown that a clear and present social danger exists. Drug-dependent persons and their family members, including those who are assessed or diagnosed as dependent on alcohol, are individuals of infinite human worth deserving of treatment, rehabilitation, and ongoing life-changing recovery. Misuse or abuse may also require intervention, in

order to prevent progression into dependence. Because of the frequent interrelationship between alcohol abuse and mental illness, we call upon legislators and health care providers to make available appropriate mental illness treatment and rehabilitation for drug-dependent persons. We commit ourselves to assisting those who have become dependent, and their families, in finding freedom through Jesus Christ and in finding good opportunities for treatment, for ongoing counseling, and for reintegration into society.

M) Tobacco—We affirm our historic tradition of high standards of personal discipline and social responsibility. In light of the overwhelming evidence that tobacco smoking and the use of smokeless tobacco are hazardous to the health of persons of all ages, we recommend total abstinence from the use of tobacco. We urge that our educational and communication resources be utilized to support and encourage such abstinence. Further, we recognize the harmful effects of passive smoke and support the restriction of smoking in public areas and workplaces.

N) Medical Experimentation—Physical and mental health has been greatly enhanced through discoveries by medical science. It is imperative, however, that governments and the medical profession carefully enforce the requirements of the prevailing medical research standard, maintaining rigid controls in testing new technologies and drugs utilizing human beings. The standard requires that those engaged in research shall use human beings as research subjects only after obtaining full, rational, and uncoerced consent.

O) Genetic Technology—The responsibility of humankind to God's creation challenges us to deal carefully with the possibilities of genetic research and technology. We welcome the use of genetic technology for meeting fundamental human needs for health, a safe environment, and an adequate food supply. We oppose the cloning of humans and the genetic manipulation of the gender of an unborn child.

Because of the effects of genetic technologies on all life, we call for effective guidelines and public accountability to safeguard against any action that might lead to abuse of these technologies, including political or military ends. We recognize that cautious, well-intended use of genetic technologies may sometimes lead to unanticipated harmful consequences.

Human gene therapies that produce changes that cannot be passed to offspring (somatic therapy) should be limited to the alleviation of suffering caused by disease. Genetic therapies for eugenic choices or that produce waste embryos are deplored. Genetic data of individuals and their families should be kept secret and held in strict confidence unless confidentiality is waived by the individual or by his or her family, or unless the collection and use of genetic identification data is supported by an appropriate court order. Because its long-term effects are

uncertain, we oppose genetic therapy that results in changes that can be passed to offspring (germ-line therapy).

P) Rural Life—We support the right of persons and families to live and prosper as farmers, farm workers, merchants, professionals, and others outside of the cities and metropolitan centers. We believe our culture is impoverished and our people deprived of a meaningful way of life when rural and small-town living becomes difficult or impossible. We recognize that the improvement of this way of life may sometimes necessitate the use of some lands for nonagricultural purposes. We oppose the indiscriminate diversion of agricultural land for nonagricultural uses when nonagricultural land is available. Further, we encourage the preservation of appropriate lands for agriculture and open space uses through thoughtful land use programs. We support governmental and private programs designed to benefit the resident farmer rather than the factory farm and programs that encourage industry to locate in nonurban areas.

We further recognize that increased mobility and technology have brought a mixture of people, religions, and philosophies to rural communities that were once homogeneous. While often this is seen as a threat to or loss of community life, we understand it as an opportunity to uphold the biblical call to community for all persons. Therefore, we encourage rural communities and individuals to maintain a strong connection to the earth and to be open to: offering mutual belonging, caring, healing, and growth; sharing and celebrating cooperative leadership and diverse gifts; supporting mutual trust; and affirming individuals as unique persons of worth, and thus to practice shalom.

Q) Sustainable Agriculture—A prerequisite for meeting the nutritional needs of the world's population is an agricultural system that uses sustainable methods, respects ecosystems, and promotes a livelihood for people that work the land.

We support a sustainable agricultural system that will maintain and support the natural fertility of agricultural soil, promote the diversity of flora and fauna, and adapt to regional conditions and structures—a system where agricultural animals are treated humanely and where their living conditions are as close to natural systems as possible. We aspire to an effective agricultural system where plant, livestock, and poultry production maintains the natural ecological cycles, conserves energy, and reduces chemical inputs to a minimum.

Sustainable agriculture requires a global evaluation of the impacts of agriculture on food and raw material production, the preservation of animal breeds and plant varieties, and the preservation and development of the cultivated landscape.

World trade of agricultural products needs to be based on fair trade and prices, based on the costs of sustainable production methods, and must consider the real costs of ecological damage. The needed technological and biological

developments are those that support sustainability and consider ecological consequences.

R) Urban–Suburban Life—Urban–suburban living has become a dominant style of life for more and more persons. For many it furnishes economic, educational, social, and cultural opportunities. For others, it has brought alienation, poverty, and depersonalization. We in the Church have an opportunity and responsibility to help shape the future of urban–suburban life. Massive programs of renewal and social planning are needed to bring a greater degree of humanization into urban–suburban lifestyles. We must judge all programs, including economic and community development, new towns, and urban renewal, by the extent to which they protect and enhance human values, permit personal and political involvement, and make possible neighborhoods open to persons of all races, ages, and income levels. We affirm the efforts of all developers who place human values at the heart of their planning. We must help shape urban–suburban development so that it provides for the human need to identify with and find meaning in smaller social communities. At the same time, such smaller communities must be encouraged to assume responsibilities for the total urban–suburban community instead of isolating themselves from it.

