



Progress on Racial Justice Across the Church of England Dioceses



THE NATIONAL WINDRUSH MONUMENT

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Unveiled by Windrush Pioneers
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In the presence of Their Royal Highnesses
The Duke and Duchess of Cambridge
22nd June 2022

YOU CALLED ... AND WE CAME

You called ... and we came.
In ships bigger than anything we had seen
dwarfing our islands and covering them
in the shadows of smoke and noise.
Crowded, excited voices filled the air,
travelling to the 'motherland'.
Driven by a wish, a call to save, to rebuild
and support efforts to establish 'hearth' for
in the aftermath of war.

You called ... and we came.
A new millennium
New populations, e
the varied, diverse
Challenging and re
Moves to melt the
Recognising the ric
Where compassion
in our presence an
Not only the hopes
Human values nee
Remember ... you
Remember ... you
You called.

Remember, it was us, who came.

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Glossary of terms

BAME:	Black, Asian and Minority Ethnic
BHM:	Black History Month
CIFER:	Committee for Interfaith and Ethnic Relations
CMEAC:	Committee for Minority Ethnic Anglican Concerns
CNGTR:	Churches Network for Gypsy, Traveller and Roma
CPD:	Continuing Professional Development
DBE:	Diocesan Board of Education
DBF:	Diocesan Board of Finance
ED&I/EDI:	Equity, Diversity and Inclusion
FLTA:	From Lament to Action report
GMH:	Global Majority Heritage
GRT:	Gypsy, Roma and Traveller
IWC:	Intercultural Worshipping Communities
LAWG:	Lament to Action Working Group
LGBT:	Lesbian, Gay, Bisexual and Transgender
LGBTQI:	Lesbian, Gay, Bisexual, Transgender, Queer and Intersex
LLMs:	Licensed Lay Ministers
NCIs:	National Church Institutions
PCC:	Parochial Church Council
REU:	Racial Equity Unit
RJITG:	Racial Justice and Inclusion Task Group
RJO:	Racial Justice Officer
SIAMS:	The Statutory Inspection of Anglican and Methodist Schools
TEI:	Theological Education Institutions
UKME:	United Kingdom Minority Ethnic

Foreword

From Lament to Action challenges the Church of England through its dioceses and National Church Institutions, as well as other associated organisations, such as our schools, to take seriously the call to be justice oriented in terms of equality and inclusivity of all people. This is especially a call to be active in respect of race and culture. Racism is a heresy and a sin and as Christians we have a responsibility to eradicate racism and exclusion in all its forms in the Church as well as our wider society.

I am pleased that this report contains the actions in our dioceses across the country. Each diocese is at a different place because of the unique local contexts and all are on a journey towards action that is evidenced in justice, inclusion and equality for all people. There is much that is happening locally and the Committee for Minority Ethnic Anglican Concerns (CMEAC), together with the Racial Justice Commission and the Racial Justice Unit will continue to provide support and encouragement to continue this journey towards racial justice in our Church. There is still so much to accomplish, not least in raising awareness, education and prophetic actions.

A huge thank you to colleagues across the dioceses for providing information that has been published in the report. And my huge thanks to staff at the Racial Justice Unit for collating this important information as we seek to reflect the positive action on the ground. It is hoped that we will celebrate the good work and encourage one another that it is possible to address racism in the Church. Prayer, faith and action are reflected in this report. It is the work of God’s kingdom as we enable the gospel of love to flourish in this land. May our Lord Jesus bless our collective witness as we embrace the present and shape the future of the Church of England. May it be to his glory!

Rogers Govender
Chairperson of CMEAC

Introduction

This report was commissioned to establish what the Church of England dioceses have done in response to the report, From Lament to Action (FLTA).¹ An email from the Racial Justice Unit was sent to each diocese. Referring to the baseline research conducted for the years 2021-2022 on diocesan initiatives to promote racial equality, diversity and inclusion, dioceses were asked to provide an update.

Dioceses were sent the following broad questions:

1. How has your diocese implemented the FLTA recommendations?
2. What specific structures, strategies and processes, including action plans, have been implemented in 2022–23?
3. Any examples of good practice and case studies of your work in the context of the unique population of your diocese that you wish to share, so that others may learn from it?

The Diocesan Secretary in each diocese was invited to participate in a Zoom conversation. Where there was a known Diocesan Racial Justice Officer or UK Minority Ethnic (UKME) Advisor, they were copied into the email.

A total of fifty-one Zoom conversations were held which were recorded. Later these were reviewed including a written summary of each. Reference was made to numerous documents that were supplied or internet links provided.

The questions above were used as ‘openers’ with follow-up questions and answers arising from the responses given. A positive, non-threatening (‘appreciative inquiry’) approach was taken during the conversations, allowing dioceses to start from what they were doing or had done in racial justice, directly or indirectly.

A few dioceses were found to have been responding to diversity for some time, perhaps labelling it as Intercultural, Interfaith, Diversity or Inclusion. Some became involved in the work as a response to the death of George Floyd. For the large majority of dioceses, their focus on racial justice began in response to FLTA and several expressed appreciation of the structure that the report provided. A minority had just started to address this area. In each case, dioceses were given an opportunity to describe their present position, the next steps and, where relevant, their past journey.

¹ <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>.

The report that follows is under two main headings for all dioceses (which are listed alphabetically):

- Implementation of FLTA recommendations during 2022–23
- Examples of practices in the context of the unique population of the diocese

Some additional information is presented in the form of case studies and the context for each diocese is described with reference to the report, *Statistics for Mission 2020*.²

In this report, the Racial Justice Unit has chosen to use the collective term UKME/GMH (UK Minority Ethnic/Global Majority Heritage) for people of colour.³ Dioceses used a variety of acronyms and terminology in the interviews and in their published material and these have been retained in the quoted material that follows.

² <https://www.churchofengland.org/sites/default/files/2021-12/2020StatisticsForMission.pdf>, pages 7–8. The attendance figures quoted are from 2019.

³ UKME/GMH is used in preference to the term BAME (Black, Asian and Minority Ethnic), recognising that BAME and other acronyms are contested terms and that many individuals will not describe themselves using these terms.

The Dioceses

Diocese of Bath and Wells



Context

The Diocese of Bath and Wells is a diocese in the Province of Canterbury. The Diocese includes the county of Somerset and a small area of Dorset covering about 1,610 square miles with a population of about 974,000 (a population density of 600 per square mile) and a Church of England worshipping community of about 23,500. About 2.83% of the overall population could be described as UKME. The Diocese serves this community through 180 benefices, 463 parishes and 559 churches.

Implementation of FLTA recommendations during 2022 according to the Statistics for Mission 2020–23

The Diocese has recently begun its work in developing a FLTA racial justice action plan. This includes representatives from its Comms team, the Inclusion and Diversity lead, plus people from across the Diocese – church wardens, clergy and lay people.

As a Diocese we are at the beginning of our (racial justice) journey. We are in discussion with Bristol Diocese, our neighbour; they are much further ahead in this regard.

We want to develop a strategy, on how we can respond to FLTA and be a welcoming and inclusive and just diocese.

The equality, diversity and inclusion work has a focus on racial justice, LGBTQI and disability. The Diocese has taken time to listen to its small number of UKME leaders, about racism and their general experience.

We want to create a different culture, more welcoming to everyone.

The focus of the racial justice work this year and into next year is as follows:

1. Develop *Lament to Action* Working Group (LAWG).
2. Develop the collaborative working practices and relationships within the group and develop the

membership of the group so that there is at least parity of UKME/GMH and white UK membership.

3. Establish working relationship with Racial Justice National Team, to learn from their experiences, wisdom and resources.
4. Meet with other dioceses, to learn from their experiences, wisdom and resources.
5. Audit ethnic diversity in Bath and Wells, using 2021 Census data and information from local government and Somerset Diverse Communities.
6. Develop Racial Justice policy for Bath and Wells and a local toolkit and resources for churches and chaplaincies. There will be an emphasis on helpful and possible next steps in our context and with learning from others. There will also be clear ways forward and resourcing to live out the policy and use the toolkit and resources.
7. Launch policy and toolkit at Diocesan Synod on 25 November 2023.
8. Review action plan.
9. Review membership, chair and aims of LAWG.

There is work going on with and through schools, some of which is more advanced than what is going on in the Diocese. One or two schools are becoming centres of excellence for other schools, in the way they are responding to minority children who are largely from the Polish and South Asian communities.

Examples of practices in the context of the unique population of the Diocese

Within the Contested Heritage framework, Bath Abbey has recently done work on its links with slavery.

Following over a year of detailed research, The Bath and Colonialism Archive Project has launched a website containing information on Bath's links to the transatlantic slave trade.⁴ Bath Abbey, Bath Record Office and Bath Preservation Trust have worked together following a grant from The National Archives to research Bath's links to the transatlantic slave trade over a 20-year period. Digitised copies of the Bath Chronicle from 1760 to 1780 were searched for keywords relating to the profits and products of the transatlantic slave trade.

Over 25 volunteers were involved in the research for the website and, over a 6-month period from May 2021, uncovered many newspaper articles with the potential for wide use in research, interpretation and learning. These will be published as an online searchable database in phase two of the project.

The Diocese has dealt with a case of Contested Heritage in Stockland Bristol.

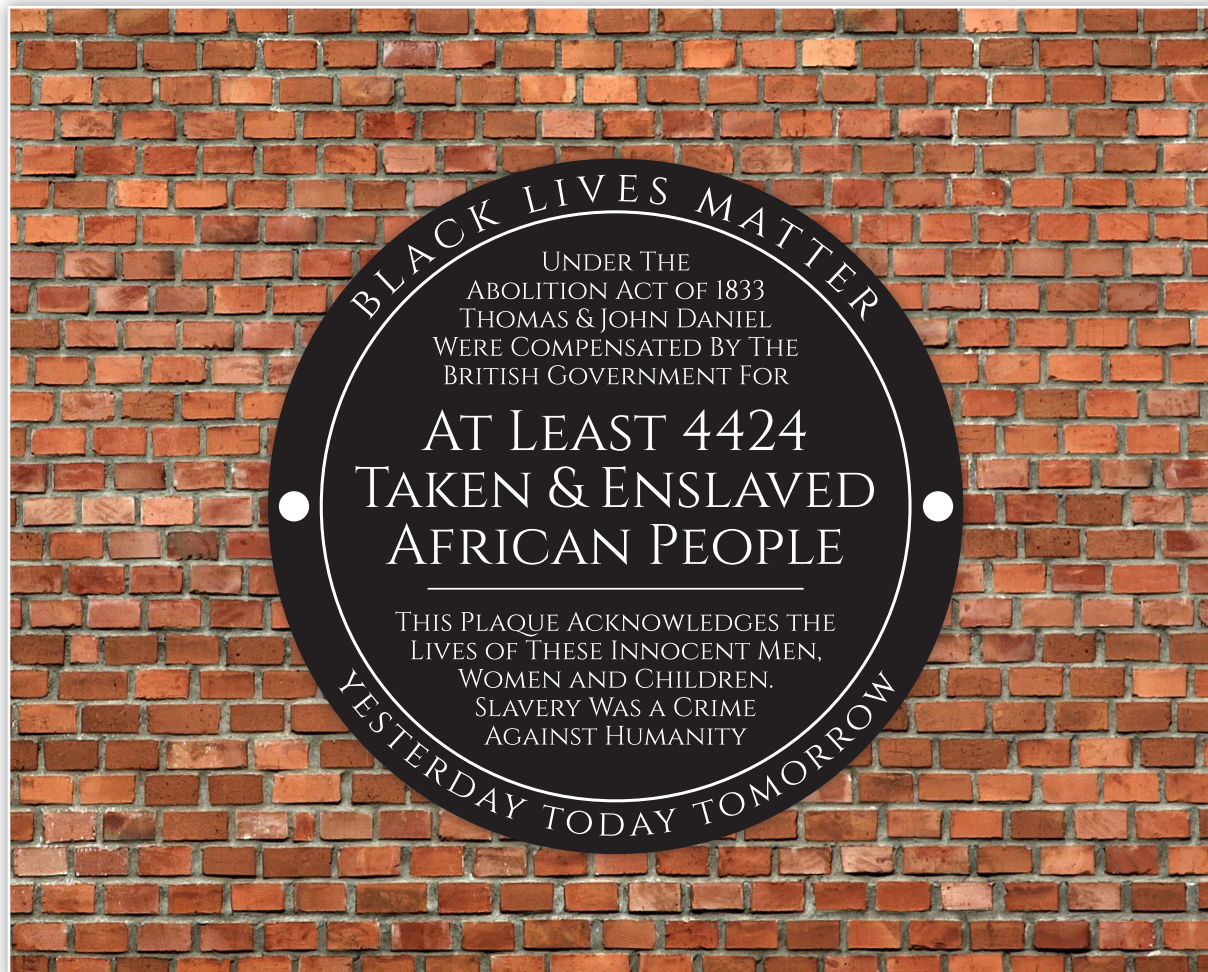
The estate and patronage had been brought by Thomas Daniel with funds his father and uncle had received as compensation for their ownership of at least 4,424 enslaved people. The Daniel family built the manor house, present church building and created the village as we know it. There is therefore an unequivocally direct link with the transatlantic slave trade. The Daniel family sold up and moved away in the 1950s. The pandemic gave an opportunity for village consultation on the

⁴ <https://bathandcolonialism.org>

legacy of slavery in the village and on community use of the church. There is universal enthusiasm for making the church usable. Regarding the colonial history, there has been a mix of responses, from very favourable to matter-of-fact. Thankfully there have been no 'culture wars'. The pandemic has been a helpful space for calm discussion. There is currently an application into the Heritage Lottery Fund to restore the building, to create community space within it and to explain its direct link to the slave trade. The aim for the interpretation is to lay out the facts without imposing current judgements and allow visitors [on-site and electronically] to reflect and discuss. Stockland Bristol is a tiny piece of a huge jigsaw, but is a clear exemplar of what happened all over England.

There is close contact with people in Bristol working to encourage acknowledgement of history of slavery. The project team is also working in partnership with the Somerset African Caribbean Network so that the impacts and benefits can be extended geographically and demographically beyond the village of 160.

Here is the mock-up of their plaque relating to the Daniel family. They were huge players in the plantations and the transatlantic trade in enslaved people and received one of the biggest payouts – equivalent of many millions at today's prices.



Diocese of Birmingham

Context

The Diocese of Birmingham is a diocese in the Province of Canterbury, covering the north-west of the traditional county of Warwickshire, the south-east of the traditional county of Staffordshire and the north-east of the traditional county of Worcestershire – about 290 square miles that hold a population of about 1,592,000 (a population density of 5,420 per square mile) and a Church of England worshipping community of about 19,900. About 35.03% of the overall population could be described as UKME. This Diocese serves the community through 138 benefices, 150 parishes and 182 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has been one of the partners (along with five neighbouring dioceses) on the Racial Justice Needs Assessment project, as outlined in Appendix 1, Case study: West Midlands Dioceses Collaborative on Racial Justice. Once funding has become available as a result of the bid arising from this work, the Diocese will be in a better place to respond to FLTA recommendations.

The Diocese is ambitious for change and is proactive on anti-racism.

'Racism is a disease. It destroys lives. And whilst its devastating impact is faced by those who are negatively racialised, all of us face the consequences of a world where routine discrimination is accepted.' Birmingham Race Action Partnership, *Creating an Anti-racist Future*⁵

The Diocese acknowledges and fully supports the recommendations in the FLTA report. The Racial Justice Board is the key vehicle for racial justice. The Diocese has ring-fenced some funds for this work but will be applying for further funds.

FLTA has provided a framework for us here in Birmingham to distil all our plans and activities for racial justice. Although we had already begun to promote equality, inclusion and diversity in

⁵ <https://www.brap.org.uk/post/creating-an-anti-racist-future>.

the diocese FLTA has created greater coherence for us. It has helped us to take a more systematic approach on racial justice rather than a piecemeal approach.

To take the work forward, the Racial Justice Board has been established as the key vehicle to drive through change in this area.

Its overarching role is to consider, prayerfully reflect, campaign, set strategy, advise and promote actions on issues of equity and racial justice ...to deliver the recommendations of FLTA, to support the diocese in achieving her vision for racial justice and equality...

The role of Birmingham's Racial Justice Board will, therefore, not be a static one; it will continually review its objectives and processes to ensure that at all times, it is testing its overarching role, to ensure that we create a church and community in Birmingham that stamps out the sin of racism and where all feel inclusive and valued.

There is a strategy in place with the following priorities:

- Build capacity of UKME Anglican communities
- Build recruitment processes for every level and context
- Widen recruitment ethos to culturally sensitive deployment to reflect Birmingham using positive action measures
- Intentional skill/professional development of UKME individuals as an organisational
- Increase UKME inclusion in decision-making structures and the discussion of issues
- Establish a clear process for reporting racial incidents, racial disparities, and monitor and respond to reported racist abuse

Much training has taken place. Previously, this has included intercultural awareness. Since then, unconscious bias training has been delivered for a few years. A revised online Stage 1 course has been provided, upon completion they can progress to Stage 2, in-person course. Both stages of the course are now compulsory for a number of categories of people within the Diocese, such as all Diocesan Board of Finance staff, all members of job interview panels, for parishes and all clergy. It is no longer an add-on course but has been integrated into the Leadership Pathways programme.

The Diocese is very mindful of diversity, especially improving diversity of workforce. The Board has set up a Data Working Group, to help improve data gathering and reporting. A survey is being undertaken to gather new data on diversity across the Diocese. This will be a major part of the Racial Justice strategy. All interview panels are now expected to a UKME representative, for which people are being identified and equipped. In the job advertisement they make a statement to particularly welcome ethnic minorities. UKME clergy have been recruited in the Cathedral. Grievances procedure is being put in place so to have a system for dealing with any race-related problems that may arise.

A Racial Justice Charter has been developed, in order to challenge racism in the churches, to attract a larger number of racially diverse members, to see greater representation on decision-making bodies and to see more clergy from a global majority heritage background making it through the ranks of the church hierarchy. The Diocese hopes to appoint jointly with other Dioceses across the Midlands, a Racial Justice Director.

Examples of practices in the context of the unique population of the Diocese

There is much going on in the Diocese in response to its superdiverse population. Building on the previous work of the Intercultural Mission Enabler, a new intercultural resource has been developed – Two-Way Street: Steps towards Intercultural Mission.⁶ It is aimed at helping local church communities to identify and take next steps towards being intentionally intercultural. It comprises four sessions which help people reflect together on intercultural theology and practice, including three case studies and four interview videos which are aimed at giving lived examples of change. It contains suggestions for how churches might move forward in this area in several different ways and encourages an articulation of what this looks like. It has been written by two mission specialists and is intended to be widely shared. It is planned for it to be rolled out to the Diocese, region and possibly beyond.

It is our desire to get our own house in order and then offer leadership on racial justice to the wider community and organisations beyond the church.

There is a full-time Director engaged in frontline interfaith work – keeping the peace, promoting understanding and building bridges among communities. His work points to the complexities of race:

Most of the stuff I engage with is Islamophobia, anti-Semitism and Hinduphobia. Do we include these other prejudices alongside colour racism? Are Jews a religious group or an ethnic minority? The church has a history of its own with Jews.

Prejudices against the very wealthy Hindu or Sikh or Muslim separate from the Windrush generation; it's a different story in the Caribbean context from the Asian, East African or other African or indeed other contexts. There is the wider racism and there is particular racism such as the P... word.

He explained some of the particular abuse that surfaces in the context of his work:

When a mosque is built in a white area (pig's head was left outside one in Solihull) things kick off. We also have Muslims moving out to Sutton Coldfield; the church contacted me saying 'we have to do something'; but the Muslim community had been in the area for 20 years. But the world changed suddenly when the community decided to build a mosque. Gurdawara and Mandir seem to be less threatening than mosques.

When asked what was the role of the church in such contexts, he responded:

The church has to do two things:

- 1. Say that we welcome the Muslim community; we want to be a welcoming community; we will challenge racism and we will challenge Islamophobia.*
- 2. That we will affirm and be positive about the white indigenous community already here. This has too often been missing. We need to stay in that middle space. If the church doesn't do this, who will? Teachers are too busy. This is a big challenge for the church. We need to be the honest and neutral broker and peacemaker and reconciling. As communities are changing we have a complex job.*

There is a youth-focused project called The Feast that promotes dialogue between Christian and Muslim communities.⁷

⁷ <https://thefeast.org.uk/>.

Work is going on in the context of multiracial community development in previously racist neighbourhoods and with a largely Muslim community. Hodge Hill is next door to a large Muslim community. In the diverse area and the diverse church, both have different racial justice issues. In the neighbourhood, the church teams have been nurturing associational life: nurturing encounters, friendships, solidarities between people of different backgrounds, ages, faiths; seeking to nurture connectors and leaders within the community.

People have history. In order to include them and move forward, one needs to hear those histories (painful, hurtful, destructive – talking about one black member: she came after the service had started and left before it had finished) – what happened, why, who by, who to – and arrive at some sort of reconciliation.

In order to understand the histories, the Feast Project was able to encourage people to talk to each other about what they were thankful for and what they were bringing as concerns into worship and issued an invitation to share. This process brought up many buried issues.

We have tried to nurture spaces where our black members have felt safe enough to share, to voice some of their pain, to share some of their experiences, in the church and the wider world with each other but also with white folk but in a way that hopefully is not re-traumatising, just for the benefit of white learning.

At the same time for us white folk to read, and to hear and to critically reflect on what it means to be white, on our blind spots and our obliviousnesses, things that go with the privilege of being white, of going through life and not notice [sic], on our complicity and our history, either through ignorance or inaction or through silence and for us to begin to ask questions about how those aspects of whiteness have formed and deformed our church space; in worship, decision-making structures and social life, in terms of who has power, who is listened to, who is valued...

When asked about how one should respond to racists, who are also made in God's image:

I know someone who used to wear an EDL [English Defence League] badge quite openly. He is now one of our leaders in the community. I would say our journey has not been about race but about welcome; he was welcome in that space. He has had physical and mental health issues. He has had a traumatic history. He knew he was welcome in a number of places. He could observe that people very different from him were also being welcomed in those places, whose gifts were appreciated. There was clear cognitive dissonance going on for some time. There may have been times where different people present would be sharing their stories, what we are thankful for in life. So encounter has played a major part in the process. There may have been occasional times when boundaries were made clear, of what is and is not ok as talk or behaviour.

An action plan has been developed which includes the following:

- Encouraging more GMH members in upfront roles
- Inviting more GMH preachers (to counter our all-white ordained team)
- Asking questions about where the power is in our preaching
- Seeking to create spaces in our preaching for interruption and challenge
- Having diverse voices sharing fifth gospels (testimonies)
- Making more space for emotions in worship (something that came out of the book, Ghost Ship: Institutional Racism and the Church of England by Azariah France-Williams)

There is much innovative anti-racist work being delivered through the Diocesan Board of Education (DBE).

What is Lament to Action asking of us? Curriculum design should be driven by theological concepts that foreground equity and racial justice. We are interpreting this to mean that the curriculum that we deliver should promote equity and racial justice.