S) Media Violence and Christian Values—The unprecedented impact the media (principally television and movies) are having on Christian and human values within our society becomes more apparent each day. We express disdain at current media preoccupation with dehumanizing portrayals, sensationalized through mass media “entertainment” and “news.” These practices degrade humankind and violate the teachings of Christ and the Bible.

United Methodists, along with those of other faith groups, must be made aware that the mass media often undermine the truths of Christianity by promoting permissive lifestyles and detailing acts of graphic violence. Instead of encouraging, motivating, and inspiring its audiences to adopt lifestyles based on the sanctity of life, the entertainment industry often advocates the opposite, painting a cynical picture of violence, abuse, greed, profanity, and a constant denigration of the family. The media must be held accountable for the part they play in the decline of values we observe in society today. Many in the media remain aloof to the issue, claiming to reflect rather than to influence society. For the sake of our human family, Christians must work together to halt this erosion of moral and ethical values in the world community.

T) Information Communication Technology—Because effective personal communication is key to being a responsible and empowered member of society, and because of the power afforded by information communication technologies to shape society and enable individuals to participate more fully, we believe that access to these technologies is a basic right.

Information communication technologies provide us with information, entertainment, and a voice in society. They can be used to enhance our quality of life and provide us with a means to interact with each other, our government, and people and cultures all over the world. Most information about world events comes to us by the broadcast, cable, print media, and the Internet. Concentrating the control of media to large commercial interests limits our choices and often provides a distorted view of human values. Therefore, we support the regulation of media communication technologies to ensure a variety of independent information sources and provides for the public good.

Personal communication technologies such as the Internet allow persons to communicate with each other and access vast information resources that can have commercial, cultural, political, and personal value. While the Internet can be used to nurture minds and spirits of children and adults, it is in danger of being overrun with commercial interests and is used by some to distribute inappropriate and illegal material. Therefore, the Internet must be managed responsibly in order to maximize its benefits while minimizing its risks, especially for children. Denying access in today's world to basic information communication technologies like the Internet due to their cost or availability, limits people's participation in their government and society. We support the goal of universal access to telephone and Internet services at an affordable price.

U) Persons Living with HIV and AIDS—Persons diagnosed as positive for Human Immune Virus (HIV) and with Acquired Immune Deficiency Syndrome (AIDS) often face rejection from their families and friends and various communities in which they work and interact. In addition, they are often faced with a lack of adequate health care, especially toward the end of life.

All individuals living with HIV and AIDS should be treated with dignity and respect.

We affirm the responsibility of the Church to minister to and with these individuals and their families regardless of how the disease was contracted. We support their rights to employment, appropriate medical care, full participation in public education, and full participation in the Church.

We urge the Church to be actively involved in the prevention of the spread of AIDS by providing educational opportunities to the congregation and the community. The Church should be available to provide counseling to the affected individuals and their families.

V) Right to Health Care—Health is a condition of physical, mental, social, and spiritual well-being. John 10:10b says “I came that they may have life, and have it abundantly.” Stewardship of health is the responsibility of each person to whom health has been entrusted. Creating the personal, environmental, and social conditions in which health can thrive is a joint responsibility—public and private.

We encourage individuals to pursue a healthy lifestyle and affirm the importance of preventive health care, health education, environmental and occupational safety, good nutrition, and secure housing in achieving health. Health care is a basic human right.

Providing the care needed to maintain health, prevent disease, and restore health after injury or illness is a responsibility each person owes others and government owes to all, a responsibility government ignores at its peril. In Ezekiel 34:4a, God points out the failures of the leadership of Israel to care for the weak: “You have not strengthened the weak, you have not healed the sick, you have not bound up the injured.” As a result all suffer. Like police and fire protection, health care is best funded through the government’s ability to tax each person equitably and directly fund the provider entities. Countries facing a public health crisis such as HIV/AIDS must have access to generic medicines and to patented medicines. We affirm the right of men and women to have access to comprehensive reproductive health/family planning information and services that will serve as a means to prevent unplanned pregnancies, reduce abortions, and prevent the spread of HIV/AIDS. The right to health care includes care for persons with brain diseases, neurological conditions, or physical disabilities, who must be afforded the same access to health care as all other persons in our communities. It is unjust to construct or perpetuate barriers to physical or mental wholeness or full participation in community.

We believe it is a governmental responsibility to provide all citizens with health care.

W) Organ Transplantation and Donation—We believe that organ transplantation and organ donation are acts of charity, agape love, and self-sacrifice. We recognize the life-giving benefits of organ and other tissue donation and encourage all people of faith to become organ and tissue donors as a part of their love and ministry to others in need. We urge that it be done in an environment of respect for deceased and living donors and for the benefit of the recipients, and following protocols that carefully prevent abuse to donors and their families.

Book of Resolutions of The United Methodist Church, 2008, pp 169-179.

Copyright © 2008 The United Methodist Publishing House, Nashville, Tennessee. All rights reserved. Used by permission