Questions for the DBE to consider:

1. Are we aware of the racial discrimination that exists in our organisation? Have we been complicit in the institutional and systemic racism that exists, or do we actively counter and oppose it?
2. Do we use our 'power' for good, especially for anti-racist action and policies and practices?
3. Do we celebrate diversity? Or, How do we move away from a white normative way of working?
4. Are we willing to meet with the powerful, hopeful that God will bring about change?
5. How do we ensure our schools are anti-racist, especially in their curriculum?
6. How do we support our UKME members, staff, governors and families?
7. Do we ask ourselves about diversity and where we still need to take action to affirm, welcome and celebrate it?

Diocese of Blackburn



Context

The Diocese of Blackburn is a diocese in the Province of York, covering Lancashire. The Diocese includes the towns of Blackburn, Blackpool and Burnley, the cities of Lancaster and Preston and a large part of the Ribble Valley. The Diocese covers about 930 square miles that hold a population of about 1,370,000 (a population density of 1,480 per square mile) and a Church of England worshipping community of about 25,800. About 10.36% of the overall population could be described as UKME. The Diocese serves this community through 173 benefices, 235 parishes and 272 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The work of the Diocese began with the death of George Floyd, to which they responded promptly. There was much in place by the time FLTA was published. There is now a general strategy (adopted earlier this year) as well as a strategy in education. In existence, there are a number of documents that record and guide this work. The work is led by specific people in the Diocese/DBE but numerous others are contributing to it.

The strategy addresses the issues of racism and sets five priorities that combat racism in the Church of England. These priorities include, on the one hand, educating the Church at large, and on the other hand, encourage the people of UKME/GMH background to come equal at every level in the life and hierarchy of the Church.

Racial Justice matters because there is a subtle and unconscious bias amongst majority Christians in the church structures when faced with the presence of UKME/GMH Christian community clergy.

If we are to live an authentic discipleship, it is imperative and we must commit ourselves for Racial Justice. It is biblically mandatory as the Church to embrace with respect as equal partners to all those Christians from linguistic, ethnic, cultural background. We as Christians, as the Body of Christ must flourish together. So, Racial Justice matters.

The strategy document challenges the Diocese about the importance of sensitivity to the presence of Christians from different racial, cultural, linguistic and ethnic backgrounds and challenges the many parishes which

continue to remain comfortable in historically mono-cultural set ups and where such parishes say, 'Racial justice is not our problem.' The document also points to the dangers of UK Minority Ethnic/Global Majority Heritage (UKME/GMH) being directed only to diverse parishes and, therefore, undermining their wholistic contribution in the life of the Church.

There are specific activities planned under the five themes (Participation, Education, Training & Mentoring, Young People, and Structures & Governance), each of which has a group of people working together to make specific progress.

DBE has its own strategy which sets out to explain in detail what racism is, why it is important to engage in this work, and what is meant by equity (as opposed to equality), racial diversity, justice. It explains why the DBE should engage with equity, diversity and justice. It then goes on to outline the strategic approach the DBE is to adopt.

The Board of Education will allocate a specific budget each year to promote diversity, equity and justice in our work and in the work with other partners. In addition, the strategic aims set out in this document will be reported to the directors of the Board of Education and incorporated into future strategic plans.

The work of the DBE is guided by the following anti-racism statement:

We in the Board of Education strongly believe that diversity builds richness and is better for society and the well-being of all. We will actively work [original emphasis] for equity for those of UKME/ BAME backgrounds and are committed to identifying and removing of all forms of racial discrimination, whether implicit or explicit, from all areas of the work we do by changing systems, structures, policies, practices and attitudes and by influencing all the partners with whom we work.

Following are some of the actions taken by the Diocese so far:

- Appoint Bishop's Advisor for UKME/GMH Affairs
- Presentations on FLTA to the Bishop's Leadership Team, Bishop's Council, Area Deans
- Ongoing agenda item for Vision and Strategy Team meeting
- Monitoring of Ordinands and Curates of UKME/GMH (which is broadly in line with Diocesan population figures – 10%)
- Mandatory unconscious bias training for clergy and Diocesan Board of Education/Finance staff
- UKME/GMH Vocation champion in place
- Racial Justice Group to consider all aspects of Diocesan strategy in this area
- Unconscious bias training to be undertaken by Parish reps involved in recruitment/interviews
- Canon for Justice in the Cathedral (ongoing conversation)
- Upcoming: Lancashire Asian Christian Convention
- All departments to implement Racial Justice plans by the end of 2023
- Redesigned vacancy page on the Diocesan website so diversity is prominent
- Advice given to parishes on safer recruitment and racial justice

Examples of practices in the context of the unique population of the Diocese

Work is going on at Lancaster Priory, under Facing the Past project.⁸

From 1736 to 1806, Lancaster was the fourth largest port in England for transatlantic slavery, a trade that made several Lancastrians very wealthy. Their names are reflected in the city's buildings, institutions and streets.

The project has created a digital archive which is innovative and ground-breaking in its approach. The Priory has also developed a slavery tour for ten-year-olds. Teachers have been involved in writing the tour. Anti-racism training has been organised. Historian Melinda Elder (author of book on Lancaster and slavery) has completed a Priory-specific piece of research. The Priory is co-creating an exhibition and a symposium with a charity in Sierra Leone. There will be a celebration event to mark the end of this phase in October 2023. The Priory will be facilitating an annual lecture designed to raise up marginalised voices in the public realm from 2024.

We will also seek to engage the wider diocese in some way in 2024.

DBE have done much in a short period. They have supported the work of the National Society.

This has got to be not just the thing of the moment, it's got to be on the agenda forever and then we will get the change, then we'll make a real difference.

Justice is a God idea. We are required to act justly.

'Don't just paint the leaves, but shake up the soil and replant the tree.' Professor Paul Miller

Both the Primary and Secondary RE syllabus have been revised (decolonised) in the light of FLTA recommendations. It is being used by all 200 Diocesan schools, all community schools in the borough of Blackburn with Darwin and all schools in the authorities of Chester, Liverpool and Carlisle. Previously it was used by Manchester schools. Beyond this, the following has happened:

- The DBE implemented strategy and processes.
- All DBE training courses include an element of equity, diversity and justice.
- Keynote at the Children's Ministry Conference.
- Several members of staff have been on training led by Professor Paul Miller.⁹

Equality, Diversity and Justice (Let's Talk About Race) is listed amongst the courses schools can select. Conferences have been held (and another is planned).¹⁰ This podcast – Promoting equity, diversity and justice in our churches and children's programmes – provides a background to the journey of the DBE and current work on equality, diversity and justice.¹¹ The question is asked: Why should we take action? And the answer: We do because Jesus did, because he is our role model. And that 'not long' of the Martin Luther King is 'now'.

Equity, Diversity and Justice continue to be key pillars of the Board of Education's work.

Explore why embedding multicultural education is important for all schools, regardless of context. Understand the historical background to work around Anti-racism, Equity, and Inclusion. Learn why the Board of Education is making work on Equity a central pillar of its work. Explore how the Board of Education's work supports the Church of England's recommendations set out in 'From Lament to Action'. Consider how we as Christians and leaders in Church schools are called to support anti-racist work.

The Diocese makes use of key dates in the calendar such as: Racial Justice Sunday, South Asian Heritage Month, Black History Month, Windrush, Stephen Lawrence, etc. The Cathedral is fully involved in racial justice work. They are considering appointing a post for justice which will include a focus on racial justice. There is much work going on in interfaith relations.

There is an interfaith advisor. There are several Presence and Engagement parishes. In some schools, 90% plus children are Muslim. The Diocese has healthy and strong relationships with minority communities. There is a Children's Centre. There are women's activities. They are planning a bereavement course. There is work going on under the banner of Building Bridges in Burnley. The Diocese also faces some challenges, such as aggressive proselytising programmes from a mosque.

⁸ <https://lancasterpriory.org/news/seeking-expressions-of-interest-from-artists-facing-the-past-project/>.

⁹ <https://www.cefel.org.uk/leaderslikeus/>.

¹⁰ <https://www.bdeducation.org.uk/primary-equity-diversity-justice-conference/>.

¹¹ <https://www.bdeducation.org.uk/podcast/promoting-equity-diversity-and-justice-in-our-churches-and-childrens-programmes-liz-agbetteh-and-lisa-fenton/>.

Diocese of Bristol



Context

The Diocese of Bristol is a diocese in the Province of Canterbury. The Diocese covers South Gloucestershire and parts of north Wiltshire, as far east as Swindon covering about 470 square miles that hold a population of about 1,048,000 (a population density of 2,230 per square mile) and a Church of England worshipping community of about 18,400. About 10.93% of the overall population could be described as UKME. The Diocese serves this community through 104 benefices, 167 parishes and 201 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The work on racial justice has been going on for a few years. There was a part-time Racial Justice Officer appointed in 2022.¹² The post is now likely to be made full-time, following a successful bid for funding from the Transforming Church Together – Inclusion and Racial Justice project.

We have a clearly defined strategic action plan with Racial Justice forming part of a wider transformation strategy that has been successful in getting significant funding from the National Church. This has been the outcome of a long period of consultation and discernment and detailed planning of actions, financial and people resource planning. We have set stretching but realistic goals and outcomes with a route map to achieving them. We also have a strong and experienced leadership team (episcopal and support staff) who are fully and openly committed to this project.

The project is designed to enable the Diocese to deliver the commitments made by the Bishop in response to the death of George Floyd, the rise in interest in Black Lives Matter, the toppling of the Colston statue in Bristol and to respond to the proposed suite of actions highlighted in FLTA:

- Acknowledging and repenting of the Church's past involvement and benefits from slavery
- Challenging and addressing institutional racism, listening to and learning from the experiences of Black, Asian and Minority Ethnic people
- Recruiting and supporting more Black, Asian and Minority Ethnic clergy, staff and volunteers
- Making our churches truly welcoming to everyone, taking responsibility for the need for profound cultural change in our Church
- Working with others in the Diocese of Bristol and the Church of England to bring these things about

The focus of the project will be on training, engagement, Contested Heritage, monuments, auditing, leadership development and lay and ordained vocations. There is a racial justice advisory group.

One of the priorities is the diversity of the clergy. Our support staff are increasingly diverse. Pipeline is being addressed wherever possible. We are keen to have diversity in our committee and decision-making structures.

There is some interfaith activity and local ecumenical partnerships. There are a significant number of Black churches who are not Anglican. This offers the Diocese opportunities for partnership.

The DBE has taken steps to address diversity, including in the recruitment of headteachers. The Diocese has a number of schools which are 90% non-white (possibly of no faith or from other faiths). It is noteworthy that the children from these backgrounds are able to thrive in the schools.

Our Christian distinctiveness is not off-putting to those of other faiths or of no faith.

Examples of practices in the context of the unique population of the Diocese

The Diocese has consciously taken steps to recruit UKME clergy for serving white working-class congregations. The incumbent is properly supported for such a task.

Challenges are there but they have to be faced. It's easy to put UKME clergy in diverse contexts; we are consciously breaking the mould. We actively recruited someone different from what may have been expected.

One church has addressed its past links with, and benefits from, slavery. It has successfully worked to remove a window which memorialised the slaver Edward Colston. The window now presents a very different picture of Christianity in the way it depicts Christ as a member of a diverse neighbourhood, taking part in the Bristol Bus boycott, travelling with slaves on a slave ship and travelling on a refugee boat.¹³

There is much racial justice work going on at the Cathedral. The Cathedral is conscious of the legacy expressed in hundreds of monuments to men and women who benefitted from slavery, whether as plantation or people owners, or the recipients or inheritors of compensation for the enslaved freed at abolition.

Bristol Cathedral contains around 400 memorials, some of which mark burial sites, and others which commemorate people. Some are very simple floor markers and others are very grand

¹² <https://www.bristol.anglican.org/news/welcome-to-rashida-hartley-who-has-joined-the-diocese-and-is-flying-the-flag-for-racial-justice.php>.

¹³ <https://www.bbc.co.uk/news/uk-england-bristol-65855933>.

monuments, or large stained glass windows. It is believed that there may be around 200 of these memorials that refer to people who benefitted from the enslavement of Africans.

Some of the monuments in the Cathedral were made possible because of large sums of money inherited by families who had been paid compensation for men and women who were freed on the abolition of enslavement.

The Social Justice Network is a vehicle for this collaboration with the Diocese. The aim is to educate through mutual learning and theological reflection, encourage Christians to put their faith into action in new and exciting ways and inform people of what's going on in Bristol, Swindon and across the Diocese. There is a Cathedral Social Justice Group which is a 'learning and doing group'. Within this framework is the response of the Cathedral to slavery. Guided by Paul's teaching, 'There is no longer Jew or Greek, there is no longer slave or free', steps are being taken to face up to the reality of slavery and the part that it has played in the life of the Cathedral and City of Bristol.

Over many years much of the wealth of the city was created through the labour of enslaved and trafficked Africans on plantations owned by Bristolian merchants. After slavery was abolished in Britain in 1833, compensation was paid to people who had owned slaves or inherited plantations where slaves were working. Some of those people are memorialised in this Cathedral, many others contributed to its building.

Research and consultation is being undertaken to understand the legacy of slavery. Steps have been taken to fully involve Christians of African descent. Research has shown that some 20% of people buried in or memorialised by the Cathedral had links to slavery. Amongst them are well-known families such as Daniel and Codrington.

Many agreed that it is important to reflect, repent and repair from historic crimes committed by 'the church' in terms of its involvement in enslavement, but that there is still much hurt remembered and felt from more recent times such as the 1960s and 70s when many people came to Bristol from the Caribbean. Whilst notable religious figures back in the Caribbean, they were met with exclusion from mainstream churches in the UK, which led to the necessary creation of separate places of worship, starting in homes, then school halls and finally buildings.

An exhibition has been organised at the Cathedral to educate the public.¹⁴ Further research is being undertaken to learn about the impact of the exhibition on young children and to learn more from them as to our next steps.

We are also doing work with Caribbean elders; less is known about their views.

The Cathedral continues to ask what interpretation and telling should look like – in other words, what should be presented to the public. There are plans to mark the contribution of Black people to the City and to commission artwork that speaks of lament and repentance from someone with a national or international profile.

There was a conference on the Beloved Community last year and another one is planned for the autumn, with a focus on racial justice. Beyond this, there is the day-to-day work of the Cathedral, involving how to present diversity, how to rebuild trust with the community and the general education work.

¹⁴ <https://www.bbc.co.uk/news/uk-england-bristol-62567010>.



Diocese of Canterbury

Context

The Diocese of Canterbury is a diocese in the Province of Canterbury. The Diocese covers south-eastern Kent covering about 970 square miles that hold a population of about 993,000 (a population density of 1,020 per square mile) and a Church of England worshipping community of about 20,100. About 15.16% of the overall population could be described as UKME. The Diocese serves this community through 100 benefices, 203 parishes and 316 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

When FLTA was published, the Diocese created an outline action plan. They recognise that it is well out of date. The Diocese has also realised that, since 2011, many of their policies have not been updated.

We are pretty thin with staff so we struggle with some of the administrative and policy work.

Action plan needs updating and implementing. We've not done any of the work we said we would do.

Given their lack of ethnic diversity, the Diocese is of the view that it may be best for them to have a regional racial justice post.

The Diocese has considered how to improve participation (in response to the FLTA recommendation that 'Every Bishops Council, whatever the local population data, to include a minimum of three UKME/GMH members of clergy/laity'), perhaps by co-opting people if elections don't bring forward the people needed.

The Diocese has made some progress on its UKME clergy presence. They have seven UKME clergy (out of about one hundred) who have declared themselves as such.

When UKME come, they come knowing that they are coming to a not very diverse diocese but a mainly white indigenous one.

The UKME clergy come because of their gifts not because of their ethnicity.

3.4% clergy in 2015 were UKME and the general population is 15% BAME.

The Diocese is aware that the Bishop at times faces challenges of gender bias, but less so racial bias. The Bishop encourages and promotes racial justice wherever she goes. This is less by design and more by who she is.

Wherever she goes by just being who she is, she is an advert for racial justice. Being a woman and being a minority. More by accident and not by design.

Whether it is confirmations or licensing, she is always there; cathedral ordination or cathedral anything, she is a part of the occasion. She does a deanery week in each of the fifteen deaneries, through a rolling programme.

The Diocese is aware that there is a need for anti-racism training. There have been some situations of ‘hair-touching’, with people asking (Caribbean/African) people, ‘Is this all yours?’ Some in the Diocese have read White Fragility. The Bishop is keen to roll out a course on Whiteness, also training on Unconscious Bias and White Privilege.

Previously, the Diocese had used Black History Month (BHM) material from Churches Together in Britain and Ireland. At the time of speaking (July 2023), they were considering what they should do during the Black History Month in October.

We are now thinking about what we can do during BHM. We are hoping to work with Rochester Diocese.

The Diocese has around seven Black Pentecostal churches. They have recently sold one of their churches to this community.

Given the geographical location of the Diocese there is much work going on with refugees and asylum seekers. The Diocese has a good partnership with local authorities in their work.

Some of our churches engage with the work and have been very blessed with the work. One of our vicarages has been used to host Afghans. Our schools are on the frontline of refugees and asylum seekers. We try to support them in whatever we can, in the different programmes whether it is Syrian or Afghan focus.

As to next steps, the Diocese is conscious that it needs to put diversity on their governance agenda, also to update their website.

But we don’t have the capacity; we would like support updating our policies. We need to update the plan as the next step. We need to bring it to our agenda.



Diocese of Carlisle

Context

The Diocese of Carlisle is a diocese in Province of York covering most of the non-metropolitan county of Cumbria (Alston Moor is part of the Diocese of Newcastle, Cumberland and Westmorland), as well as the Furness and Cartmel areas of Lancashire. The Diocese covers about 2,570 square miles that hold a population of about 498,000 (a population density of 190 per square mile) and a Church of England worshipping community of about 15,000. About 1.52% of the overall population could be described as UKME. The Diocese serves this community through 104 benefices, 230 parishes and 326 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

FLTA sits within the overall Equity, Diversity and Inclusion (EDI) strategy. The Diocese is in the process of appointing a Racial Justice Officer. There is partnership work going on with neighbouring dioceses as well as learning from the work of dioceses further afield – because of their similar size, ethnic diversity and rural poverty.

We need to be a fit place to welcome GMH clergy.

If you are not Cumbrian, it doesn’t matter what colour you are.

EDI not an ‘add-on’ but fundamental to creating a place for all; EDI is fundamental to healthy churches, because it is rooted in the Gospel.

As well as Race and Ethnicity, the EDI strategy includes: Gender, Disability, Age, LGBT+ community, Mental health, Social class/socio-economic divide, including deep rurality. The aim is to raise level of visible leadership on EDI. From next year, the aim is to increase awareness, engagement and understanding among staff, clergy, lay clergy, Parochial Church Councils (PCCs) and the public. The Diocese aims to improve data collection and analysis to better understand the diversity and profile of our clergy, congregations and employees to inform our decision making.

From 2025, there will be work done to make church services, worship and other events more inclusive and reach more diverse audiences. In the area of recruitment, there will be effort to ensure EDI is on all role and job descriptions and that related questions are asked at interview for all clergy and employees. Also, to ensure that governance structures and membership reflect good practice and the diversity of the people they aim to serve.

Under 'Race and Ethnicity' it is planned to use external specialists and support to improve processes and practices and offer targeted training for clergy and lay ministers on working and engaging with minority groups. There will be focus to review FLTA recommendations and agree which to adopt or incorporate and implement agreed actions.

The Diocese desires to increase the number of clergy and lay ministers from UKME/GMH backgrounds. In order to achieve this, plans are to advertise and actively encourage candidates from UKME/GMH backgrounds to apply for clergy roles (including curates) and in the process, to investigate ways to ensure that the statement of needs does not contain language or materials that deter UKME/GMH candidates; also to become more confident in our awareness and challenge of racism, both overt and unconscious.

Examples of practices in the context of the unique population of the Diocese

In this mainly white diocese, the minority and hate crime often concerns white minorities (Gypsy, Roma and Polish). As well as the small numbers of the Gypsy, Roma and Traveller (GRT) community who live in the area, the Diocese is home to the largest GRT gathering, at Appleby Horse Fair.¹⁵ This is an annual gathering of Gypsies and Travellers in the town of Appleby in Cumbria, which takes place on the first week in June. The town has a usual population around 3,000. However, during the fair there are up to 40,000 people who come to the area. The Diocese has a named GRT member of the clergy.

There is Racism, intense dislike and almost hatred for the horse fair. Plenty of need for building bridges.

Beyond this annual event, the Diocese (as well as a few others nationally) promotes the Safe Places scheme.¹⁶

By opening up places for Gypsy, Roma and Traveller people to stay over legally, churches are helping to reduce the number of incidents of unauthorised encampment and create more safe and secure environment for members of these communities.

In addition, churches may also help to provide a sense of community and spiritual support to the Gypsy, Roma and Traveller people and helping to promote understanding and acceptance.

The Diocese aims is to introduce race and ethnicity awareness workshops for clergy, staff and PCCs (to include the Gypsy, Roma and Traveller communities).

There is an intention to work in partnership with Anti-Racist Cumbria (and others relevant bodies).¹⁷

¹⁵ <https://www.applebyfair.org/about-fair>.

¹⁶ <https://sanctuaryplaces.co.uk>.

¹⁷ <https://antiracistcumbria.org/about-us/what-we-do/>.



Diocese of Chelmsford

Context

The Diocese of Chelmsford is a diocese in the Province of Canterbury. The Diocese covers Essex and the five East London boroughs of Barking and Dagenham, Havering, Newham, Redbridge, and Waltham Forest. The Diocese covers about 1,530 square miles that hold a population of about 3,268,000 (a population density of 2,130 per square mile) and a Church of England worshipping community of about 41,400. About 24.26% of the overall population could be described as UKME. The Diocese serves this community through 310 benefices, 471 parishes and 576 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Racial justice within the Diocese is a part of the overall diversity and inclusion work of the Diocese which includes Identity, Sexuality and Relationships; Living with Disability; and Women's Ministry Support.

A Racial Justice Task and Finish Group was set up by Bishop Peter Hill, at the time the Acting Bishop of Chelmsford. This was chaired by the Bishop of Colchester. The group met regularly from October 2020. In the course of its work, it consulted many stakeholders in order to be as properly informed as possible. Key meetings included one with the members of the Chelmsford chapter of the Committee for Minority Ethnic Anglican Concerns (CMEAC). These meetings helped shape the understanding and the resulting recommendations.

The above racial justice work took place in parallel with FLTA which has been incorporated. The Diocese has also adopted the Contested Heritage report on monuments. The racial justice work of the Diocese is contained in the FTLA document and in its From Action to Real Change report (May 2023).

... we see this publication as part of an ongoing process and not as the final word on this issue. It is in the nature of the issue of racism that new ideas and problems will emerge from time to time. So, what is needed is to develop a culture, structure and strategy for dealing with things as they arise and that is what we hope we have contributed to through this work.

We recommend measures that promote, encourage and monitor the inclusion of UKME people at all levels and positions of seniority within the diocese. This to be done by identifying systemic issues and/or points of failure in Diocesan processes relating, but not limited to discernment, recruitment, appointments, development and training.

We see training delivered to and by the diocese as a key tool in the fight against racism.

Our recommendations relating to primary and secondary education go beyond the school curriculum, and encompass those who lead, teach and nurture the children and young people who progress through our schools.

Good communication is essential if the fight against racism is to make progress. And this is more than just the words we say but also the actions we take to speak up, speak out and raise awareness within the diocese and wider in society.

The Diocese believes that ‘saying’ is as much in action as in words:

- Speak out against racial injustice, using opportunities such as Racial Justice Sunday.
- Share the vision of how the world could or should be and how faith leads to hope which will then lead to action and change, using various media and opportunities.
- Engage with secular authorities and other powers outside the church to bring about change, bearing in mind that today, the distribution of power is much wider than just government. The church must look beyond to media, business, international institutions, etc. The church needs to engage and form positive relationships focused on tackling racism with other places of power.
- Network with others to raise the church’s profile in racial advocacy and provide a larger group of people calling for change.
- Build a greater understanding of the issues within communities; talk, listen to and work with different communities to understand their stories and perspectives. This would entail providing a safe space for Minority Ethnic people to tell their stories and feel they have been heard.
- Model an alternative to other establishments through highlighting positive action for change within the Church of England or the Diocese. For example, the Cathedral as ‘mother church’ can be intentional about embodying racial justice in its own liturgies, preaching, social outreach, education and training, and its policies and procedures.

Racial justice is focused on everyone – ordained, laity, Diocesan office... everyone in the Diocese.

The Diocese has appointed a Racial Justice Officer.¹⁸ It has also set up a Racial Justice Advisory Panel to manage, oversee, coordinate, report and advise on all matters relating to racism, ethnic diversity and inclusion. The Racial Justice Officer is a part of the Bishop’s Leadership Team. The Diocese is keen to let everyone know that this area of work is integral for the diocese. The officer has spent significant time on ‘dissatisfaction’ cases – these are ‘complaints’ or ‘grievances’ which their victims have decided not to formalise as such.

Casework has taken much time. Not exactly safeguarding, not labelled as a complaint. They don’t want to be seen as complaining; they don’t want to formalise it. Let’s say someone has applied and been rejected for ten different posts in ten different parishes. There is a need for listening, rather,

listening well. They want to be heard by, preferably, a UKME listening ear. So, can be very time-consuming. One case took more than 50 hours.

To assist the Racial Justice Officer, the Diocese is in the process of establishing a network of advocates so as to provide area-based resources within the deaneries. The role description for the advocates has been agreed with HR.

The racial justice work within the DBE includes development of content and curriculum that speaks to the concerns regarding racial justice; resources for school assemblies that address questions of racial justice, to be delivered in all Church of England primary and secondary schools. There is commitment to educational leadership that is more representative of the racial diversity in modern Britain.

This should include mentoring programmes and shadowing opportunities to ensure more UKME teachers, leaders and governors are encouraged and given opportunity to flourish through professional development for such roles.

Examples of practices in the context of the unique population of the Diocese

The Diocese has regular sermon podcasts which have included racial justice. This explained what Racial Justice Sunday is – in other words, the catalyst being the racist murder of Stephen Lawrence in 1993. In doing so it helped the listener to think about the concept of race.

...because in the days when Jesus walked the Earth, if you were not Jewish, you were considered a Gentile, irrespective of your nationality, ethnicity or belief. So, it was just Jews and Gentiles. And Jesus, himself being Jewish, spoke to the Jews of others not of the Jewish fold, that he is there to protect and care for. Jesus spoke of one flock, or as I heard the Bishop of Dover put it, one human race, for she said, ‘We should not consider ourselves as different races, but one human race.’ So, how to think of racial justice if we are of one human race?

¹⁸ <https://pathways.churchofengland.org/job/pathways/3240/racial-justice-officer>.

Diocese of Chester



Context

The Diocese of Chester is a diocese in the Province of York. The Diocese covers the county of Cheshire including the Wirral and parts of Stockport, Trafford and Tameside, covering about 1,030 square miles that hold a population of about 1,656,000 (a population density of 1,600 per square mile) and a Church of England worshipping community of about 33,900. About 4.28% of the overall population could be described as UKME. The Diocese serves this community through 215 benefices, 265 parishes and 342 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Alongside the wider societal reasons, the personal is very much the driving force for an increasing number of people to connect with racial justice.

The Diocese set up a race and ethnicity forum in response to George Floyd. This has around ten members from diverse backgrounds. The terms of reference for the group are being worked out. The Cathedral Dean has invited the Forum members to advise on the work they are doing.

The Diocese has organised unconscious bias training through the development of a team of twelve trainers who were then able to design the Diocese's own programme. This is being rolled out in a number of ways. First up have been six parishes which were 'in vacancy'. Following this, the training is being rolled out to curates, readers and pastoral workers. Online training will then be made available to everyone interested.

The Diocese is on a learning journey when it comes to race. The Bishop's Book this year is *Chine McDonald's God is not a White Man and Other Revelations*. The Diocese is also addressing the question of representation. There are now two GMH members on the Bishop's Council. The Diocese organised a day's training on race.²⁰

Over 70 curates and training incumbents gathered at Forest Hills Hotel to enter into an ongoing conversation between peers about racial justice. The day focused on three themes around racial justice: Seeing, Thinking and Doing. Participants were challenged to think about their experience and background, and how this shapes their wider views on race; they engaged in some theological reflection on issues of participation and belonging, considering what it means to be called to be in community; and they were challenged to consider how they would continue to engage in the work of justice.

The next annual Diversity Service will be held on 30 September, the day before Black History Month commences. The Diocese works closely with local universities. Through this partnership, the speaker at the service will be Anderson Jeremiah, from Lancaster University. He will be speaking on the theme of 'Who is the stranger?'. Invitations have been sent to more than forty refugee networks and organisations. There are also plans to host a women asylum seekers' choir at the service. More generally, the Diocese is engaged in work with refugees and asylum seekers.

We are exploring what the implications are for us. It raises the question of readiness. It's like for disability – does one wait for a wheelchair user to arrive before one builds a ramp?!

Through its partnership with Chester University, the Diocese has organised the Sacred Spaces exhibition on slavery.²¹

[The exhibition] seeks to explore points of connection between colonialism, slavery, and empire at Chester Cathedral. The content of the exhibition has been informed by research from the University of Chester, and objects and narratives held in the collections of Chester Cathedral, Cheshire Archives, and Chester Military Museum. Two case studies explored in the exhibition use monuments and objects from the Cathedral collection as a starting point for considering why items and monuments connected with British colonialism are in Chester Cathedral and what they tell us about understandings of colonialism in our past.

The Diocese is very conscious of its mainly white community context. It is taking all opportunities to challenge people in the churches and parishes. It sees the allyship role of white people as critical to racial justice in the Church and the wider community.

Equality is everyone's fight; not just for UKME people. We want to encourage people to find ways to express this in their spheres of influence, in the communities they belong to.

The DBE is fully committed to diversity and inclusion. It has established a Diversity and Inclusion consultation group, to provide a forum for schools that are representative of different demographics and areas within the Diocese to discuss and share ideas about how to develop awareness and practice. Following is some of the work being undertaken:

- Curriculum opportunities – reading – author choice and diverse themes; history – widening the focus – perspectives, contributors, role models; display – contribution of BME [Black and Minority Ethnic] individuals and communities to key events.
- The next stage for the group is to look at how to collate some of the practice and discussions so that this can be disseminated across the 115 Diocesan schools. The aim is that this should be impactful and that schools have a starting point to develop practice in their own settings. We also want to look at how to create collaborative opportunities to develop curriculum resources and to bring key speakers to inspire leaders and those with devolved responsibility for leading these themes in their schools.

²⁰ <https://www.chester.anglican.org/race-the-topic-of-conversation-as-part-of-clergy-training-day.php>.

²¹ <https://www.chester.anglican.org/cathedral-exhibition-to-explore-legacy-of-empire.php>.

- Promotion of Black History Month to all schools – we highlight the opportunity for our schools to participate in the evolving themes of this key month-long event, celebrating the achievements of Black individuals and communities.
- Participation in International Leadership of Diversity and Inclusion network and promotion of the national Leaders Like Us programme for aspiring senior leaders from UKME/GMH backgrounds.
- Refugee group support – work has been done inviting school leaders from schools to talk to our Disadvantage group about how refugee groups represented within their school community have been helped to overcome the significant emotional, financial and physical poverty presented by their temporary accommodation situation.
- Further developmental priorities include: resources for use in Collective Worship, especially on the theme of Racial Justice; Governing Bodies – audit of ethnicity and how to increase representation; Gypsy, Roma and Traveller (GRT) communities – engaging more purposefully with schools within the Diocese that have significant representation from these communities, to explore effective engagement and integration strategies that can be disseminated more widely and inviting national speaker(s) to lead Continuing Professional Development online/face-to-face, offered to all schools, on theme of Diversity and Inclusion within the curriculum.

Examples of practices in the context of the unique population of the Diocese

The Diocese has been engaged in a project focused on the global image of Christ, for which they were able to access many images from around the world.²²

The project triggered UKME/GMH people sharing their stories of discrimination. One person shared being told: Your face is not going to fit in our community.

The exhibition, made up of over fifty paintings, African and Chinese sculptures, and orthodox icons, aims to challenge the Western depiction of Jesus Christ and his followers. The exhibition is a collaborative venture by Chester Cathedral, the University of Chester and the Diocese of Chester and represents a desire by all to promote equality and diversity in a community partnership. The central piece in the exhibition is Lorna May Wadsworth's depiction of the Last Supper, the final meal that Jesus shared with his apostles in Jerusalem before his crucifixion. Wadsworth portrays Jesus as a black man and worked with Jamaican-born fashion model, Tafari Hinds, who modelled for the representation. Her composition is based on the late 15th-century mural painting by Italian artist Leonardo da Vinci.

The exhibition catalogue opens with a personal reflection:

A few months ago, my daughter and my 18-month-old black granddaughter went for a walk around our local mere. We met several people, all who seemed friendly and happy to chat, albeit from a distance! 'Aren't people friendly?' I said to my daughter, 'that's because you look like them, Mum,' she replied. Her comment left me questioning, 'Will they be as friendly and accepting of our little one as she grows up based upon no other information than the colour of her skin?' How welcoming are we to those who identify as being of global majority heritage? As the Inclusion Officer

for the Diocese of Chester, I pray that each of us will value and celebrate diversity. The mission of the Church is the mission of Christ, and I pray that we will live out each of the five marks of mission, two of which include:

- *To respond to human need by loving service*
- *To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.*

Focusing on the exhibition, a Teaching Day was organised to help people think through the issues of race and ethnicity as they affect the Church today.²³

The Cathedral's education work has included offering events on living Islam and Passover plus a session on a mixture of faiths. Visits are organised to mosques to answer questions that their members have about Christianity and the Cathedral.

We have just been awarded Cathedral of Sanctuary which recognises the work we have done in the city in partnership with others. We have a Welcome/Diversity exhibition which involves local communities drawing on small shapes which will be suspended in the entrance to the Cathedral.

²² <https://www.chester.anglican.org/global-images-of-christ-opens.php>.

²³ <https://www.chester.anglican.org/teaching-day-global-images-of-christ.php>.

Diocese of Chichester



Context

The Diocese of Chester is a diocese in the Province of Canterbury covering Sussex. The Diocese covers about 1,450 square miles that hold a population of about 1,717,000 (a population density of 1,180 per square mile) and a Church of England worshipping community of about 46,000. About 6.32% of the overall population could be described as UKME. The Diocese serves this community through 274 benefices, 352 parishes and 473 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

They have two people job-sharing in the Racial Justice role, both are volunteers in this role – ‘doing racial justice in our “spare time”’.

The Diocese has in place a Racial Justice Vision, Strategy and Objectives for 2023–27.²⁴ This commits the Diocese to ‘real and lasting change on issues of racial justice’.

All human beings are fearfully and wonderfully created in the image of God.

There can be no place for racism in God’s World and no place for racism within God’s Church.

There is no place for racism in Chichester Diocese.

Racial justice is seen as a mainstream matter.²⁵ Every person in every church and in every school is expected to help root racism out. ‘All of us have an important part to play in this quest for racial justice.’

Priority areas for 2023–27:

- Speaking Race: equipping and resourcing parishes and chaplaincies to create safe spaces for open, honest and frank conversations about race; communities to look at themselves and where they may be on issues of racial justice; people expected to grow in confidence – speaking about race; speaking out against racism and advocating for racial justice.
- Representative Leadership: attracting, retaining, equipping and empowering more UKME/GMH leaders to better represent the diversity of the communities being served.
- Participation: encouraging wider participation of UKME/GMH communities across our Household of Faith.
- Young People: equipping and empowering Church Schools and young people to help guide and lead the Diocese in combatting racism and in tackling racial inequality.

Goals over the next five years:

- Appoint and train a lay or ordained Racial Justice Advocate (RJA) in every deanery and in key focus areas (e.g., schools, Diocesan departments).
- Attract and retain at least ten more UKME/GMH individuals into (a) the discernment process, and (b) roles of ordained ministry, as well as lay ministry across the Diocese.
- Increase participation of UKME/GMH people across the governance structures of the Diocese to reflect local demographics.
- See teaching about and advocacy for racial justice embedded into the regular teaching and preaching life of our Diocese throughout the year.
- Work with five Growing Partnership schools and parishes from across the Diocese in raising awareness and to encourage culture change around racial justice in their communities.
- Host an annual Black History Month service of celebration at Chichester Cathedral, or another venue within the Diocese, and increase the number of Black History Month/Racial Justice Sunday services offered in parishes/chapels each year.
- Increase visibility for and celebrate the success of UKME/GMH people and their allies by telling their stories creatively throughout the year.
- See advocacy and training for racial justice embedded into departmental budgets across the whole life of our Diocese.

The Diocese has celebrated two Racial Justice Sunday events, the most recent attracted three hundred people. The Diocese is encouraging conversations about race amongst the congregations.

There is a Committee made up of representatives from archdeaneries led by the Bishop.

There is currently a focus on eight secondary schools, in order to reach their children and their feeder schools.

A number of the communities have the presence of other faiths, including Muslims, Hindus, Buddhists and Pagans. The presence of the Hong Kong community has increased in the Diocese.

A start has been made but there is recognition that much more needs to be done on racial justice. A number of parishes have engaged with the work, but many others are still to be reached. Like many other similar dioceses, many churches don’t talk about race:

²⁴ https://cofechichester.contentfiles.net/media/documents/document/2023/04/Chichester_Dio_Racial_Justice_strategy_23_march.pdf.

²⁵ <https://www.chichester.anglican.org/racial-justice/>.

Some in our community have not spoken about race, ever. We don't have black people so why do we need to speak about race.

There are seven UKME clergy. They are thinking of starting to meet together. One commented:

It's a lot of work when you have other responsibilities as a part of your normal job. I'm just fixing racial justice matters in between. Everyone is busy; too busy to be doing racial justice. We need much more work to do on this. We need a dedicated racial justice post.

With reference to Contested Heritage, the Diocese has supported St Margaret's Rottingdean through the complex issue of addressing two gravestones with racist inscriptions to enable them to be recut without the offending language, working closely with the Parochial Church Council which had a range of views.²⁶

Diocese of Coventry



Context

The Diocese of Coventry is a diocese in the Province of Canterbury covering Coventry and Warwickshire. The Diocese covers about 700 square miles that hold a population of about 917,000 (a population density of 1,320 per square mile) and a Church of England worshipping community of about 16,900. About 14.88% of the overall population could be described as UKME. The Diocese serves this community through 126 benefices, 205 parishes and 241 churches among other missional engagements according to the statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has been one of the partners with five neighbouring dioceses on the racial justice needs assessment project, as outlined in Appendix 1, Case study: West Midlands Dioceses Collaborative on Racial Justice. Once funding has become available as a result of the bid arising from this work the Diocese will be in a better place to respond to FLTA recommendations.

The Diocese has a well-established Race Equality Steering Group, which consists of a number of clergy and officers. The purpose of the group is to be responsible for developing and implementing strategy to improve race equality within the Diocese. This is done through consultation with the Race Equality Advisory Group, which gathers people with a range of lived experience with reference to racial heritage and culture. The Advisory group also scrutinizes the activity of the REAG and contributes creatively to the development of its strategy for race equality, critiquing and challenging as necessary. Both groups work strategically to build racial equality and justice throughout the Diocese of Coventry, as outlined in FLTA. This includes identifying and removing those processes, attitudes and behaviour which discriminate against members of the Global Majority based on skin colour, ethnic origin, language and cultural differences.

²⁶ https://cofechichester.contentfiles.net/media/documents/document/2021/02/Rottingdean_-_Judgment.pdf.

There is an Intercultural Mission Enabler in place whose recent work included:

- Running the Amazing Grace course
- Giving talks at several churches on racial justice
- Organising a race awareness workshop
- Networking with clergy
- Working on Black History Month activities

Racial justice is also integral to the work of Coventry Cathedral. Good use is made of the arts in this respect. The work is very much a part of the focus on reconciliation (to ourselves, to others, to the planet, to God). There are 250 partners in the international community. Recently, however, they have been asking:

- What about the immediate environment and the communities at home?
- What does reconciliation mean for our ethnically diverse communities?
- What does it mean for a Black teenager who fears the police, fears being arrested and fears other young people in the city and so begins to carry a knife?
- What does it mean for the Muslim community, afraid of going into the city centre?

Many of our local issues are about racial justice.

Windrush community; they hold their service in the Cathedral. What can we do outside the annual, once-a-year service? There is a need for healing the wounds of history.

Reconciliation is also about spending time with people (such as the local Muslim community) and having your prejudices challenged through and by relationships. Task of reconciliation is to discover our common ground such as Christian–Muslim relations.

Woman, Life, Freedom; we hosted an event at the Cathedral for the Iranian women.

Reconciliation is about telling your enemy's story in such a way that your enemy says, 'Yes, that is my story.'

Examples of practices in the context of the unique population of the Diocese

The Diocese provides a number of resources on race through its Equip Hub.²⁷ An example is liturgical resources for racial justice which have a specific focus on racial justice and can be used at any time.²⁸ They include resources for traditional services and for less formal setting such as Bible studies and Messy Church. It is emphasised that the resources are for all churches.

There is a six-session Amazing Grace course.²⁹ Aimed at clergy and recognised lay leaders, following an introductory session, it includes:

- We need to talk about race
- Privilege, Power and Whiteness
- Black History and Critical Race Theory
- Racism and The Church of England
- Practical Action and Contextual Learning

The Diocese creates opportunities for the involvement of the children, parents and the wider community in racial justice. An example of this is the Logo competition.³⁰ This was aimed at school children to produce a logo that promoted racial justice and equality. All entrants with complete designs were featured in the Big Reveal on Racial Justice Sunday at Coventry Cathedral.

Many other resources are also offered. There is celebration of language diversity. An example of this is the availability of the Lord's Prayer in different languages – Luganda, French, Punjabi, Swahili and Hindi. There are resources for children's ministry, including books and material that can encourage reflection and inclusion of diversity and equality in children's space, and which help children to find themselves in the story of God and to see others in it too.

The Difference Course is non-issue based because the skills and practices within it are relevant for any difference.

Racial justice is integral to everyone's work within the education team. For example, the RE & Spirituality Officer has delivered anti-racist training for schools and leaders which feeds into their Continuing Professional Development programme. Racial justice is included in the training for headteachers and governors. Steps are taken to decolonise language in admissions appeals and adopt Plain English. Every effort is made to be responsive and inclusive. The Diocese has produced a resource, Responding to Racism, which is being used by at least two other dioceses – St Edmundsbury and Ipswich, and Derby.³¹

In everything we do we try to practice racial justice.

The Diocese has a diversity audit tool that was written specifically for racial justice.³² The tool offers a starting point and aims to get people thinking about diversity within their churches. It asks people to reflect on their context, their friendships and their neighbourhood. This then leads to asking how diverse is their regular (and occasional) congregation and whether the congregation/context reflects the demographic of our parish/local area? Questions are asked about who is present in our church life and who is absent: after the service, small groups, social events. Beyond this there are questions such as: Whose stories are heard and listened to? Who do we see/not see in these roles: at the front (speaking, leading, sharing, worship band, choir, etc); in people facing roles (coffee, welcome, prayer etc); behind the scenes (sound, organising, cleaning etc); do we reflect diversity in our worship? Also, the images and artwork, people quoted in the sermons, people who appear in the videos used, depictions of Jesus, God, biblical characters and issues and topics we cover. There are also questions about leadership and decision making.

St Paul's is an example of a diverse church – congregation, roles and responsibilities, the way worship happens.³³ Care is taken to ensure that there is diversity in leaders, resources, such as books, dolls, voice of parents. The congregation of the church includes a number of nationalities: African, South and North Indian, Jamaican, Irish, English. Regular use is made of minority languages. For example, at services the Gospel is read in Punjabi followed by English.

³⁰ <https://www.coventry.anglican.org/news/racial-justice-logo-competition->

³¹ <https://d3hgrlq6yacptf.cloudfront.net/5f214e41ab1e4/content/pages/documents/1602141754.pdf>.

³² <https://www.equiphub.org.uk/courses-events-and-resources/diversity-audit/>.

³³ <https://www.stpaulsfoleshill.org/our-history/>.

²⁷ https://www.equiphub.org.uk/category/race_and_diversity/.

²⁸ <https://www.equiphub.org.uk/courses-events-and-resources/liturgical-resources-for-racial-justice/>.

²⁹ <https://coventry.anglican.org/amazing-grace.php>.

Diocese of Derby



Context

The Diocese of Derby is a diocese in the Province of Canterbury covering the same area as the County of Derbyshire. The Diocese covers about 700 square miles that hold a population of about 1,073,000 (a population density of 1,080 per square mile) and a Church of England worshipping community of about 17,400. About 6.75% of the overall population could be described as UKME. The Diocese serves this community through 141 benefices, 254 parishes and 312 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

There have been several staffing changes in the Diocese at the top leadership level, including the Diocesan Secretary who came into post in mid-May 2023. Upon discovering this, it was explained to them that they were not alone but part of a bigger community engaged in racial justice work and whose work they would be able to draw upon. A meeting was arranged (which was found to be helpful).

The Diocese is well aware they have much to accomplish and also that there is much to gain in becoming more diverse. They have begun work on the Diocesan vision for racial justice.

We have been through turbulent time but things are settling down. Many of the vacancies are now filled. Now a stable leadership team is in place. Racial justice had got lost in the turbulence. But we are looking ahead.

Diversity enhances the team and serves the community better.

The Diocese intends to frame its racial justice work around the FLTA and turn its recommendations into a project plan. The skeleton plan asks questions such as:

- What is required?
- What is already in place or has the foundations which can be built upon?

- What are we not doing that needs to be started anew?
- Allocation of responsibility
- Timeframe

A start has been made. Diversity has been put on the agenda as an intentional and strategic step and as something that will be beneficial for the Diocese. Racial justice lead has been identified. They recognise that from a poor base they can only improve. There is particular intention to change for the better and create a more diverse workforce – where to advertise, how to shortlist, how to carry out the interview, who to interview, what training should be provided in order to equip them for the task. They have begun to identify quick wins on how to increase participation. Some staff training for diversity is in place already.

Examples of practices in the context of the unique population of the Diocese

The DBE has in place anti-racism work, based on guidance borrowed from Coventry and Leicester Dioceses.

Derby DBE's commitment to inclusion is set out in our vision and we aspire for our schools to be places of hospitality and belonging. We hope this guidance supports schools towards these commitments.

The guidance covers:

- What staff can do as educators – listen to what voices from the GMH community are saying, read books on how to be anti-racist and educate yourself about Black history in the UK, remember anti-Semitism and Islamophobia are both forms of racism, watch ‘Why is my Curriculum so White?’, use the expertise of external organisations who have experience in this area.
- What to teach pupils – what white privilege is and how they can become more aware of it, help pupils understand how bias, stereotypes and prejudice can lead to racist words and actions, explain how to have difficult conversations about race and racism and share feelings and frustrations about racism in a safe space.
- Use the audit tool – to begin evaluating what your school’s response might be to racial justice; use the outcome of the audit to begin to review resources and curriculum as needed; governing bodies should build in questions about racial justice into your review of your policies more generally.
- What schools can do – evaluate your curriculum. Where and how are you educating pupils about Global Majority history, the British slave trade and celebrating Global Majority lives and achievements? Is your curriculum Eurocentric and Colonial-centric? How can you tell stories from across the world?
- What families can do – find ways to say something when family members make racist or stereotypical remarks or jokes, celebrate diversity and difference so that children learn this from their lived experiences at home, talk about white privilege and acknowledge it, talking about your biases, read books and watch films with diverse characters and by diverse authors.
- Talking to children and young people about racism – Church Schools can talk to pupils about race and prejudice and teach ways to be anti-racist within this context of the whole Diocese.

Diocese of Durham



Context

The Diocese of Durham is a diocese in the Province of York covering the historic county of Durham including the part of Tyne and Wear south of the River Tyne excluding southern Teesdale. The Diocese covers about 980 square miles that hold a population of about 1,502,000 (a population density of 1,530 per square mile) and a Church of England worshipping community of about 18,300. About 3.2% of the overall population could be described as UKME. The Diocese serves this community through 171 benefices, 208 parishes and 261 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

In 2020, Bishop Paul Butler undertook a consultation exercise on how the Diocese could best respond in the area of equality, diversity and inclusion. The outcome of this process was the creation of a new role led by Revd Canon Remi Omole, called Equality, Diversity and Inclusion Enabler. This was to serve as an umbrella to coordinate a team of Advisors and Advocates representing the following areas: Disability ministry; UKME (previously BAME) and Gypsy, Traveller and Roma ministry; Women's advocacy; LGBT+ advocacy; Deaf ministry.

The Diocese considers racial justice as an important area. However, it was reported that before racial justice can be addressed there has to be preparation.

When you talk about racial justice things, that is too heavy to stomach. It's a heavy thing to say, 'let's do racial justice'. It needs a long (gentler) lead in; it needs a lot of preparation. That is why we are warming the scene.

Their vision is for sustainability so that racial justice is systematised. Much of the current racial justice work is being done by volunteers or by people in addition to other roles. The Diocese is hoping to attract funding so they can appoint a paid post, perhaps a shared post with Newcastle, the neighbouring diocese.

Work is going on with refugees and asylum seekers. They have a number of parishes with sizeable presence of Iranian community. The Diocese also reported the presence of large numbers of young people from other countries now living in Sunderland – from all ethnic backgrounds. The university and hospital are one reason for this.

Examples of practices in the context of the unique population of the Diocese

The Diocese has two honorary Interfaith Advisors. Both lead on interfaith engagement within their universities and chair local interfaith organisations.

There's a clear intersection between interfaith dialogue and intercultural/interethnic engagement. Interfaith engagement is about bringing together people of differing faiths and beliefs to learn and share, to develop understanding and respect, and work together on issues of social justice and common concern. In doing so, we come to understand those different from ourselves as multifaceted beings such that faith isn't seen in isolation from, for example, culture and ethnicity. This includes intra-religious as well as inter-religious diversity.

Work is being done through the Durham Interfaith Student Network to organise student-led interfaith events, especially but not only in National Interfaith Week. These events provide an opportunity for students to meet people of other faiths for the first time. There is also the County Durham Faiths Network which focuses on a number of issues of concern to the various communities. Recent themes have included 'Helping those in need', 'Human flourishing' (especially during Covid), 'Community organising' and 'Supporting asylum seekers and refugees'.

A Lent Course 'Becoming One in Christ: a journey through the lens of racial justice', has been developed. It began with an acknowledgement of the many human beings who regularly experience injustice because of the colour of their skin and how clergy have listened to their BAME colleagues share their experiences of racism in the Church and in communities. It was a profoundly painful experience and triggered some hard questions:

- Why have so many of us not had these conversations before?
- What is it really like to be on the receiving end of racism?
- What can the Church do to change its own behaviour and to help our country to live more justly?

Well beyond this, the course is designed to take people to a deeper set of questions:

- What is God's purpose for humankind?
- What is God's view on the diversity of human beings?
- How might we begin to address these questions?

The course is designed to invite people to wrestle with God's Word in Scripture, pray and talk honestly together, and imagine a better future.

The course has the features of a classic Lent course but with a very specific focus: understanding and tackling racial injustice.

The course is made up of sessions for the five full weeks of Lent beginning the week after Ash Wednesday: 1) What is heaven like? 2) What was Jesus like? 3) So what is God in Christ up to? 4) How does our church and society match up to God's vision? 5) What do we need to do to get closer to God's kingdom? The course material sits alongside the webinars being facilitated by the North East Religious Resources Centre and the Diocesan BAME group. Participants are warned that they may find some of the material difficult or that it may raise issues for them personally. For such a scenario they would be offered a listening ear and support.

Session 1 Takeaway: 'If you want to prepare a people for heaven, you may want to make their lives here be more heavenly.' Revd Andrew Young, US Ambassador to the UN and friend of the Revd Martin Luther King

It was reported that there was excellent take-up for the course, with the whole Diocese engaging with the course. There were national and local speakers at the weekly webinar. Parishes met during the week to reflect on the course and learn about racial justice.

The cathedral is now becoming involved in preparation for next year.

We have more now willing to talk about (race related matters).

The Diocese has one of the largest Gypsy, Roma and Traveller (GRT) communities in the country and which is its largest ethnic minority community.

There are GRT communities and individuals across all the other local authorities within the area of the Diocese of Durham (Hartlepool, Darlington, Stockton, South Tyneside and Sunderland).

Many GRT people have an active Christian faith. The origins of belief for Gypsy/Roma reach back into early periods of migration from an area near present day Bangladesh. Travelling across Europe, people gradually encountered, and adopted, Christian teaching and traditions, reaching England in the 1600s. Irish Travellers have a different, and older, history; many have Christian faith. The Diocese has referred to the extensive prejudice the GRT community faces.³⁴ The work of the Diocese with this community has included:

- A chaplain with GRT peoples was appointed in Durham Diocese in 2020.
- A series of Lent seminars on racial justice have been organised including one on GRT.
- Voted to enact the 2019 General Synod motion and work against prejudice and discrimination towards GRT communities. It is the first, and so far, the only Diocesan Synod to have done so.
- The Synod considered how churches within the Diocese could participate in sanctuary stopping places – working with local authorities to offer temporary safe havens while travelling.
- Two Durham priests identified their ethnicity as GRT, previously undisclosed.
- Knowing the Diocese was willing to debate the issue also resulted in a local leader within the communities asking to be confirmed. This is evidence that positive and active engagement in issues of racial justice has encouraged trust and confidence in the Church of England locally.
- Networking with colleagues across the country is encouraged and Durham's Chaplain became a member of the steering group for Churches Network for Gypsies, Traveller and Roma (CNGTR).
- The Chaplains offer support to clergy colleagues, for example helping to resolve difficult and urgent pastoral matters arising from misunderstandings of culture and practice.

- In February 2023, the CNGTR refocused to become Gypsy, Roma, Traveller friendly churches ('Friendly Churches'). A new chair was chosen who is also the Chaplain for Gypsy, Roma and Travellers within Durham Diocese. Taking on this new role has the support of Durham Diocese leaders.
- A website has been developed to try and celebrate good practice, inform and provoke thought and discussion.³⁵

³⁴ <https://www.birmingham.ac.uk/documents/college-artslaw/ptr/90172-univ73-islamophobia-in-the-uk-report-final.pdf>.

³⁵ <https://sanctuaryplaces.co.uk>.

Diocese of Ely



Context

The Diocese of Ely is a diocese in the Province of Canterbury covering the county of Cambridgeshire and western Norfolk. The Diocese covers about 1,530 square miles that hold a population of about 770,000 (a population density of 500 per square mile) and a Church of England worshipping community of about 22,900. About 7.28% of the overall population could be described as UKME. The Diocese serves this community through 142 benefices, 303 parishes and 328 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese had appointed a Racial Justice Officer (RJO) who sadly died before the publication of FLTA. After a long break, a replacement officer has now been appointed. Previously the location of the work had been within the larger inclusivist framework of Mission and Ministry. It was decided that this would stall the implementation of the FLTA. Therefore, it has now been agreed to treat this racial justice work as a separate strand. The responsibility is now located within the Bishop's Staff, with accountability to the Diocesan Secretary.

...it was agreed to recommend that the Racial Justice Advisor should be made a member of the Senior Staff Meeting. It was deemed that this would provide accountability and access to the decision-making body.

The following next steps have been agreed:

- That a job description should be drawn up for the RJO bearing in mind the requirements of FLTA which envisages the role serving the Diocese but also looking outwards to the resources within the wider context.
- A Grid would be created setting out the five pillars in the report along one column and charting progress and a time-line along the other axis.

- A briefing paper will be prepared for Senior Staff, who are to meet the Commissioner, Canon Guy Hewitt, at their Retreat in Reading in early November. Guy will be invited to speak and will engage with Senior Staff about progress.
- To kick start the Ely process an Active Working Group will be formed to work with the five pillars in relation to the Ely context. This will require good UKME representation. It was suggested that subgroups within the Working Party could work on specific areas of the report and bring their findings to the Working Party.
- Communication is key. The Diocesan Website will report on progress made, but it is also important to get regular information out to parishes and deaneries through the Communications Officer.
- It is proposed that a Lent Course and a Bishop's Study Day might raise the profile of the report.

The Diocese has a couple of possible local entry points for racial justice work. The African anti-slavery activist Olaudah Equiano lived in the Diocese – Soham – where his presence is marked. His daughter is locally connected. The vicar is very active in this type of work so a potential ally. Actors go into schools and tell the story every year.³⁶ There is also the anti-slavery campaigner Thomas Clarkson who lived in the Diocese. His work is also an opportunity which the Diocese wishes to explore to promote racial justice. Another possible opportunity for the Diocese is the forthcoming exhibition at the Cambridge Fitzwilliam Museum, under the title of Black Atlantic: Power, People, Resistance.

We intend to draw attention to the exhibition. More generally, we are looking to these as possible entry points for our work.

A partnership with the Faculty of Law and Equity has begun at the invitation of the Professor of Business Studies and Law at Anglia Ruskin University, Cambridge. This may help with the racial justice work of the Diocese and provide an outreach opportunity for the university.

³⁶ <https://www.bbc.co.uk/news/uk-england-cambridgeshire-63458089>.

Diocese of Europe

Context

The Diocese of Europe is a diocese in the Province of Canterbury covering one-sixth of the Earth’s landmass, including Morocco, Europe (excluding the British Isles), Turkey, Mongolia and the territory of the former Soviet Union. The Diocese serves this community through 176 chaplaincies according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Given the huge diversity in the range of nationalities and cultures the Diocese covers, it is important for one to understand where the levers lie in the different contexts. Their work may be pastoral, it may be missional, it may be encouraging the work of the chaplaincy. Given the diversity of cultures, their work may not be as directive as it might be elsewhere in the Anglican Communion.

We cannot say, ‘Though shalt do this or that.’ They are less likely to be able to say, ‘Though shalt do this or that.’

When it comes to racial justice we ask ourselves where we can exercise influence, where we can change the culture, how do we work with the chaplaincies with their culture.

They have been taking a step-by-step approach to FLTA. The work is guided by the document ‘Breathing Life’.³⁷ Since its launch, racial justice has been a standing agenda item at their Diocesan Synod.

There is a dedicated Racial Justice Group to help make progress in this area. In a culture of belonging, there is focus on participation in all aspects of the church. There is a theology of belonging which guides the work in this respect. Linked to this is a racial justice theology which has been communicated in a number of places. Seminars have been conducted on the subject. Steps have been taken to add additional members to the group

who bring long-term living experience in the Global South.

Steps are being taken to produce learning modules, integrating racial justice. For example, racial justice has been incorporated into the Diocesan Lay Discipleship Course. There is also focus on celebration of languages wherever the opportunity arises. This is a way to sensitise people to the diversity in their world.

We incorporate several languages and cultures in the worship services.

Service on Pentecost Sunday used thirty different languages.

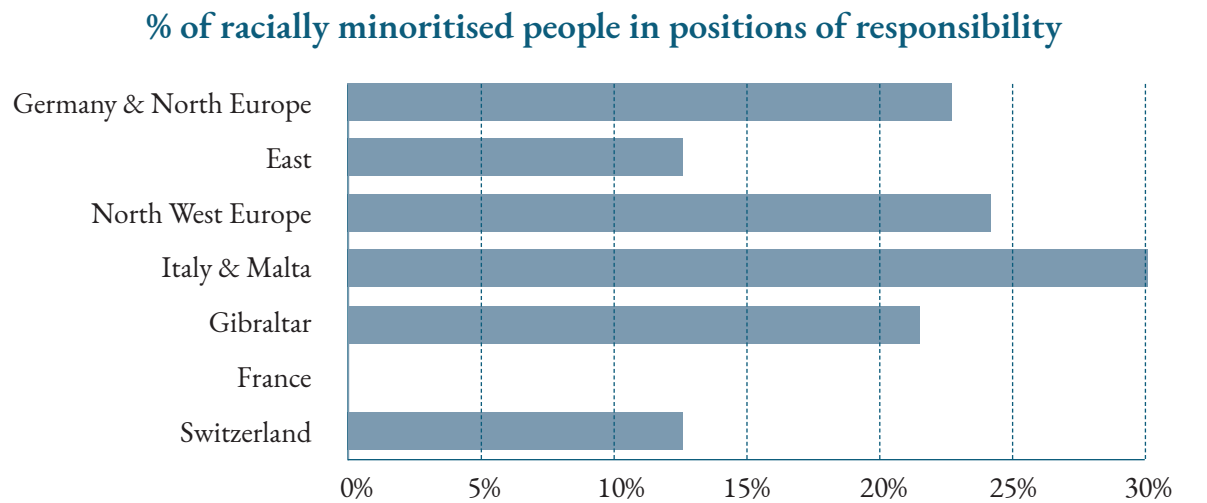
We are addressing unconscious bias (especially in our recruitment) and promoting intercultural awareness. We are considering how and where we recruit our staff.

There is an expectation that within bigger chaplaincies, steps are taken to accommodate the needs of the smaller communities, such as the needs of African and Latin American communities. Examples are responding to the needs of the Madagascar community in Paris, the Rwandan community in Brussels, or the Sudanese community in Finland. Congregations have become involved in responding to their local communities. For example, the Brussels community kitchen providing thousands of meals for refugees. There is work going on with refugees in Calais.

The ongoing work of the Diocese continues to be guided by its Breathing Life document. A paper was presented to the Diocesan Synod on 26 May 2022, updating some of the information in the original report.³⁸ We learn from the document that the Diocese has decided to use the term ‘Minoritised Ethnic’.

...as it recognises that individuals have been minoritised through social processes of power and domination rather than just existing in distinct statistical minorities. It also better reflects the fact that ethnic groups that are minorities in the UK and elsewhere are majorities in the global population.

The working group was entrusted with the task of conducting an audit to assess where the Diocese stands in terms of this policy document. A request from the Diocesan Bishop went out to all chaplaincies to complete an audit form and return it to the Chair of the Working Group. The audit was an invitation to chaplaincies to share in belonging together through racial justice and to feel able to cooperate and support the working group. Twenty-eight chaplaincies returned the form filled in; a few others sent a short report instead.



³⁷ <https://www.europe.anglican.org/resources/racial-justice>.

³⁸ <https://www.europe.anglican.org/resources/paper-62-working-group-racial-justice-report-diocesan-synod>.

Archdeaconry	Number of racially minoritised people in positions	Total people in positions	% of racially minoritised in positions
Switzerland	29	229	13%
France	0	125	0%
Gibraltar	26	118	22%
Italy & Malta	12	40	30%
Northwest Europe	28	118	24%
East	19	151	13%
Germany & North Europe	43	194	23%

The Diocese is aware that some key chaplaincies with significant numbers of people of colour (such as Grenoble, Lille, Paris, Amsterdam, etc) were, for various reasons, not able to send in their audit forms.

We have had people of colour in positions of responsibility since the 1990s. In the relatively recent past, we have as a church appointed an Indian as our Treasurer, a Nigerian as a member of the Standing and Finance Committee and a Zimbabwean as Churchwarden.

As far as we are concerned everyone is equal, and there is an explicit expectation that everyone who attends our church respects each other as their equal – no matter what they look like, sound like or what they ‘have’ – or ‘have not’. If anything is said or done that is offensive, it is immediately challenged.

We are welcoming of all faiths, all cultures, all ethnicities and treat everyone with the same respect. But what we do not do, is look at the colour of anyone’s skin, which is completely in line with what we are taught in the gospel.

Looking ahead, the Diocese is working towards organising a major International and Ecumenical Conference on Racial Justice. This is now planned for 8–11 November 2023.³⁹ It is envisaged that the conference will be an opportunity to develop practical ways of overcoming racism and envisioning a roadmap for a community free of racial prejudices.

Each day of the conference has a clear focus. We will hear stories of racism, we will study Scripture together and we will seek ways to stand against racism together. There will be worship and there will be a cultural evening.

We hope to leave the conference affirming that a racially just tomorrow is possible; we hope to articulate and envision possible steps towards justice, reconciliation, and peace and thereby quicken transformation to being a just and inclusive community.

Racism is not an issue that someone else somewhere else faces, it is something within our systems that needs to be addressed as it is being done now, more visibly and more passionately.

Plans are afoot to conduct a fresh audit this year with greater participation. It is hoped that Synod members will encourage chaplaincies to respond. The website is seen as a resource for the Diocese in this respect, by using the area on the Diocese’s website to highlight the importance of inclusion in the House of God.⁴⁰ This area will contain a prayer and a Bible verse on diversity and inclusion. The prayer booklet that we are working on will be posted here. Chaplaincies will be invited to share their activities on this page for a week before handing over to the next chaplaincy.

There are plans to organise, collate and publish a series of Bible studies on the theme of Racial Justice. The Racial Justice Group will conduct training programmes on the diocesan policy and developments on racial justice. These training programmes will become webinars and will be put up on the Diocese’s website as resources.

Finally, and most importantly, as a matter of liturgical tradition in our diocese, it is recommended that congregations be always invited to say the Lord’s Prayer in their own first language.

³⁹ <https://www.europe.anglican.org/racial-justice-conference-8-11-november-2023>.

⁴⁰ <https://europe.anglican.org/resources/resources>.

Diocese of Exeter



Context

The Diocese of Exeter is a diocese in the Province of Canterbury covering the county of Devon. The Diocese covers about 2,570 square miles that hold a population of about 1,208,000 (a population density of 470 per square mile) and a Church of England worshipping community of about 24,200. About 2.78% of the overall population could be described as UKME. The Diocese serves this community through 151 benefices, 485 parishes and 595 churches among other missional engagements according to the Statistics for Mission 2020.

While 82% of the population of the UK is white and 18% is UKME, in Devon the population is 96% white and 4% UKME. Exeter and Plymouth have slightly higher UKME populations at 10% and 6% respectively. Yet even this diversity may not be fully reflected in our staff, governance structures and clergy.

Implementation of FLTA recommendations during 2022–23

In championing diversity, the Diocese makes it clear that it is the duty of all Christians to want equality for people, no matter their race or what country they come from.

All of us are made in God's image and I think that's the unique perspective Christians can bring, that we all have equal value because we are all created in the image of God.

More specifically, the Diocese stands against racism in all its forms, based on the belief that God created us all equal and that his love and justice are for all creation. It has affirmed the Anglican 4th Mark of Mission:

To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

There is an expectation that all diocesan bodies and churches would be at the forefront of creating a more just society and everyone would actively work to achieve greater UKME representation within the Church of England in Devon. To this end the Diocese is keen to encourage and support those people who want to

explore lay and ordained vocation who may not have been well represented in the Church of England in the past, including among others, those who identify as UKME.

A new Racial Justice Charter and strategy has been approved in 2023 by the Diocese of Exeter's Synod.⁴¹

Introduction: Racism is a deep-seated issue in society, apparent in our communities and organisations, and maintained by discrimination and prejudice. Inclusion is essential. Racism needs to be named and consciously addressed, given the long-standing lack of progress on race equality in our society.

It is acknowledged in the Diocese that racism may be present at different levels.

- At the individual level – people may feel fear, rage, distress, or that they are blocked.
- At the interpersonal level – people experience relationships which are destructive or exploitative.
- At the institutional level – some groups tend to be barred from certain decision-making or leadership positions.
- At the cultural level – it may be that one group sets the 'norm' for everyone, which can lead to a rejection of difference and diversity. It denies access to education, employment, housing, social services and other rights and benefits of society.
- Our Racial Justice Charter is a challenge and an invitation. We believe that we are called by God to identify, challenge and address racism in all its forms. We invite people everywhere to join us in a journey of change in our society.

They have four guiding commitments:

- Committed to Jesus Christ and his Kingdom
- Committed to conversation
- Committed to action and better representation
- Committed to accountability and transparency

The primary areas for attention and action within the Racial Justice Strategy for Action are Participation, Education, Training and Mentoring, and History and Memory.

- Under Participation, they plan to diversify participation in governing bodies when vacancies arise, and if that is not possible, they will consider nominating and/or co-opting UKME people onto them. They also plan to make diversity monitoring forms mandatory for every application process and will create a system for collating this data so that they can assess how successful their efforts are in increasing the number of applications from UKME candidates.
- Under Education, they will seek to work with the Diocesan family of Church Schools and the local Theological Education Institutions to encourage a change of culture in the region including commending resources produced by the Liturgical Commission.
- Under Training and Mentoring, their vocations team will encourage all advisors to take part in unconscious bias training and will assist their vocations team in the development of an anti-bias policy of their diocesan context.

⁴¹ <https://exeter.anglican.org/new-racial-justice-strategy-and-charter-for-diocese-of-exeter>.

- Under History and Memory, where issues related to historical monuments and money connected with the slave trade arise, they will encourage the parties involved to refer to the document Contested Heritage in Cathedrals and Churches.



Diocese of Gloucester

Context

The Diocese of Gloucester is a diocese in the Province of Canterbury covering the non-metropolitan county of Gloucestershire. The Diocese covers about 1,130 square miles that hold a population of about 682,000 (a population density of 610 per square mile) and a Church of England worshipping community of about 21,700. About 4.44% of the overall population could be described as UKME. The Diocese serves this community through 91 benefices, 296 parishes and 380 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has been one of the partners with five neighbouring dioceses on the racial justice needs assessment project, as outlined in Appendix 1, Case study: West Midlands Dioceses Collaborative on Racial Justice. Once funding has become available as a result of the bid arising from this work the Diocese will be in a better place to respond to FLTA recommendations.

We have prioritised the diversity of our diocese, how we are seen, how we present ourselves in our literature and on our website. The diversity of boards and committees is also a priority. We provide training on bias and would like to also include racism.

We are all at different levels but we are all committed to the changes that need to happen.

We have the process in place. We are now looking at how to move forward, with funding and creating an organisational structure and workforce. We are putting a learning community in place.

We see the importance of gathering data. In due course we will have a strategy in place. This will be a regional collaboration but will focus on our immediate and local context.

Like many other dioceses, the Diocese has people in their community who say, ‘Race is not an issue here’ or ‘We don’t need to talk about it.’ They have taken some steps to organise race conversations. Until recently,

their publications and website did not have images of Black people. This has been rectified. Through a series of podcasts, the Diocese has increased race literacy and awareness.

Some people stay away from race for fear of saying the wrong thing. Or stay away from helping minorities. There was a black woman of no fixed abode who had a baby and the hospital would not release the baby because of her being homeless. Had she been white the church would have responded quicker and more effectively.

■ *White clergy may be more comfortable in responding to white congregants but not ethnic minorities.*

Examples of practices in the context of the unique population of the Diocese

The Diocese has some diverse communities but it also has other communities where there would be isolated minorities, such as this one which illustrates the hostile and unwelcome environment. As reported in The Guardian:

Growing up, Khady Gueye was one of just a handful of Black pupils at her school in the Forest of Dean in Gloucestershire. By the time she was a teenager, she was desperate to fit in and conform. And so when her nickname became 'Nigs' – short for the N-word – Gueye didn't challenge it. Here, in the rural west of England, where she had been fed racist stereotypes of black people her whole life, she didn't want to be labelled 'the angry black girl' or the self-pitying minority who 'couldn't take a joke' or what was considered a 'bit of light banter'. And so it was, that on the last day of school where it is tradition for year 11s to scrawl goodbye messages on one another's school shirts, Gueye took home a shirt covered with the N-word in giant block capital letters across the front. 'Gonna Miss You Nigs' was written on the back next to jokes about golliwogs and messages of good luck.⁴²

There has been local work through the Monuments Review report from Gloucester City Council.⁴³ This has tackled some of their Contested Heritage.

Perceived lack of diversity. Perceived lack of racism. It was uncomfortable place for me as a leader. The presence of denial of racism. In Lydney, we have people who are racist. For example, that some people's race would be seen as a barrier to employment. I see this as completely counter to the message of the Gospel, in particular, living life in its fullness.

⁴² <https://www.theguardian.com/world/2021/may/23/one-year-on-the-blm-event-that-divided-a-gloucestershire-town>.

⁴³ <https://www.gloucester.gov.uk/media/8635/final-blm-reportredux.pdf>.



Diocese of Guildford

Context

The Diocese of Guildford is a diocese in the Province of Canterbury covering eight and half of the eleven districts in Surrey, north-east Hampshire and a parish in Greater London. The Diocese covers about 530 square miles that hold a population of about 1,071,000 (a population density of 2,020 per square mile) and a Church of England worshipping community of about 30,700. About 9.94% of the overall population could be described as UKME. The Diocese serves this community through 142 benefices, 160 parishes and 211 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Much work has been done on racial justice, involving a whole organisation strategic approach, that is both top-down and bottom-up. The Diocese recognises that racial diversity is complex and can bring with it challenges. With this in mind, it has decided to place racial diversity centre stage in its work, in order to pursue its benefits and tackle the barriers associated with it.

■ *'Growing diversity' is part of our Transforming Church, Transforming Lives framework.⁴⁴*

As a sub-section of Transforming Church, Transforming Lives document, a strategy for racial diversity was adopted in February 2023.

Research was commissioned from King's College London to identify where there are buildings/artefacts in churches and graveyards that related to the slave trade. Parishes have been informed and are being supported to develop an appropriate practical, liturgical and pedagogical response in collaboration with the Diocesan Advisory Committee and the Communications Team.

Systems have been put in place for addressing complaints involving racism.

⁴⁴ <https://www.cofeguildford.org.uk/about-us/vision-and-strategy/>.

The Diocese has taken steps to bring racial justice ‘alive across the Diocese’. While advantage is taken of specific dates such as the Stephen Lawrence Day, there is effort invested to promote racial justice throughout the year.

Racial justice work is treated as mainstream, so everyone is encouraged to play their part. There is evidence of this proving successful in that a diversity of people are involved, including UKME and white people.

There are a number of people who are carrying out the work. So if one of us was to leave it wouldn't stop.

Working together is our strength. I wasn't just sent off in a corner to do it [produce the racial justice strategy and toolkit] but it was a collective effort, with lots of colleagues providing comment and feedback. They weren't all black but white colleagues too; one white colleague wrote about 'being white'. We can be proud of this working together so to engender our collective responsibility. But as for good practice, it's too early!

Recently Racial Justice Advisory Group has been set up, with meetings scheduled from July 2023. The group will have the responsibility to follow up and report on FLTA. The Advisory Group is a Sub-committee to the Bishop's Council. Its role will include:

- Encourage and report on the implementation of the Racial Diversity Strategy.
- Encourage and report on the implementation of actions arising from FLTA.
- Advise the Bishop and Bishop's Council on the Diocese's and parishes' response to issues of racial diversity affecting the Diocese.
- Report to the Bishop and Bishop's Council when monuments and artefacts in churches and churchyards that may relate to aspects of the transatlantic slave trade have been identified, and advise on the Diocese's and parishes' response to this.
- Identify and report any barriers to progression and leadership roles experienced by both clergy and laity of UKME/GMH heritage.
- Encourage and oversee the collection, consolidation and reporting of data on the UKME/GMH presence within the Diocese and its structures.
- Encourage better representation of UKME/GMH staff at all levels in parishes, in the Diocese and in Church House, Guildford.
- Promote education in racial diversity and equality and especially in the training of clergy and licensed lay ministers and lay leaders.
- Promote inclusion of racial subgroups in the delivery of all diocesan strategies.
- Encourage the investment in clergy and lay leaders of UKME/GMH heritage through targeted support and mentoring to enable them to achieve their potential as leaders in the Church of England.
- Encourage the provision of UKME/GMH leaders' stories and offering positive communication and storytelling to the Diocesan communications team.

A Chapter for UKME is being set up. It is hoped that this will help to develop even more racial justice practitioners. Work is also being done on Whiteness, including through the 'Being White' programme. A 'Being White' video is in the toolkit.

Examples of practices in the context of the unique population of the diocese

On the 75th Windrush Anniversary, they launched the Racial Justice Covenant and the Racial Justice Toolkit which were adopted by the Bishop's Council in May 2023.

Strategically, the Diocese has committed that their Cathedral, churches, schools, Church House and Diocesan structures – including leadership – reflect the racial diversity of their communities.

The Covenant – a 'charter for change' – is a commitment for parishes to sign up to every two years and provides a way for parish leaders to deal with racism within their churches.

Sustained, restorative change towards racial equality and equity requires commitment.

The Covenant is intended to enable leaders and congregations to deal with issues of racism.⁴⁵ It is intended for adoption by all Parochial Church Councils on a biennial basis.

The Four Principles of the Covenant are Disciples, Diversity, Representation and Accountability. Under 'Diversity' there is commitment to encourage, build up and celebrate the racial diversity of the Body of Christ across Guildford Diocese and under 'Representation' there is commitment to improve the representation of UKME presence in congregations and in lay and ordained leadership and Diocesan staff.

The Racial Justice Toolkit offers churches a variety of practical resources.⁴⁶ These include:

- Teaching and learning to build the vision and enable the reality for the whole multicultural Pentecost people of God.
- Identifying potential, recognising gifts and graces, and nurturing all, especially minority ethnic people, to increase mutual flourishing in the Body of Christ.
- Committing to identify and address instances of racism – individually or corporately – with the aim of bringing recognition, repentance, and reconciliation, leading to changes in attitudes, language and behaviours.

People are encouraged to engage with racial justice by sharing their own life stories. For ordinary members of the Diocese, this has brought meaning to the work. Two examples:

Adanna, a member of the Racial Justice Group for the Diocese of Guildford, shares her story and experience of racial stereotyping, but also why she's hopeful for the future. Adanna was born and raised in Nigeria and moved to the UK around 25 years ago to study at the University of Leeds. She has always felt welcomed and included in the churches she's been a part of, even when she was the only black person attending. With members of the congregation becoming like family, offering support when she first moved to the UK and, more recently, when she and her husband had a child.⁴⁷

The Revd Sandra Faccini faces the discomfort of her white privilege and explains how everyone can change the behaviours of unconscious bias. Am I racist? I thought the answer was no, but I was shocked to realise that as a white person, who tries not to be racist, I am privileged, and I do have

⁴⁵ <https://d3hgrlq6yacptf.cloudfront.net/64512e98ef5d6/content/pages/documents/racial-justice-covenant-final-pdf.pdf>.

⁴⁶ <https://d3hgrlq6yacptf.cloudfront.net/64512e98ef5d6/content/pages/documents/racial-justice-toolkit-2023.pdf>.

⁴⁷ <https://www.cofeguildford.org.uk/adannas-story/>.

*unconscious biases. I have been privileged, to be a Christian and also to have had educational opportunities that none of my family had, and so many do not have, and I have held roles that previous generations of women longed for, but I had never considered the privilege of being white.*⁴⁸

The Diocese is in the process of recruiting a new bishop. The job description points out the three priorities: Growing Disciples, Growing Diversity and Growing Community. Also, that the new Bishop will be expected to:

Chair the Racial Justice Working Group or its successor, encouraging greater racial diversity across our congregations and their leadership.

Diocese of Hereford



Context

The Diocese of Hereford is a diocese in the Province of Canterbury covering Herefordshire, southern Shropshire, a few parishes within Worcestershire and a few parishes within Powys and Monmouthshire in Wales. The Diocese covers about 1,650 square miles that hold a population of about 335,000 (a population density of 200 per square mile) and a Church of England worshipping community of about 13,400. About 1.90% of the overall population could be described as UKME. The Diocese serves this community through 77 benefices, 339 parishes and 401 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has been one of the partners with five neighbouring dioceses on the racial justice needs assessment project, as outlined in Appendix 1, Case study: West Midlands Dioceses Collaborative on Racial Justice. Once funding has become available as a result of the bid arising from this work, the Diocese will be in a better place to respond to FLTA recommendations.

During the above collaborative project, the Diocese identified a number of needs. The findings indicated that the Diocese was low on people resource when it comes to doing new work, so lacking capacity. Once they have the resources they will happily get on and do what is necessary. They would like their churches, especially with links to slavery, to be properly resourced to educate people. Currently, there is little information available. Given the presence of the Clive of India family in the Diocese, there are likely to be several buildings falling under the Contested Heritage label.

We desire to see a more diverse church. We don't want to be unconsciously biased. We want to be more welcoming to the broader community.

One of the needs identified has been for 'race conversations' for congregations, especially around the positive statement 'we welcome applications from all backgrounds' and to generally challenge the 'race has nothing to do with us' attitude in some sections of the Diocesan community.

⁴⁸ <https://www.cofeguildford.org.uk/am-i-a-racist/>.

There are tensions in our community i.e. involving the traveller community. One church wanted to tidy up the graveyard but only did so with traveller graves, picking up all the flowers etc left on them even though other graves also had stuff left on them that was not allowed.

Given that they have few UKME in the population and among the clergy and lay people, representation is sometimes difficult to achieve on boards and committees. However, wherever they have been able to do, they have improved representation while not putting pressure on UKME members.

Mindful of the lack of diversity in the Diocese and a desire to make improvements, steps have been taken to change statements in the recruitment literature so to encourage people to apply for posts and not be put off. Unconscious bias training has been delivered for staff involved in recruitment. Previously, the Diocese has part-funded a Lithuanian pastor to support the seasonal workers in the community.

While recognising that there is much the Diocese needs to do, they take opportunity of available resources, such as posting the poem, ‘What do YOU see?’ by Lusa Nsenga-Ngoy, which was written in response to the tragic killing of George Floyd. Its words are made even more powerful by their performance by the diverse members of the Church of England (Leicester Diocese). The ‘Black in white space’ narrative describing a Black man’s experience of working in a prestigious law firm is also very powerful.

There has been encouraging engagement with race in the wider community, such as the Black Lives Matter protests across Hereford, Ross-on-Wye, Telford, Bridgnorth and many other towns in the Diocese. This led to a group forming who wish to respond with love and compassion as part of efforts to tackle racial injustice. UKME clergy have helped with this in small ways such as this talk on race at the local sixth form college.

Our record in this area in the Church of England is not good and Bishop Richard is encouraging us to begin by looking at ourselves.

While recognising that there is work for them to do in this area and they are starting to look at this across a number of areas:

- Challenge and address institutional racism, listening to and learning from the experiences of UK minority ethnic people.
- Recruit and support more UK minority ethnic clergy, staff and volunteers.
- Acknowledge and repent of the Church’s past involvement in and benefit from the slave trade.
- Make our churches truly welcoming to everyone, taking responsibility for the need for profound cultural change in our Church.
- Work with others in Hereford Diocese and the Church of England to bring these things about.

Examples of practices in the context of the unique population of the Diocese

The Diocese has been very active in responding to the needs of refugees and asylum seekers. In this work, its reputation has attracted positive comment. The Diocese is a Lead Body in the settlement of Ukrainian guests.

In March 2022, following the illegal invasion of Ukraine by Russia, the Diocese immediately responded by offering support to Ukrainian citizens fleeing the war. A scheme was set up to match potential hosts with Ukrainians to provide safe accommodation here in the UK until it is feasible for Ukrainians to return home. The Diocese was funded by Herefordshire Council, Awards for All and Citizens UK, with a grant totalling £115,000 to support the Homes for Ukraine scheme, helping local sponsors and Ukrainian guests across the country.

‘For anyone who is interested, the Diocese of Hereford provides excellent support to make suitable matches between local hosts and Ukrainians.’ Herefordshire Local Authority

In March 2023, the Bishop published an open letter on refugees and asylum seekers with the aim of inviting people to show compassion towards those who become vulnerable due to their circumstances. They may be people who are persecuted because of their religious beliefs (Pakistan), because of war (Ukraine) or because they were on the wrong side of a conflict (Afghans who worked with the British forces). He challenged people to think for a moment what they would do in such situations.

As a Christian, I’m not so naïve as to recognise this is a complex issue and there is no single or easy solution. I’m aware that we can’t offer asylum to everyone, but we must not disregard our ethical responsibilities or ignore at will international law — which protects the right to claim asylum.

He reminded people of our rich history in this country of welcoming refugees such as the Jews who escaped death to come here in World War 2; the Polish workers, the many Romanians, Lithuanians, Hungarians and other eastern European nationals who come to work on our farms and support our agricultural economy.

Later in the year (June), the Bishop launched a clothing campaign to support those seeking asylum. This was in partnership with Mothers’ Union Hereford, asking people to donate towards buying new clothes for those seeking asylum who are currently being hosted in the county.

I have always felt it is important to welcome our friends and neighbours and I have been overwhelmed by the generosity of our local community in supporting those fleeing their homes due to persecution and war, including countries such as Afghanistan, Syria and Ukraine.

A local hotel has 150 rooms set aside for asylum seekers. A church food bank is providing clothes.

It’s not directly racial justice more about social justice and integrating.

Citizen UK have put the Diocese forward as an example of good practice.

⁴⁹ https://www.youtube.com/watch?v=vn1UtiXQpzM&ab_channel=DioceseofLeicester.

⁵⁰ <https://www.hereford.anglican.org/news/black-lives-do-matter--stories-of-hope.php>.

⁵¹ <https://www.hereford.anglican.org/parish-support/church-and-society/black-lives-matter/black-lives-matter>.

Diocese of Leeds



Context

The Diocese of Leeds is a diocese in the Province of York covering western Yorkshire, nearly all of West Yorkshire, the western part of North Yorkshire, the town of Barnsley in South Yorkshire, and most of the parts of County Durham, Cumbria and Lancashire which lie within the historic boundaries of Yorkshire, including the cities Leeds, Bradford, Wakefield and Ripon. The Diocese covers about 2,630 square miles that hold a population of about 2,779,000 (a population density of 1,060 per square mile) and a Church of England worshipping community of about 40,300. About 15.87% of the overall population could be described as UKME. The Diocese serves this community through 270 benefices, 447 parishes and 590 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Racial justice is a ‘whole diocese’ matter. Since its formation in 2014, the Diocese has taken a number of steps to promote racial justice, under the direction of a lead bishop for Racial Justice, working in conjunction with the Racial Justice Officer. This has included racial justice/unconscious bias training and working supportively with the UKME clergy group. In 2018, a Diocesan Lay Conference was organised to encourage lay discipleship and ministry, attracting 1,000 participants. This included designated places for UKME participants from parishes, together with UKME contributors to plenary sessions. Following the Conference, a UKME lay fellowship began to meet.

Following the publication of FLTA, further steps have been taken. This has included two well-attended Diocesan symposia for clergy, one facilitated by the Windrush Group and a racial justice strand in the mandatory training for newly appointed clergy. The Lead Bishop for Racial Justice has convened a small working group to address issues raised in FTLA. Some of the implementation awaits national developments relating to funding and resources. Recent training offered to clergy included, ‘We need to talk about race, church and God’.

Examples of practices in the context of the unique population of the Diocese

The Diocese spoke about ‘intersectionality’ – of race and interfaith. It just happened that the same Bishop is leading on both of these areas. The Diocese has integrated racial justice in with its Presence and Engagement work. An illustration of this is the training that is offered to clergy and curates. This included a day on racial justice led by Richard Reddie, Director of Justice and Inclusion at Churches Together in Britain and Ireland. It included a conversation about the killings of Stephen Lawrence and George Floyd and how they impacted race relations in Britain; examining the theological underpinnings of racism; and examining the Church’s history of racism. There was also a session led by Mustapha Sheikh, Associate Professor of Islamic Thought and Muslim societies, exploring the reality of ‘Islamophobia’ and its intersectionality with ‘race’; the impact of Islamophobia on individuals and communities, and how the Church should respond to it. The Diocese is very keen to undertake research on the overlap of racial justice and interfaith.

‘In January 2011, I proclaimed that Islamophobia had passed the dinner-table test and was widely acceptable in British society ... a decade on, Islamophobia, a pervasive kind of racism, is prevalent across society: in education, public policy, healthcare, and particularly, politics.’

Baroness Sayeeda Warsi

The programme also included a session led by the Council for Christians and Jews, with two parts, ‘Parish Ministry in an Age of Anti-Semitism’ and ‘Preaching Responsibly on the Jewish and Christian Scriptures’.

Feedback from clergy from discussions during the training on Racial Justice and Presence and Engagement is that racist comments are often centred around the Muslim community and/or asylum seekers and refugees. Clergy want to know how best to challenge these.

The Diocese has the Wellsprings Together, an independent charity to encourage faith communities to make a difference in their communities.⁵²

‘It is a priority to foster Presence & Engagement in multicultural and multi-faith parish contexts and encourage parishes together e.g. Catalyst [leadership programme], Church-Mosque twinning; and to enable Wellsprings Together to contribute to effective Christian presence in the public sphere on issues of faith and diversity.’

A key long-term outcome of Wellsprings is, ‘Local communities learn to live together well and experience increased levels of cohesion across differences particularly of faith and ethnicity’. Wellsprings have led the Catalyst leadership programme for young people, which aims to train them to act as positive role models in their neighbourhoods and communities. A key part of this is to enable the young people to ‘Develop a positive identity for living in a multi-faith, multi-ethnic Britain’. The recently appointed Wellsprings Parish Development Worker brings experience of grassroots racial justice work.

The ‘Real People Honest Talk’ programme has provided safe spaces for local people to discuss issues in their neighbourhoods that they want to address. Issues raised have included prejudice and racism, and cultural barriers to achievement and accessing services. The most recent activity involved diverse young people across five Kirklees schools, for them to talk about issues that affect them.⁵³

⁵² <https://wellspringstogether.org.uk/whats-new/wellsprings-video>.

⁵³ <https://wellspringstogether.org.uk/whats-new/real-people-honest-talk>.

The Diocese has attempted to hard-wire racial justice into the life of the Diocese by integrating it in the Lent Course for 2023, linked to Rhythm of Life initiative. There was focus on racism, alongside poverty and the environment.⁵⁴ This had a very good take-up from the parishes across the Diocese.

The Diocese is keen to improve its diversity of clergy. It is doing this by addressing the pipeline. It has identified thirteen of its diverse parishes to help identify candidates for future development as clergy. Here there is focus on widening participation through the discovery track, a one-year programme aimed at those who are disadvantaged by social class and ethnicity. A number of the Northern dioceses are working with this, in a similar way to The Peter Stream at St Mellitus (see also Diocese of Southwell and Nottingham below).⁵⁵

There are many Muslim communities in the Diocese, including: Batley, Huddersfield, Kirklees, Leeds, Bradford, Dewsbury. One example of the work here is the support and development of ministry to Farsi-speakers in the Diocese, with eighteen congregations having Farsi-speaking members. This has included appointing Farsi-speaking Diocesan-funded interns. The Diocese is also encouraging the UKME clergy to preach as guest preachers in congregations other than their own in order to help create greater diversity in the pulpit.

Diocese of Leicester



Context

The Diocese of Leicester is a diocese in the Province of Canterbury covering the county of Leicestershire. The Diocese covers about 830 square miles that hold a population of about 1,073,000 (a population density of 1,290 per square mile) and a Church of England worshipping community of about 17,100. About 22.23% of the overall population could be described as UKME. The Diocese serves this community through 105 benefices, 245 parishes and 311 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

A Racial Equity strategy has been developed.⁵⁶ Through this, the Diocese wishes:

- To establish and disseminate an understanding of race equity and inclusion principles
- To engage UK majority populations in facilitated learning on anti-racism
- To engage minoritised and marginalised populations and stakeholders
- To gather, analyse and monitor data about racial equity outcomes
- To conduct systems analysis of root causes of inequities
- To identify strategies and target resources to address root causes of inequities
- To conduct race equity impact assessment for all policies and decision-making bodies
- To continuously evaluate effectiveness and adapt strategies
- To design tools and practices that foster resilience for racial justice

⁵⁴ <https://learning.leeds.anglican.org/course/rol-lent-2023/>.

⁵⁵ <https://stmellitus.ac.uk/study/routes/peter-stream>.

⁵⁶ <https://www.leicester.anglican.org/news/our-racial-equity-strategy-is-published-as-the-church-of-england-shares-its-action-plan-to-tackle-institutional-racism.php>.

In the strategy document, the Diocese outlines a key priority area:

While our aspiration is to transform all aspects of diocesan life, we recognise the need to frame our strategy around a number of priority areas where we hope to see convincing and decisive change in policies, practices, procedures, and people so that ethnic and cultural diversity become a normative experience and expectation for all.

After some period of inaction, recently progress has been made. A key part of that has been the establishment of the Racial Equity Unit (REU). This is made up of volunteers who are passionate about improving racial equity in the Diocese's mission and ministry.

The REU works to explore historic and contemporary, systemic and interpersonal racial discrimination, inequity and oppression that UKME Anglicans face within the life and structures of the Diocese of Leicester and beyond.

Currently work is being done on a Racial Equity Policy.

This year, we are also running a UKME/GMH Day in September, to particularly engage in the Living in Love and Faith conversation (on same-sex relationships) as GMH Anglicans.

The following are some of the areas where progress has been made:

- Ethnicity monitoring in Statistics for Mission has begun with the Intercultural Worshipping Churches (IWCs)
- Anti-racism and unconscious bias facilitated learning is ongoing
- Culturally relevant courses are being designed
- Non-Western resources are being used in lay training
- Racial justice devotional resources are being developed and disseminated
- Diversity representation in school governance and teaching and support staff is being reviewed and monitored
- Website includes guidance for heads about diversity with audit tool and diversity talk for heads
- Cultural relevance of discipleship resources is being addressed
- Discipleship Officer at Cathedral is now in place
- Intercultural discipleship resources are being developed – Global Voices seminars, other resources by IWCs

There is much anti-racist work going on with the DBE. This is based on the guidance borrowed from Diocese of Coventry.⁵⁷ This guidance aims to support discussion and reflection, and give some practical ideas which may be appropriate to apply in a school context. It encourages educators to listen to what voices from the Global Majority community are saying, read books on how to be anti-racist, and educate themselves about Black history in the UK. Educators are reminded that anti-Semitism and Islamophobia are both forms of racism and encouraged to be aware of the bias in the media which is from a Eurocentric and Colonial point of view. Educators are encouraged to watch the video: 'Why is my Curriculum so White?' and use external

resources from organisations such as the St Philip's Centre or the World Cultures Collection at Leicester Museums.⁵⁸

Examples of practices in the context of the unique population of the Diocese

The Diocese has conducted research on the status of Black, Asian and Minority Ethnic mission and ministry within the Diocese. This highlighted that active presence and participation of people from these communities was limited within Anglican worshipping communities, and at all levels of leadership within the current governance structures of the Diocese. Also, very few churches considered mission among minorities as a priority or had a clear understanding or experience of what specific resources and strategies were available or required. Few churches were harnessing minority leadership gifts.

In response to the above research, the Intercultural Worshipping Communities (IWC) project was established. This has resulted in five new IWCs with the aim of addressing the above identified needs.

The project aims to encourage more BAME heritage Christians to get involved and lead in a range of areas in Anglican parish and diocesan life, including lay leadership and ordained ministry.

An IWC is a church community where people from different cultural and ethnic heritage deliberately interact with one another in order to deepen their understanding and experience of God and of each other. They learn and grow together to build communities which are transformed, shaped, and moulded from each other's experiences.

The following is some of the progress made or targets established through the IWC project:

- Increased numbers of baptisms of people from UKME heritage and increased numbers of confirmations of UKME heritage
- 900 new BAME congregants, of which 450 will come from churches closely aligned to the project
- 100 new UKME people in governance structures
- 50 new UKME lay leaders
- 20 UKME heritage people exploring vocation

Some of the following has been achieved already through the IWC project:

Encouraging churches within the diocese to pursue equitable relationships with congregations from the global majority that they might host. This led to a partner church merging with a congregation in late 2021 to create an authentic worshipping community.

Continued partnership with Leicester Cathedral to sustain the 'Global Voices' webinar series. This event is now a firm part of the diocesan calendar.

Embedding the Global Carol Service in the diocesan calendar and working collaboratively with partners across the diocese.

⁵⁷ <https://www.leicesterdb.org/wp-content/uploads/2021/05/DBE-Anti-Racism-Guidance.pdf>.

⁵⁸ https://www.youtube.com/watch?v=Dscx4h2l-Pk&ab_channel=UCL.

We are currently exploring with a local Gujarati congregation the practicalities of them joining the Church of England.

Working closely with the Minster communities project within the Diocese (e.g. co-ordination on diversity mapping, providing intercultural resources and experience) to ensure that this process is fully representative of all voices within the Diocese.

The Diocese has run webinars on anti-racist discipleship.⁵⁹ It has also produced a racial justice prayer guide.⁶⁰

One wholly white church bought multiracial dolls for their playgroup. A Black foster child visiting the church rushed straight to one, picked it up and said, ‘The baby looks like me.’

Diocese of Lichfield



Context

The Diocese of Lichfield is a diocese in the Province of Canterbury covering majority of the county of Staffordshire, northern Shropshire, large portions of West Midlands and small portions of Warwickshire and Powys (Wales). The Diocese covers about 830 square miles that hold a population of about 2,194,000 (a population density of 1730 per square mile) and a Church of England worshipping community of about 41,300. About 12.35% of the overall population could be described as UKME. The Diocese serves this community through 235 benefices, 422 parishes and 543 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has been one of the partners with five neighbouring dioceses on the racial justice needs assessment project, as outlined in Appendix 1, Case study: West Midlands Dioceses Collaborative on Racial Justice. Once funding has become available as a result of the bid arising from this work the Diocese will be in a better place to respond to FLTA recommendations.

The racial justice work is being conducted through the triumvirate of UKME clergy, the Diocese and the Cathedral. While waiting for the above development through the West Midlands Collaborative, the Diocese is moving forward with its racial justice work, with the following focus:

1. Work is moving towards the development of a Racial Justice Strategy.
2. The Racist incident procedure is being finalised.
3. There is a ‘Let’s talk about race’ questionnaire being trialled with UKME clergy.
4. There is continued focus on ‘Recruitment for Diversity’.

The Diocese is further developing its website, being keen to be seen as being serious about its racial justice work. Work is also being done on signifying of events – such as Windrush where a video was produced with folk from

⁵⁹ <https://leicestercathedral.org/event/global-voices-faith-at-home-anti-racist-discipleship/>.

⁶⁰ <https://leicestertreeoflife.org/wp-content/uploads/2021/03/Racial-Justice-Sunday-Prayer-resources-CEDIT.pdf>.

within the Diocese. In addition, work continues with other key dates and events such as prayers on Stephen Lawrence Day, Racial Justice Sunday and activities during Black History Month. People are signposted to key resources on the Diocesan website.⁶¹ Resources include Becoming Anti-racist,⁶² Black History Puzzle Book,⁶³ and a journal on racial justice.⁶⁴

There is a Racial Justice and Inclusion Task Group (RJITG) in place. The catalyst for this was the events of the summer of 2020 surrounding the violent murder of George Floyd in Minneapolis, USA. In the autumn of 2020, a diverse group of eight people from across the Diocese were invited by the Bishop to form the group. It has been meeting since December 2020 and has shaped an agenda for racial justice across the Diocese. Through the group a number of priorities were identified. These included the central role for UKME clergy, recruitment monitoring, data collection, provision of unconscious bias training and developing a procedure to deal effectively with racist incidents. There is also reverse mentoring in place for the Bishops.

In Lichfield we have the widest possible variety of urban, rural and suburban contexts. It is our strong desire as a Racial Justice and Inclusion Task Group to engage the whole of the diocese in this initiative for change. We are founding that aim on the conviction that racial justice is as much about white people as it is about people of colour. The way forward lies in a more discerning, honest, committed partnership that embraces the imperative of Micah 6:8 to act justly and to love mercy and to walk humbly with your God.

The Diocese takes steps to encourage the widest participation in and engagement with racial justice, such as through this Selwyn Lecture involving Richard Reddie, Director of Justice and Inclusion for Churches Together in Britain and Ireland, addressing around 200 people online.⁶⁵ Richard said the Church in the West had often focused on racial justice issues abroad, such as in South African and Rwanda, but had not been as quick to tackle injustice on its own doorstep, as highlighted through the ongoing impact of the treatment of many Windrush immigrants who were turned away from mainstream churches when they arrived in the UK.

A new co-convenor has been appointed for the Diocese of Lichfield's Racial Justice and Inclusion Task Group.⁶⁶

The third aspect of the Diocese's racial justice work concerns with the role of its UKME clergy and laity. The group now has a new convenor.

We currently have 22 UKME/GMH clergy on our list, although not everyone is able to meet at every meeting. We were meeting monthly during Covid via zoom, but more recently we have met and agreed that less frequently meeting in person, every three months seems more favourable as it was felt that in-person was more beneficial for fellowship. In our last meeting, we shared a meal and agreed future plans for the meetings. In previous meetings we have invited different people to come to speak as well as just providing a space to support and pray for each other. Also, we are changing the group to include our UKME Licensed Lay ministers too.

⁶¹ <https://lichfield.anglican.org/inclusion/racial-justice/resources/>.

⁶² <https://d3hgrrlq6yacptf.cloudfront.net/5f3ffdd147bb3/content/pages/documents/itatum-anti-racist-continuum-w-numbers-copy-1-.jpeg>.

⁶³ <https://d3hgrrlq6yacptf.cloudfront.net/5f3ffdd147bb3/content/pages/documents/bhm-puzzle-book-2020-full-ed2.pdf>.

⁶⁴ https://d3hgrrlq6yacptf.cloudfront.net/5f3ffdd147bb3/content/pages/documents/special-issue-racial-justice-anvil-volume-36_issue-3-final-version-2.pdf.

⁶⁵ <https://www.lichfield.anglican.org/news/courage-needed-on-racial-justice-journey.php>.

⁶⁶ <https://lichfieldlive.co.uk/2023/02/14/new-appointment-to-diocese-of-lichfields-racial-justice-and-inclusion-task-group/>.



Diocese of Lincoln

Context

The Diocese of Lincoln is a diocese in the Province of Canterbury covering the ceremonial county of Lincolnshire. The Diocese covers about 2,670 square miles that hold a population of about 1,096,000 (a population density of 410 per square mile) and a Church of England worshipping community of about 20,600. About 2.70% of the overall population could be described as UKME. The Diocese serves this community through 181 benefices, 475 parishes and 622 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese is working towards developing a Racial Justice strategy. Since the previous report the Diocese has taken a number of actions to move things forward on racial justice. Diocesan Board of Finance and Bishop's leads for Diversity and Racial Justice have been appointed. Efforts of the Diocese have borne fruit in that, following a concerted campaign, the most recent General Synod Elections yielded an increase in GMH nominations and the election of a GMH candidate. Two GMH members have been added to the Bishop's Staff.

All Parochial Church Council representatives now receive mandatory online unconscious bias training before they are on interview panels. The Diocese has begun to report annually on diversity. The first one this year had a focus on improved staff reporting. The Diocese would welcome a national template of reporting. Diversity is now a standing agenda item for all meetings of the Bishop's Council of Diocesan Trustees. Twice yearly there are meetings held with GMH clergy. This group has increased in size over the last year and will form a starting point for a possible future UKME/GMH Anglican Concerns Committee.

It had been recommended that trustees and Bishop's Staff commit to attending an annual service for Racial Justice Sunday which will become a vital part of our worship calendar. The first such service was held in Lincoln Cathedral in February, with 100 attendees from across the Diocese joining together to share in prayer, song and an Act of Commitment to Racial Justice. The event was planned and led by the Global Majority

Clergy Group and was followed by hospitality provided from a local company specialising in global cuisine. At the service everyone committed to persevere in prayer and fellowship; proclaim the good news of reconciliation in both word and deed; acknowledge and address the prejudices that keep them from loving all God's children and strive to see Christ in all persons; and value those with whom one disagrees.⁶⁷

In Education, a new School Effectiveness Advisor has been appointed to focus on key priorities such as School Improvement and promoting diversity, equity and inclusion in schools. Diversity and inclusion is a strategic priority for the DBE, with a focus on curriculum, such as children's literature. A working party has been established to support the work of schools in developing diverse, equitable and inclusive communities.

Through our exploration of children's literature we promote a 'windows and mirrors' approach to open the 'window' to other cultures, ways of life and protected characteristics. We also share books with the children that reflect their own lives, heritage and background in order to ensure that the children's lives are represented in our community.⁶⁸

Trustees have endorsed the recommendation that there should be a Racial Justice Champion for each Deanery Partnership. The goals of setting up a more formal Minority Ethnic Anglican Concerns group and the adoption of an Anti-Racism or Diversity and Inclusion Charter are being investigated.

The Diocese is centre stage in the housing of refugees within the local area. The Bishop and others are trying their best in offering leadership and balancing the concerns of the community and welcoming the stranger.

Bishop Conway said faith groups would 'lead that welcome' and 'resist the shrill voices' of people trying to make political points out of their arrival.⁶⁹

⁶⁷ <https://www.lincoln.anglican.org/News/racial-justice-sunday>.

⁶⁸ https://www.lincolndiocesaneducation.com/_site/data/files/users/5945D18A753763971D75885EFA3FEDB1.pdf.

⁶⁹ <https://www.bbc.co.uk/news/uk-england-lincolnshire-65154971>.



Diocese of Liverpool

Context

The Diocese of Liverpool is a diocese in the Province of York covering Merseyside north of the River Mersey, part of West Lancashire, part of Wigan in Greater Manchester, Widnes and part of Warrington and Cheshire. The Diocese covers about 390 square miles that hold a population of about 1,628,000 (a population density of 4,130 per square mile) and a Church of England worshipping community of about 24,700. About 5.16% of the overall population could be described as UKME. The Diocese serves this community through 125 benefices, 170 parishes and 236 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

For a number of years, the Diocese has had a Racial Justice Officer in place, which resulted from external funding (from Oxford Diocese). The Diocese has recently adopted a Racial Justice strategy. The strategy aims to change the culture in the Diocese, Cathedral and the schools so that they become an Anti-Racist Diocese.

The strategy contains many of the FLTA actions, such as on participation and data gathering. The Diocese already monitors data of new employees. From September all employees will be monitored for all protected characteristics. The Diocese has begun to improve their recruitment processes, beginning with positive action, under the 2010 Equalities Act. This makes clear to potential job applicants that the Diocese is aware of its under-representation and is actively trying to encourage people from UKME backgrounds. The Diocese is also aware that it is not sufficient to just focus on recruitment; it is also important to support people once they are in post. In order to address this, a UKME Employees Resource group has been put in place, for anyone who has Bishop's License. It currently has both lay and clergy participating in the group. It is intended, however, that when there are enough employees in both categories, there will be separate groups for lay and clergy staff. The group currently invites speakers on topics such as career journeys in order to help the staff to plan their next steps including into leadership.

We want to get better by becoming a better organisation to improve retention.

The Cathedral chapter has diversity on the agenda too. It has diverse staff, 8% UKME. The aim is to sustain this level of diversity and hopefully to increase it to 10%.

Work is going on in education with the involvement of the small Racial Justice Education Team. They are working out how to make a better impact on the children in all the education spaces. They are particularly aware of the predominance of the white leadership, something they wish to change. One way they are doing this is through the Leaders Like Us programme, through the national Education Team.⁷⁰ This is an 18-month learning journey, which supports leaders to develop their knowledge and skills in order to prepare them for headship. It is designed specifically and targeted at UKME/GMH teachers and leaders. Its four elements – training, shadowing, mentoring, networking – interweave to give them a broad range of experiences and opportunities for learning, based on the research around what works with regards to UKME/GMH school leader progression and recruitment.

It is planned to host the national Church of England Education Team at the 2024 Heads Conference. Steps are also being taken to work on the teacher and leader pipeline. This is through Liverpool Hope University. Their experience shows that only a small percentage (3%) of UKME applicants get onto the initial Teacher Training courses. The intention is to identify the reasons for the others not getting on and addressing some of the barriers. Steps are also taken to contribute to school career programmes, in order to influence the thinking of the students at an early stage.

In the context of education, there is a need for school assembly resources on racial justice. Steps are being taken to produce Key Stage 1 and 2 resources for racial justice that would sit alongside the teaching on the Bible. These are being planned to be piloted from September 2023. Later, the same will be done for secondary age.

Steps are being taken to improve governor diversity as well as training on diversity for governors. The local experience has shown that the more diverse a governing body is, the more likely they will hire diverse workforce.

Racial Justice Sunday resources are being produced. Previously, there was a service at the Cathedral which was followed by a panel discussion. The Cathedral more generally is in touch with many thousands of children. It is taking steps to weave in racial justice wherever it can.

Unconscious bias training has been delivered to a number of the Diocesan key staff. There is a desire to provide training on anti-racism and cultural competence.

While training does not change people, without training little happens; no action and no conversation. To have meaningful conversation on race, people need to have the words and the confidence.

There has been a shift in what is being talked about in the Diocese:

It used to be equal opportunity; we now speak about anti-racism.⁷¹

Another focus of the Diocese is young people and racial justice. They would like to develop a racial justice discipleship curriculum for young people under 25, also the young people who are in the Missing Generation.

We want to engage with 40,000 students in the city – in the different universities, FE colleges and other places of learning.

Examples of practices in the context of the unique population of the Diocese

Being one of the few dioceses that has a paid Racial Justice Officer is offered as an example in itself.⁷² Also worth quoting here are extracts from the Racial Justice strategy, the writing of which involved many people across the Diocese: Directors, clergy, staff, headteachers, volunteers and parishioners.

An Anti-Racist Diocese is one that:

- *Educates people to understand what racism is and how it has evolved both within society and in our specific culture*
- *Empowers people of all ethnicities to become aware of the racist ideas we hold and work to move beyond them*
- *Evaluates its policies, procedures, behaviours and actions to identify and remove racist practices and support new policies that promote equality for all*

Our strategic process includes auditing our structures, systems and processes; acknowledging the reality of racism in our church structures and our own complicity in upholding and defending those structures and engaging with our communities to build new structures and processes in a cultural context that promotes the equality of all people.

Engagement will take place both internally with our staff and clergy within the Diocese and Cathedral, with our schools and externally in our wider communities. We will engage with this process through prayer, conversation, education and advocacy.

Our schools are an integral component of both this strategy and the Diocesan vision for a younger more diverse Church, through Fit for Mission. There are 118 Church schools in the Diocese of Liverpool, educating approximately 40,000 children and young people. Our schools serve, and are at the heart of, our local communities. They are community hubs and are often the first and main point of contact and support for our families. This strategy aims to change the culture in this Diocese, Cathedral and our schools so that we become an Anti-Racist Diocese.

We hope that within five years we will have made some important steps to change the culture in the Diocese; and that we will see evidence of that culture change within our structures, processes and people. Whilst we have ambitious aims, we know that this is a work of continued transformation, the next five years will lay the foundation but there will be more work to do.

⁷⁰ <https://www.cefel.org.uk/leaderslikeus/>.

⁷¹ <https://liverpool.anglican.org/changing-our-culture-to-become-anti-racist.php>.

⁷² <https://liverpool.anglican.org/racial-justice-how-do-we-make-a-difference.php>.

Diocese of London



Context

The Diocese of London is a diocese in the Province of Canterbury covering seventeen London boroughs, covering most of Greater London north of the River Thames and west of the River Lea which includes the historic county of Middlesex. The Diocese covers about 280 square miles that hold a population of about 4,421,000 (a population density of 16,010 per square mile) and a Church of England worshipping community of about 86,700. About 42.3% of the overall population could be described as UKME. The Diocese serves this community through 412 benefices, 402 parishes and 473 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Members of the Racial Justice Priority Group (RJPG) issued a statement dated 26 April 2021 in response to the anti-racism taskforce report which supports the report and makes clear that there are structural issues that we need to address and culture change that needs to follow.⁷³

The primary purpose of the Racial Justice Priority Group is to provide strategic oversight and act as a steering group that supports the Diocese of London in taking forward the ‘racially just’ priority area of its 2030 Vision.

By fully integrating racial justice into operational and decision-making processes we aim to build leadership and representation that fully reflects the diversity found in London to achieve equality of access, opportunity and outcome undergirded by prophecy (James 5:1–6), prayer (James 5:13) and patience (James 5:7–11).

The strategic priorities identified as key to any meaningful changes are rooted in theology and underpinned by prophecy (James 5:1–6) in which we are called to acknowledge and repent of systemic racism. This provides a framework for change wherever unjust practices are found. We are

also reminded of the crucial impact and significance of the guidance and work of the Holy Spirit through prayer (James 5:13). All of us, including those who have suffered, are called to prayer and praise. We are urged to move forward collectively as the Body of Christ empowered with the healing grace of God in Christ and the gift of patience (James 5:7–11) as we actively listen and engage in dialogue so that we can take the radical steps needed to tackle racism in the Church together and provide an accountability structure to make change happen.

There is Operational plan alongside the strategy. They have tried to make sure that everyone is committed. Data collection has been a priority. They have been very successful in this. They believe that training needs to be more than unconscious bias and has to include anti-racism, for this they have identified providers. Their view is that it is important to equip their people with anti-racism training otherwise they will not know; also, that racial justice is a ‘must do’, not a ‘do it or not do it’.

If it’s not built into the system, they may do it or not, especially if people are not equipped to do it.

All clergy should be given at least a foundational understanding of racial justice before they complete their theological training. Is there capacity to do it? Is there a will to do it?

The Diocese supports clergy well-being. They see that it is essential that such support is racially appropriate, including for racial trauma. It is not enough to just have support staff who are Black. Lack of cultural competence has been discovered in some situations which is being addressed. These were not openly racist, but nevertheless racist practices.

Being a large diocese there are very different diversities and needs which deserve different responses. The Diocese is trying to establish local people resources in the different areas, with specialism on parishes, vocations, racial justice advocacy. It is no longer one person but a team so that if one person was not available the work is still covered. The Diocese takes a both bottom-up and top-down approach.

We want to build closer links with theological colleges so no one leaves them without having an understanding of racial justice. Race should be compulsory; without this one is not qualified or trained.

Parishes are issued a toolkit, with a long list of questions, for example: Is there a Racial Justice Champion on your Parochial Church Council? Are underrepresented groups specifically targeted?

The Diocese has learnt that when some of its UKME clergy have an issue, they try to forget about it. They do not wish to be seen as having a chip on the shoulder or for people to steer clear of them.

Strategic priorities:

- To foster a culture within the Diocese of London that is built on fairness, equity, justice, collaboration and integrity.
- To implement a programme across the Diocese of London to facilitate learning that allows for greater understanding of the injustice of racism.
- To break down mental, cultural and institutional barriers that exists within the Diocese of London structures, policies and processes to engender true race equality.
- To ensure equality, diversity and inclusion in our leadership and governance, promoting racial justice throughout Church structures and doing so in ways which recognise in governance in the Church of England power also rests in the hands of the people i.e., with those on the electoral roll of our churches.

⁷³ <https://www.london.anglican.org/wp-content/uploads/2022/01/RJPG-reponse-to-taskforce-report.pdf>.

- To give greater attention to ‘truth telling’ that seeks to highlight and challenge the legacy of systemic racism as a response to the historical heritage of slavery.
- To invite everyone to join the conversation, recognising that all our experiences are different and that we all need to learn and grow.

The Diocese has an anti-racism statement:

We have a significant role to play in combatting racism within our structures, systems and people to build a better future for all. Racism and other forms of discrimination are wholly incompatible with Jesus’ command that we ‘love one another’ (John 15:12), His promise of ‘life in all its fullness’ (John 10:10) and our vision.

There is a ten-point action plan for churches which includes: Acknowledgement; Audit; Conversation; Education; Speaking Up; Advocacy; Representative Leadership; Practical Action; Prayer; Prophetic.

Examples of practices in the context of the unique population of the Diocese

The Diocese has a long list of resources on its website which include reports, publications and podcasts.

Much work is going on through the DBE. This includes decolonisation of the curriculum. Every governing body has an equality lead and equality is taught in every subject. There is a programme labelled The Platform. This has been designed for new and aspiring GMH leaders to receive quality support and coaching, through a year’s programme of two seminars a term in a learning community. It is suitable for phase leaders, Assistant Head Teachers, Deputy Head Teachers, Heads of School and Headteachers. It provides a platform for future development.

The Diocese has a Racial Justice Priority Group Prayer Bulletin. Following is an extract from the May 2023 bulletin:

***Moved by the Spirit:** Generous and Loving God, as Pentecost approaches, we ask that the Holy Spirit moves amongst us, opening closed hearts and narrow minds. May we, inspired by the Spirit, speak words that unite, build bridges not walls and kneel before you so we can stand up for justice. May we all have the courage to stand in the gap and fight for those who are so exhausted by their daily struggles, who are so overwhelmed by the seemingly mammoth task of deconstructing racism in all its forms, or just living in an unjust world, who seek allies unafraid to act and to do the right thing. Let us not be afraid of what we could lose, but joyful at the prospect of what we all gain when we, like you Lord, show no partiality. Amen.*

The following email is worth sharing as this enabled the Diocese to gather data with a very high response rate.

To: All clergy

Reminder: Clergy ethnicity update

Dear friends,

So that we have accurate data, we would be grateful if you could follow the link below to the database Contact Audit sheet and complete the ethnicity field [LINK].

Accurate race and ethnicity data are important in understanding our progress towards an inclusive culture,

as we journey towards becoming a diocese that is fully reflective of all.

Parishioners and society expect greater transparency as a church around our commitment towards racial justice, and collating the data that supports progress is a key part of our focus.

Please do not reply by email with other corrections but update the page itself which should take approximately x minutes.

If you have any queries regarding the data collection of clergy race and ethnicity, please contact xxxxxxxxxxxx.

Thank you for your help.

Diocese of Manchester



Context

The Diocese of Manchester is a diocese in the Province of York covering the county of Greater Manchester and small areas of the counties of Lancashire and Cheshire. The Diocese covers about 420 square miles that hold a population of about 2,213,000 (a population density of 5,330 per square mile) and a Church of England worshipping community of about 27,800. About 19.15% of the overall population could be described as UKME. The Diocese serves this community through 180 benefices, 256 parishes and 318 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Racial justice work commenced in 2019. Much has been achieved since with plans to achieve much more in the future, for which resources and strategies are in place. Highlights of the work achieved so far include:

- Nominated UKME/GMH candidate for the Strategic Leadership Development Programme
- Appointing GMH representatives to all interview panels for all senior clergy appointments
- 20% of Bishop's Council currently has five UKME/GMH representatives
- 38% of the Chapter of Manchester Cathedral are UKME/GMH
- Intentionally appointing GMH representatives to all programme and project boards overseeing the Diocese's Transformation Programme
- In education, the recent school governor conferences have focused on equality and diversity. Resources have been developed for school assemblies. The DBE continues to promote the Leaders Like Us course

We have a large number of schools that often serve mainly Muslim communities. The schools provide good education alongside an explicitly Christian ethos which is attractive for the parents.

- On discernment and formation, focus has been to remove barriers:

...for instance, providing additional language tuition or translating training materials. Very quickly this has enabled us to build trust with UKME individuals who are exploring their calling and over the last six years 18% of those entering ordination training have been UKME (22 out of 121). Our lay pathways have also had good UKME participation, although we recognised there is room for improvement here. Over the last five years, 11% of those commissioned at Authorised Lay Ministers were UKME (20 out of 182).

- Training – training a team of people to lead unconscious bias training in the Diocese and 'Being White' programme – seven people from the Diocese in key leadership roles will be taking part in this programme in the autumn of 2023.

The Diocese is now well placed to make further progress on its achievements in racial justice. There is agreement for the appointment of a Racial Justice Officer; this is pending funding being available. A revised Racial Justice strategy has been agreed and will be presented to the Diocesan Synod in October 2023. There is also a Racial Justice Steering Group established for which the terms of reference have recently been agreed. The group is being set up to advise specifically on the Diocese's response to FLTA, building on the experience of the Race and Injustice Group which was instigated by Bishop in 2020 in the aftermath of the murder of George Floyd.

The Steering Group will provide oversight of the Diocese's racial justice strategy, in particular advising Bishop's Leadership Team on its development, implementation and monitoring; in order to ensure that Manchester Diocese is radical and decisive in addressing systemic and institutional racism and takes clear actions to ensure that people of global majority heritage flourish and are fully included in the life of our Church.

Membership of the steering group will consist of between eight and ten members and will be chaired by the Archdeacon of Manchester. Membership will be agreed by the Bishop's Leadership Team.

A communications programme is being developed to connect parishes to national Church of England resources, to enable them to engage in Black History Month in October 2023.

Examples of practices in the context of the unique population of the Diocese

Partnership with universities is well established, involving GMH academics leading work on racial justice and theological discourse: Andy Boakye (2020); Anderson Jeremiah (2022); Willie James Jennings (2023); Dr Kelly Brown Douglas (2023).

Manchester has the UK's largest Jewish community outside London. Over a quarter of a million people are Muslim; large Hindu and Sikh communities are here too. Greater Manchester is more than just a window on the world. What happens here counts globally. In response there is extensive interfaith work going on in the Diocese.

The diversity of the Diocese includes Christian communities from many cultures which are based around a specific ethnicity and culture; several of these congregations have approached the Diocese with a view to joining the Church of England.

There is an Urdu congregation at St Edmund's Whalley Range; the Luganda Congregation at The Ascension Hulme and Farsi congregation at St Aphrahat's.

The minority language congregation are often integrated within the mainstream church through their members being on the Parochial Church Council or employed as church wardens. Some of their members gradually move into leadership roles and come through the ordination process.

A post for Intercultural Mission Enabler has been established. This person will support and encourage the above congregations alongside local parishes as they become a part of the Diocesan family. Through this work the Diocese hopes to fully represent and celebrate the wide ethnic and cultural make-up of people living in its community.

The Shades project, on anti-racism and faith, promotes racial justice amongst school age children.⁷⁴ The project has resulted in 3,750 primary children and 1,700 secondary young people becoming engaged with the biblical perspective on diversity and inclusion and the challenge to become courageous advocates for each other.

The project has widened participation in discipleship activities, leading to greater diversity and a growth in the numbers of children and young people on primary and secondary discipleship pathways as part of the Children Changing Places programme. Shades has also resulted in fifteen school communities transforming their approach to anti-racism, diversity and inclusion, with the Christian faith at the heart of their development with 280 school staff members participating in related staff CPD [Continuing Professional Development] sessions.

The Diocese has a one-stop website page on racial justice. The page has an array of material and links for raising awareness on racial justice. There is a long list of ‘Let’s talk about...’ videos which include:

- Vocations for a different world
- Black lives in the Manchester Diocese
- Being Black in the UK
- BAME vocations
- Encouraging BAME vocations
- The importance of diversity in our churches
- Being a Global Majority woman in the Church
- The page also has Inclusive Church resources, Churches Together resources and explanation of what is unconscious bias training and its benefits.

⁷⁴ https://www.youtube.com/watch?v=8VHoLsXJCSA&ab_channel=ManchesterDiocese.



Diocese of Newcastle

Context

The Diocese of Newcastle is a diocese in the Province of York covering the historic county of Northumberland, including the part of Tyne and Wear north of the River Tyne, as well as the area of Alston Moor in Cumbria. The Diocese covers about 2,100 square miles that hold a population of about 842,000 (a population density of 400 per square mile) and a Church of England worshipping community of about 13,800. About 6.56% of the overall population could be described as UKME. The Diocese serves this community through 123 benefices, 170 parishes and 236 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

It was explained that the Diocese is at an early stage in racial justice work. A Racial Justice Task and Finish group has been established which will make recommendations to establish a permanent group for this work. A new bishop has arrived recently. The Diocese acknowledges that it is quite behind in this work.

The Diocese has a long tradition of interfaith work and engagement with diverse communities. Some of that work arose out of past racial conflict between communities. Not surprisingly, the current racial justice focus is being led by a subgroup of Committee for Interfaith and Ethnic Relations (CIFER). This has now pulled together various pieces of information in some key documents including FLTA and the two biannual reports of the Archbishops’ Commission for Racial Justice. The Racial Justice Group is holding a half day meeting in August to sift through this material to discern key actions and make recommendations for moving forward with this work.

This will include how we might use modest funding grant from the national church to support our work in racial justice.

Though we have continued building on our interfaith relationships we are aware of the need to develop significantly our wider work on racial justice.

One of our challenges is to persuade people to look at racial justice across the whole diocese and not just in more urban and diverse communities.

The new bishop has highlighted racial justice as a priority in her presidential address, which was delivered on Stephen Lawrence Day.

There is social justice work being undertaken such as organisation of food banks. There is also work going on with the Muslim community such as Farsi believers. Work is also going on at the Cathedral, with their diverse worshipping community.

Diocese of Norwich



Context

The Diocese of Norwich is a diocese in the Province of Canterbury covering the county of Norfolk, the River Great Ouse that is part of the Diocese of Ely. The Diocese covers about 1,800 square miles that hold a population of about 929,000 (a population density of 520 per square mile) and a Church of England worshipping community of about 21,200. About 3.5% of the overall population could be described as UKME. The Diocese serves this community through 158 benefices, 554 parishes and 640 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The UKME Advisor is now the Bishop's Advisor for Racial Justice. She been researching, visiting websites and talking to other racial justice officers. In her work she is being supported by the Diocesan Communications Manager. Their next steps are to produce the Racial Justice Toolkit which will be available on the website.

We have set a deadline for September latest, to complete the toolkit. In addition, we have applied for funding from the Racial Justice fund to enable the production of high quality videos.

The following comment is worth consideration by the wider English Diocesan community:

We looked at the websites of other dioceses, narrowed it to five or six diocese. As soon as you go onto their website it's there beside safeguarding, with ease of access. With some dioceses you had to search and search and search until you find it; you click on the link then another link then another link then another link. Or it wasn't even called racial justice. Or it was under News.

The toolkit is likely to have a Foreword by the Bishop and then possibly a Covenant; Why do we need a Racial Justice Toolkit?; The theology; The background; Definition of terms; Links to further reading and information; Resources on training and reading; and Quotes with a range of voices. The Diocesan strapline is: Pastoral; Prayerful; Prophetic. It is their intention to fit the toolkit around the strapline.

The Diocese has a handful of UKME clergy in place. They have been emailed, to inform them of what is being done under racial justice and how they may wish to become involved.

Prior to the current work, the Diocese has a mission hub on race and ethnicity.⁷⁵ The Diocese has organised a few services on racial justice – firstly, on the Cathedral video channel⁷⁶ and then an in-person service.⁷⁷ This service had the theme of ‘What’s that got to do with me?’. It was designed to point out that racial justice is for everyone, everywhere. Given that it was on the thirtieth anniversary of the murder of Stephen Lawrence in Eltham, for those not familiar with this tragic event, this was to provide them the background. The service set out to Remember the importance of racial justice, Reflect on human diversity and thank God for it, and Respond by working to end injustice, racism and ignorance through prayer and action.

In Education, there is a Racial justice working group whose work has included:⁷⁸

The Diocese now has a dedicated online space for racial justice resources, guidance, and support. This platform is presently available to all schools that are part of the Racial Justice Working Group. Feedback has been overwhelmingly positive, highlighting workload reduction and the high quality of the information provided. The Teams site will be gradually rolled out to a wider audience so to effectively manage the administration burden.

Two high quality Black History Month resources have been collaboratively created with five schools from across the diocese. Both resources were developed with the vision of ensuring that all children develop a deep understanding of our collective Black–British History. These resources recognise and value the varied and rich contributions of the Black community to British communities, our wider society, and our individual lives.

Five schools have received support with audits of a specific curriculum areas e.g., history, art. Representation was a specific consideration, and choices for representation were discussed to ensure intentionality, with local contexts considered. All supported schools have reflected on the audited subject areas and made meaningful changes to their curriculum, ensuring that children can see themselves reflected and so our diverse world is celebrated. The process also supported leaders in conducting further audits in additional subject areas.

Five schools are currently receiving support with racial justice action planning, helping them to strategically consider this work over several years to sustain momentum and achieve their vision. These schools are also accessing training to explore the importance of racial justice work with their colleagues and how to further integrate racial justice into the curriculum.

The Diocese has reminded school governors of their equality duty:

As governors you should be applying what the Public Sector Equality Duty (PSED) calls ‘due regard’ to:

- *Eliminating discrimination*
- *Providing equal opportunities to those with protected characteristics and those without*
- *Fostering good relations between those with protected characteristics and those without*

Race is a protected characteristic so having due regard to the PSED includes considering race in the context of how you challenge the school by:

- *Assessing the impact that the school and governing body’s decisions will have on those of all races in and around its community*
- *Considering the implications for racial justice when developing and approving policies and ensuring they are reviewed regularly with racial equity in mind*
- *Carrying out these analyses seriously, rigorously and with an open mind to integrate the principles of racial justice into the work of your governing body and into the ethos of the school.*⁷⁹

⁷⁵ https://www.dioceseofnorwich.org/resource_category/race-ethnicity/.

⁷⁶ <https://youtu.be/IOxa36RQhak?si=79NjrBpPr5WFHqdw>.

⁷⁷ <https://www.dioceseofnorwich.org/news/racial-justice-sunday-2023-resources-to-read-and-watch-about-why-racial-justice-matters/>.

⁷⁸ <https://www.dioceseofnorwich.org/event/racial-justice-working-group-2/>.

⁷⁹ <https://www.dioceseofnorwich.org/wp-content/uploads/2023/02/DBE-Footprints-Schools-Newsletter-February-2023-vWeb.pdf>.

Diocese of Oxford



Context

The Diocese of Oxford is a diocese in the Province of Canterbury covering the counties of Berkshire, Buckinghamshire and Oxfordshire. The Diocese covers about 2,210 square miles that hold a population of about 2,428,000 (a population density of 1,100 per square mile) and a Church of England worshipping community of about 64,500. About 15.44% of the overall population could be described as UKME. The Diocese serves this community through 289 benefices, 608 parishes and 810 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

There has been much work done in the Diocese under a number of strands. A Racial Justice Strategy has been developed to enable the Diocese:

...to unearth and eradicate systemic drivers of race discrimination including bullying, harassment and micro-aggressions and to foster and sustain an inclusive and supportive environment where all can flourish.

Racial justice work sits within the Diocese's overall commitment to equality, diversity and inclusion (EDI). The Diocese has a vision to create an environment where the UKME people who work, volunteer, serve and worship in the Diocese feel valued, respected and can reach their full potential regardless of their ethnicity, culture and identity.

We want to demonstrate our commitment to embracing the gift of diversity, in ways that engage our stakeholders, giving them a positive experience, thus encouraging them, and preparing them to challenge racial bias and contribute to a fair and just society. We recognise that racial bias can impair the witness of the church to the wider world.

The Racial Justice Strategy has been informed by FLTA, experiences of the UKME Chapter, and data collected such as recruitment. The Diocese is now better able to identify systemic barriers to racial justice and begin to

challenge these constructively. The approach of the Diocese is designed to encourage staff, volunteers, clergy, Licensed Lay Ministers (LLMs) and its stakeholders to become advocates of racial justice and ensure a long-term positive culture change across the Diocese.

A change of culture will enable all people to flourish and reach their full potential. We will therefore continue to be contemplative, courageous and compassionate as we strive to embed racial justice in all that we do.

The Diocese appointed UKME Development Enabler (now likely to be changed to Racial Justice Officer) in February 2021. The capacity of the role was increased in 2022. The Diocesan UKME Oversight Group was another milestone established to shape and oversee the Diocesan commitment and actions regarding race, equality and UKME/GMH issues.

There are now UKME representatives in most decision-making bodies of the Diocese, including membership in the Diocesan Synod and Bishop's Council and the Appointments Committee. There is also UKME representation in recruitment panels.

In partnership with the National Minority Ethnic Vocations Advisors, a racial justice day was organised for Westcott House Theological Education Institution (TEI) where twenty-seven students and four tutors participated and learnt together. This has initiated an invitation for the Diocese to support this TEI with their EDI policy development and to help them increase the UKME student's intake. The following email was received after the day:

Going forward, I would like to include the ground you covered last Wednesday as an element that all ordinands experience at Westcott.

Your workshop served as an excellent preparation for final year ordinands.

Racial awareness sessions have been organised in five schools, interacting with more than 1,500 primary and secondary school pupils and around 150 teachers. The Enabler was a keynote speaker on racial justice at the Headteachers' Conference in June 2022, with fifty headteachers. In conjunction with the leaders of LLMs and Ordinands learning programmes, the modules have been reviewed to ensure that the curriculum for September onwards includes cultural considerations and context.

Racial Justice now features more prominently on the Diocesan website making it accessible as a resource across the Diocese and nationally. To raise awareness and promote the racial justice work across the Diocese, a good working relationship has been developed with local media.

Parishes have engaged with racial justice, as have large churches such as St Aldate's. It is normal to receive three to four calls per week where they ask:

How to improve our welcome so people are more engaged with us?

How do we ensure that our UKME families feel they're a part of the church?

What do we do as a PCC because we have a vacancy and we want to broaden the recruitment pool?

Examples of practices in the context of the unique population of the Diocese

The Diocese has set up UKME Chapter. It started with five members and now has thirty members, offering pastoral support to ordained clergy and licensed lay ministers.⁸⁰ It seeks to advocate for the UKME community, rectify a situation where UKME clergy and LLMs are largely unaware of each other's presence in the Diocese and offer visible representation in public forums.

We have offered to go and preach at the rural white churches, so they experience the visibility they wouldn't otherwise.

There is innovative work being done on intercultural Church. As a diocesan resourcing hub, the primary focus of this ministry is to promote Church models that foster cultural and ethnic integration, encourage effective intercultural mission and ministry and inspire a culture change regarding ethnic and cultural integration.

At diocesan level, the establishment and investment in St Paul's Intercultural Mission Resources Hub in Slough is a significant milestone and, again, demonstrates the commitment of the Diocese of Oxford to addressing racial justice as an integral part of our intercultural mission.⁸¹

The hub aims to promote understanding what intercultural mission is about – reaching people of all (original emphasis) nations and all races – how to enable integrating diverse people and enabling them to work well together. It is a given that, for the work to succeed, requires one to deliver on racial justice, deliver on global cultural awareness and to get one's theology right.

We model intercultural and racial justice and good biblical theology; we share our work locally and nationally and we campaign for racial justice.

The hub held its first national Intercultural Mission conference with over 125 attendees gathering to reflect on the challenges and opportunities for intercultural mission within the Anglican Church.⁸²

A portrait and video exhibition has been designed to celebrate Black culture and its influence in the Church today, telling the inspiring stories of faith and resilience of UKME clergy.⁸³

The Diocese publishes the easy-to-read quarterly Oxford Journal for Intercultural Mission.⁸⁴

The journal offers a range of reflections on issues impacting the growth of intercultural mission and ministry in the Church of England.

We aim to provide a forum for bloggers, church planters, students, leaders, teachers, and preachers to share experiences, expertise, research, and intercultural mission tools to inspire a movement and growth of intercultural worshipping communities within the Church of England.

At St Aldate's Church, the death of George Floyd sparked an ongoing discussion on race. Members of the senior leadership held 'Time to Listen' sessions, where members of the church from different ethnic backgrounds shared their experiences of racism within the UK and in the Church.

Their heart-breaking stories of prejudice, exclusion, invisibility, and under-representation called each of us to ask whether our hearts were open to anyone who would come through the church's open doors.

In Autumn 2020, they gathered in person and on Zoom to listen further to the community. One of the key takeaways was that there was deep hunger within their community for racial justice to be in the bloodstream of St Aldate's. From the pews to the pulpit, they hoped to see this key issue integrated into their everyday practice such that all people regardless of background might feel included and at home within their church community. From these conversations, the Race, Faith and Justice Committee was established in 2020 to provide a focal point and catalyst that enables the church to celebrate racial diversity and respond to issues of racial injustice. The Reconciled resource is one of the materials intentionally produced by the team to encourage earnest conversation about the topic of racial justice. The six-week course helps to unpack and reflect upon the biblical foundations for racial justice, unity, and equality. It begins with an exploration of the Lord's heart for diversity, and the diversity of experiences his people face, then an exploration of how the nations once at odds are reconciled, unified and brought justice through Christ.

More broadly, work going on at St Aldate's includes:

- To increase the number of small group leaders from ethnic minority backgrounds and the uptake of small group membership from ethnic minority congregational members.
- To encourage preachers to draw out issues of racial justice in Scripture where applicable and to diversify their theological sources to embrace UKME/GMH theologians.
- To explore pathways for ministry from lay members of the congregation.
- To host a panel on the topic of Race, Faith & Justice to biblically consider the topic and its intersection with the Christian faith.

⁸⁰ <https://www.oxford.anglican.org/ukme-chapter/>.

⁸¹ <https://stpaulsslough.org.uk/reaching-out/intercultural-hub/>.

⁸² <https://www.youtube.com/watch?v=-qiEDPlaQOc>.

⁸³ <https://www.youtube.com/playlist?list=PLCZA51diSEsXyfmPCM7IerplxHq5AC->.

⁸⁴ <https://www.oxford.anglican.org/environment-and-social-justice/racial-justice/about-ojim-the-oxford-journal-for-intercultural-mission/>.

Diocese of Peterborough



process of appointing a new bishop. There is a meeting planned between UKME clergy and the interim Bishop to discuss the next steps on racial justice.

It was pointed out that the Diocese has a higher number of UKME clergy compared to some other dioceses.

We have about a dozen UKME clergy. We also have a good number of ordinands coming through the system.

We have minority ethnic clergy in primarily white wealthy villages which is really something to celebrate. Often villages of a few hundred community. That is without a strategy. So we have good practice without a strategy [sic].

The diocese is in the process of appointing a Committee for Minority Ethnic Anglican Concerns (CMEAC) representative.

Context

The Diocese of Peterborough is a diocese in the Province of Canterbury and it has parishes in the Soke of Peterborough, the county of Northamptonshire and the county of Rutland. The Diocese covers about 1,140 square miles that hold a population of about 941,000 (a population density of 830 per square mile) and a Church of England worshipping community of about 20,300. About 10.08% of the overall population could be described as UKME. The Diocese serves this community through 124 benefices, 348 parishes and 380 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

At the outset it was made clear that little or no work had been done on racial justice within the Diocese.

We are not hugely active on this front [meaning racial justice]. We are behind the curve on this work.

We are not spending a lot of time thinking about the Lament to Action report. It came out amongst many other reports.

When asked whether they have a strategy or a racial justice statement, the response was as follows:

Our [outgoing] bishop was well known for not wanting to write down strategies so he refused to do that.

We have no strategies. We are currently learning about such things.

As a diocese we have had a policy to not have strategic statements, straplines and the like.

The outgoing bishop did appoint two GMH representatives and appoint a UKME heritage Diversity Officer (though without a job description and in an unpaid capacity). It was pointed out that all the Diocesan staff have been on diversity training. It is possible the situation may change in the future. The Diocese is in the

Diocese of Portsmouth



Context

The Diocese of Portsmouth is a diocese in the Province of Canterbury covering south-east Hampshire and the Isle of Wight. The Diocese covers about 420 square miles that hold a population of about 794,000 (a population density of 1,900 per square mile) and a Church of England worshipping community of about 14,400. About 5.35% of the overall population could be described as UKME. The Diocese serves this community through 107 benefices, 134 parishes and 166 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

In the earlier phases there was stocktaking, in order to establish a baseline and a starting point. Now, a FLTA implementation group is in place. It has a diverse membership. There is an action plan based closely on FLTA. They were about to make a presentation to the Bishop's Council on progress. Training is one of their priorities. They have started with the Bishop's Staff Team, where they have provided unconscious bias training. They used a trainer recommended to them by the Racial Justice Unit. They are not clear how to roll out the training more widely.

Their Education Team has done some work already. The Diocese has had anti-racism training with Anthony Reddie. The Cathedral have hosted Azariah France-Williams (in conversation with the Dean of the Cathedral).⁸⁵ The importance of this type of event was shown in how a UKME boy aged eleven responded:

Young 11-year-old Black lad was transfixed by someone who looked like him when Azariah came to speak. He stayed behind for the more formal session.

Talks have been given on Black theology within the Diocese. The Cathedral also hosted Chine McDonald, to deliver the Robert Dolling Lecture.⁸⁶

Writing on racial justice is being encouraged across the Diocese. A page has been set aside in the in-house journal to enable parishes to engage with the growing movement for racial justice in the UK.⁸⁷ The first article asked the readers to put their hands up if they would like to be treated as Black and Brown people are in their area.

The response speaks into why racial justice matters, especially to the Church.

The Diocese hosted Bishop Garth, Suffragan Bishop of Jamaica. He met dignitaries and others in the community, including race campaigners. The occasion was an opportunity for the Diocese to connect with and learn about its Caribbean community, many of whom were in attendance. A number of the community brought mementos to share, about their heritage.

I was moved by what people shared; one particular person wrote in about her family's positive reception.

The trip by the Bishop – It was a missional occasion. There are people in our neighbourhood that we didn't know.

Someone whose father had come on Windrush brought a photo album. A Trinidadian family, who arrived in the Diocese ten years ago, showed up because of the presence of a Caribbean bishop. There were somewhere between 100 and 150 people at the Cathedral service.

When it comes to community diversity, some are tempted to think that there is no ethnic diversity. Looking close-up this is far from the truth.

If you've ever walked along the Fratton Road; there is a glorious diversity to Portsmouth, which exists in the marginal, liminal spaces; a thriving melting pot of innovation, integration and inclusion.

There are Muslims, Sikhs and Black Pentecostal people. The Diocese has the largest Sylheti community outside of Tower Hamlets. There are Polish, Ghanaians and Nigerians. One of the clergy had been invited as a judge for the Bangladesh Businessman of the Year competition. Some churches have specific Welcome sessions for Afghan and Iranian refugees and asylum seekers. One church has a Turkish Women's Group meet there. The Diocese has a relationship with a Shia mosque going back twenty-five years. There is work going on with Ukrainian and Iranian refugees.

A calendar of dates has been drawn up so as to encourage the Diocese to use the occasions to promote its racial justice work.

A bid has been put together to apply for funding from the Racial Justice Unit. It is focused on a lead officer on equalities, diversity and inclusion, heritage/research post, a post for unconscious bias/anti-racism training and a Caribbean Living Histories project.

⁸⁵ <https://www.portsmouthcathedral.org.uk/portsmouth-cathedral-news/article-s154t34-7l2zk-xkz7f-4mzwe-fhgwz-ncz34-echg7-ceh8z>.

⁸⁶ <https://www.portsmouthcathedral.org.uk/portsmouth-cathedral-events/institute/six-books/23r9fdg8hukj-bg2db-t46lj-yntkr-eet5f>.

⁸⁷ https://cofeportsmouth.contentfiles.net/media/assets/file/CofEPortsmouth_MARCH_2022_p19.pdf.

Diocese of Rochester



Context

The Diocese of Rochester is a diocese in the Province of Canterbury and it has parishes throughout the western part of the county of Kent, the London Borough of Bexley and the London Borough of Bromley. The Diocese covers about 540 square miles that hold a population of about 1,380,000 (a population density of 2,570 per square mile) and a Church of England worshipping community of about 30,200. About 11.42% of the overall population could be described as UKME. The Diocese serves this community through 177 benefices, 213 parishes and 258 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The racial justice work is progressing in the Diocese. The Bishop's Advisor role on UKME matters has been broadened to take into the FLTA. There is a working group in place which has produced an action plan. The Diocese is in the process of recruiting a Racial Justice Officer.

We've gone through the FLTA report and have identified the necessary actions. We have been advising parishes on how to improve their diversity.

The Diocese promotes Black History Month (BHM) and are advising parishes on how they should respond to racial justice. They are currently working on this year's BHM activities. Presentations are being made at clergy conferences and to area deans. Both Bishops are part of a reverse mentoring initiative.

The action plan focus includes the following:

- Build a picture of current racial diversity in Rochester Diocese
- All appointment panels to undertake online training of the anti-racism module provided by National Church Institutions
- Build recruitment processes which improve racial diversity

- Review and update training and recruitment processes for schools to ensure more UKME and GMH teachers, leaders and governors
- Create a written policy for embedding anti-racism practices
- Review of use of racial justice resources
- Appoint Racial Justice Officer (whose role will be to implement the recommendations of the Taskforce and the Commission at a local level, and to support the Diocese and parishes in devising and implementing Diocesan racial justice strategies)
- Develop and implement a strategy for meeting the national target of 15% participation of UKME/GMH people across all governance structures (from Synod to Parochial Church Councils) by 2023

Racial justice work is also going on in the schools. The Diocese is aware they need to raise awareness on the subject of diverse leadership, especially with reference to the Leaders Like Us programme.

The Diocese uses the positive action statement in order to attract UKME/GMH candidates:

We are committed to achieving diversity at Leadership level and throughout our Diocese by seeking UKME/GMH colleagues and those from a wide range of backgrounds, to help us create a culture of inclusion and belonging.

Examples of practices in the context of the unique population of the Diocese

At St George's Church in Beckenham, where the Rector Fr Jeremy Blunden is the Bishop's Advisor for UKME/GMH Affairs, they take seriously the issue of diversity and racial justice, in the congregation and in leadership, with a spectrum of people in different roles. The choir is now striving for diversity. They are taking steps to ensure that their commitment to inclusion and diversity is a year-round endeavour. They are starting by looking at their past.

Racial Justice Sunday takes place in February, providing an opportunity for a collective focus on racial justice. Of course, tackling racial inequality is not just confined to one day. Indeed, the work taking place at St George's is reflective of the deep thought and discussion that has taken place in recent years about institutional racism within the Church.

It is reflection that has brought into sharp and painful relief how historically and in the current day, the Church has failed to be a place of welcome and safety for those from diverse ethnic backgrounds and heritage.

'We are committed to being inclusive in all aspects of life. Artefacts may include references which allude to cultural views typical of their time. We hope to be able to help people to understand how these harmful ideas and actions had an adverse influence on society then and continue to cause distress today.'

We've gone through a contested heritage case. We've been asked to do a podcast on the matter. Our young people nailed it for us. They have helped us to work out our response. The Church now has a stained-glass window with a Black Jesus.

The Diocese is heavily invested in the Bishop Wilfred Wood Leadership Programme, with the Rector of St George and St Barnabas Beckenham (also Bishop's Advisor for UKME/GMH Affairs and Area Dean for Beckenham) as one of the organisers of the programme.⁸⁸

Wilfred Denniston Wood KA (born 15 June 1936) was the Bishop of Croydon from 1985 to 2003. Born in Barbados, he was ordained Deacon on the island in 1962, and was sent to the Diocese of London, first serving his title at St Stephen's Shepherd's Bush, then becoming an honorary curate, of St Thomas with St Stephen, Shepherd's Bush, until 1974 when he joined the Diocese of Southwark where he stayed until his retirement.

The Wilfred Wood Leadership Programme is an important initiative within the Dioceses of London and Southwark has the full support of the College of Bishops and Senior Staff Team of the Dioceses.

This strategic leadership programme is aimed at addressing such historic and current under-representation, particularly within senior leadership posts. Over the course of a year a programme of professional and personal development will seek to refine, promote and nurture amongst GMH priests the skills, confidence, experience and knowledge base needed to serve in senior roles.

Diocese of St Albans



Context

The Diocese of St Albans is a diocese in the Province of Canterbury covering the historic counties of Hertfordshire and Bedfordshire. The Diocese covers about 1,120 square miles that hold a population of about 1,956,000 (a population density of 1,750 per square mile) and a Church of England worshipping community of about 34,800. About 16.11% of the overall population could be described as UKME. The Diocese serves this community through 191 benefices, 335 parishes and 405 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese's commitment to racial justice goes back many years. For example, it put in place a race equality policy in 2005.⁸⁹ Here, the Diocese recorded its opposition to racist discrimination, with reference to the definition provided by the MacPherson Report.⁹⁰ The implementation of the policy rested with the Bishop's Council. In the policy the Diocese encouraged suitably qualified members of ethnic minorities to put themselves forward as candidates for appointed and elected positions at all levels of church life in the Diocese.

Early in 2020, a 'lamentable racial incident' occurred in the Diocese involving a UKME person being told 'that he was not a suitable candidate for a curacy because of his race'. This led to an apology being made to the person by the Bishop. A review was conducted which made several recommendations and which began the more recent work of the Diocese on race equality matters.⁹¹ The review was published a month after the publication of FLTA and set in motion work in the Diocese that later converged with its response to FLTA.

⁸⁹ <https://www.stalbans.anglican.org/wp-content/uploads/Race-Equality-Policy.pdf>.

⁹⁰ https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/277111/4262.pdf

⁹¹ <https://www.stalbans.anglican.org/wp-content/uploads/210527-Lessons-Learnt-Review-with-Annex.pdf>.

⁸⁸ <https://www.london.anglican.org/articles/bishop-wilfred-wood-leadership-programme-brings-together-clergy-from-six-dioceses/>.

Over the past year or so the Diocese has adopted a Racial Justice Charter.⁹² Here, the Diocese committed itself to becoming a family of churches, schools and chaplaincies within which all can flourish.

...we are committed to advancing the participation of those of Global Majority Heritage/UK Minority Ethnic Heritage; to making sure that their voice is fully heard; to becoming a Diocese that fully reflects the diversity of its population; and to ensuring that clergy and laity of any background can minister anywhere in the Diocese without discrimination or hindrance.

As a part of the Charter, the Diocese covenanted to twelve actions.

There is a three-year action plan in place with three sets of actions to be undertaken:⁹³

- Group A (year 1): essential and urgent
- Group B (year 2): essential but less urgent
- Group C (year 3): valuable, possible to implement and likely to be effective but of less urgency.

Many, if not all of the actions under Group A have been implemented.

Examples of practices in the context of the unique population of the Diocese

Within the DBE, there is much work going on that addresses racial justice in the context of FLTA as well as more generally. Some of this is outlined below.

1. There is the annual headteacher conference (September 2023) which will address racial equity and justice, with the help of expert speakers.
2. There is a race, identity and school leadership course to help develop an awareness of racial equality and to subsequently work alongside other Diocesan headteachers as Racial Equality Leads on the Board's behalf. The programme will include a total of seven online sessions and an in-person concluding event.
3. There is a workshop on race inequality in staffing for governors and leaders.

We will explore what staff and governors can do to combat racial inequality, understand how structural racism is reproduced in our schools, and drive for change.

4. There is a Cultural Capital workshop for governors, teachers and support staff, in the context of the Ofsted framework.
5. There is a Diocesan Senior Leaders Retreat on the theme, Racial Equity and Justice: 'Who's in and who's out?'.

The Diocese is on the frontline of dealing with racial conflict between communities in the Luton area.

All Saints Church is a diverse church serving the diverse community in Luton.⁹⁴ It held a Windrush Service, part of which included the church producing a series of panels showing achievements and experiences in the Black community in each of the decades since the arrival of the Windrush generation.⁹⁵ The panels note landmarks such as the first Black newsreader (Trevor McDonald) and cultural milestones such as the first UK Carnival procession. The panels were assembled by members of the Caribbean community and others associated with All Saints Church. A video has also been produced which captured Windrush stories.⁹⁶

⁹² <https://www.stalbansdiocese.org/parishsupport/growing-community/race-and-ethnicity/>.

⁹³ <https://www.stalbans.anglican.org/wp-content/uploads/DS-22-02-Racial-Justice-Action-Plan.pdf>.

⁹⁴ <http://allsaintpeter.org.uk/>.

⁹⁵ <https://www.stalbansdiocese.org/news/windrush-service-at-all-saints-luton-contributes-to-black-history-month/>.

⁹⁶ <https://vimeo.com/430493662>.

Diocese of St Edmundsbury and Ipswich



Context

The Diocese of Edmundsbury and Ipswich is a diocese in the Province of Canterbury covering Suffolk, excluding Lowestoft. The Diocese covers about 1,430 square miles that hold a population of about 682,000 (a population density of 480 per square mile) and a Church of England worshipping community of about 20,500. About 5.06% of the overall population could be described as UKME. The Diocese serves this community through 112 benefices, 445 parishes and 482 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has had some engagement with racial justice over a number of years. At the time of the death of George Floyd, the Diocese came together with some fifty Christian leaders under the banner of Healing the Divide.

The Rt Revd Martin Seeley, Bishop of St Edmundsbury and Ipswich, said:

We know that we have a long way to go in tackling racism – internationally, as a nation and in the church – but we also know that praying together is the right place to begin.

St Edmundsbury Cathedral also streamed services on 25 June on Healing the Divide. A joint statement was signed by nearly fifty Christian leaders, which included the following statement:

Many people in our community face racial discrimination every day. This discrimination, expressed in many forms, all too often goes unchecked. We must unite to call out racism wherever we see it and hold one another accountable for our words and actions.

We reaffirm our commitment to eradicating all forms of racism in all parts of society because every human life is precious and honoured by God.

More recently the Diocese has focused on responding to racial justice in the context of FLTA.

A Racial Justice Officer has been appointed. There is an interim Racial Justice Policy, committing the Diocese to bring about the necessary changes combat racism in all its forms and build a better future for the Church of England in Suffolk. This interim Racial Justice policy has been created to ensure the Diocese takes immediate steps to begin the process of change.

The policy states that work will be undertaken in partnership across the Diocese to implement the FLTA recommendations. A Racial Justice Officer has been appointed to advise the Bishops and their staff on how best to implement FLTA recommendations. To support the work of the Racial Justice Officer, there is an operational plan with a number of strategic priorities. It is intended that UKME/GMH and other marginal groups play an active role in shaping Diocesan Racial Justice policy and its implementation.

It is also planned that all members of the Bishop's Senior Staff Team undertake unconscious bias training. Work will be done with the Dean and the Cathedral staff to promote racial justice across the Diocese. In due course, resources and materials will be provided for parishes to engage with the issues raised in FLTA. There will be opportunities for clergy, ministers and congregations to reflect on the foundations and principal theological frameworks which entrench racial prejudice across the Church of England's traditions and doctrines.

The reading Ben Lindsay's book *We Need To Talk About Race* is being encouraged. The Diocese is keen to increase its UKME/GMH clergy presence. There is concern about (casual) racism among young people. The Diocese is in the process of organising focus groups in order to raise awareness. Steps are being taken to lean about the biases in their recruitment processes with a desire to change the situation.

The Diocese has eighty-seven schools (eighty-five primary and two secondary schools; sixty-six Controlled and twenty-one Voluntary Aided). It was decided to provide them with a resource on responding to racism. There is a series of teachings called Growing in God. It now includes Growing in Diversity.

The Diocese makes good use of key dates and services. One of these has included an anniversary of Thomas Clarkson, an Anglican clergyman and a prominent anti-slavery campaigner.⁹⁷

The Diocese is using the Diocese of Coventry resource for schools on Responding to Racism.⁹⁸ This has caused a bit of controversy and led to a story appearing in The Telegraph newspaper and on the Jeremy Vine Show.⁹⁹ In addition, there are resources, activities and tips for families to empower children to work towards racial equality and inspire healthy, open and honest discussion.

The Diocese is engaged in work with refugees and asylum seekers, through its ecumenical body, Together for Ipswich. This includes Ukrainian Host/Guest forums, several social and language 'hubs', employment forums, Suffolk Tours and more. Money has been raised to host a Sanctuary Day Centre for asylum seekers at the local hotel. This is open three days a week and over a hundred guests at the hotel have made use of it, with fifty visiting it regularly. In addition, the Diocese of St Edmundsbury and Ipswich have hosted three Ukrainian families (for over a year) in one of its Ipswich empty parsonages. Over the year this has helped ten Ukrainian individuals to find a home. Work is also going on with Afghans and Iranians, seven of whom were baptised at the River Church.

⁹⁷ <https://www.bl.uk/learning/histcitizen/campaignforabolition/abolitionbackground/biogs/greatcampaigners.html>.

⁹⁸ <https://d3hgrlq6yactf.cloudfront.net/5f214e41ab1e4/content/pages/documents/1602141754.pdf>.

⁹⁹ <https://dailysceptic.org/2023/07/11/church-of-england-teaches-white-pupils-they-benefit-from-the-systematic-oppression-of-people-of-colour/>.

Diocese of Salisbury



Context

The Diocese of Salisbury is a diocese in the Province of Canterbury covering Dorset (excluding the deaneries of Bournemouth and Christchurch) and Wiltshire (excluding an area in the north and Swindon). The Diocese covers about 2,050 square miles that hold a population of about 969,000 (a population density of 470 per square mile) and a Church of England worshipping community of about 29,700. About 2.99% of the overall population could be described as UKME. The Diocese serves this community through 133 benefices, 431 parishes and 565 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has made modest progress but commitment is there. We are coming from behind on some of the racial justice work. We are partnering with Bristol Diocese and are learning from their work as they are ahead.

When FLTA was published, a small working group was set up to reflect on the recommendations outlined in the report and to identify the priorities for the Diocese. The working group was asked to make a report to Bishop's Council with recommendations on the way forward. The group concluded that culture change around the issues highlighted by the report is seen as essential. There were two challenges identified by the Diocese:

- *A perception that these issues are not significant in our context expressed sometimes as 'we don't have any people like that round here.'*
- *Weariness and overload for both ordained and lay people who remain committed to the life of the church at local, deanery and diocesan levels. This may reduce both willingness and capacity to engage.*

It was concluded that in terms of population, the GRT community was the largest UKME group within the Diocese. Therefore, resourcing for Traveller Chaplaincy should continue to be a priority even in the context of

the challenge of resources for the Diocese.

One of the earlier conversations of the Working Group focused on the need to encourage the people of our churches to learn to see and engage with the minority groups and individuals around them – rather than resorting to 'there isn't anyone like that around here' responses.

It is worth noticing that 25% of UK Military are based in Wiltshire and includes greater diversity than we may be used to paying attention to in our parishes.

The DBE has contributed to racial justice. This has included:

- Advisory staff promoting a more multicultural RE curriculum to schools and not stereotyping people in religions.
- Advisory staff routinely challenging schools around images and language that are used in Collective Worship that it is depicting Christianity (and other faiths) in a diverse way.
- Head teachers conference was encouraged to think about diversity of speakers and also with a focus on building an inclusive culture in schools.
- Governance was also a focus in order to arrive at more racially diverse governing bodies through the recruitment of governors that are representative of population in the local area.
- Working to recruit governors ecumenically does open up greater opportunities for diversity.

It was seen as a priority to help schools to tackle racism, as we support schools to respond the consultation on well-being in school that was carried out in partnership with The Children's Society, some pupils stated that they feel that schools tend to respond to racism by doing assemblies etc but these do not always have impact.

It was also decided to identify where the UKME/GMH majority churches were in the Diocese so to seek to build networks. Churches with larger youth groups were to be encouraged to do more to look at racial justice and share best resources and practice.

Examples of practices in the context of the unique population of the Diocese

A memorial to a slave owner has been removed from a church to a museum, following years of consultation and research.

This has been the first time a piece of contested heritage in a Church of England church has been removed from a church to a museum. The memorial in St Peter's Church, Dorchester, commemorates John Gordon, who managed plantations in Jamaica for absentee British owners, and also owned some plantations himself. Originally from Scotland, Gordon died in 1774 in Dorchester, as he was travelling to Falmouth to catch a ship to return to Jamaica. He had no known Dorset connections.

Many worshippers at St Peter's and visitors had long felt the monument had no place in a church which sought to be open and welcoming to everybody.

Its continued presence in the building seemed to imply the continued support, or at least toleration and acceptance, of discrimination and oppression and was inconsistent with the message of the universality of God's love which the community of St Peter's sought to share.

The significance of the GRT work in the Diocese (and in the Diocese of Carlisle) is illustrated by the news that in June this year, The Archbishops of Canterbury and York met with Gypsy, Roma and Traveller people advocating for a new initiative aimed at reaching out to these communities and to encourage and signpost churches to do more to welcome people into worshipping communities.

On Friday 9th June, the Archbishop of Canterbury Justin Welby spent time with GRT communities in Poole as part of his mission visit to the Diocese of Salisbury. Meanwhile, the Archbishop of York, Stephen Cottrell, walked with the Bishop of Carlisle James Newcome to the Appleby Horse Fair, the biggest annual gathering of Travellers in the country.¹⁰⁰

Diocese of Sheffield



Context

The Diocese of Sheffield is a diocese in the Province of York covering the County of South Yorkshire, excluding Barnsley, with a small part of the East Riding of Yorkshire, one parish in North Yorkshire and one in North Lincolnshire. The Diocese covers about 610 square miles that hold a population of about 1,314,000 (a population density of 2,140 per square mile) and a Church of England worshipping community of about 19,600. About 9.87% of the overall population could be described as UKME. The Diocese serves this community through 145 benefices, 172 parishes and 208 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese is in the early days of this work. A vision for racial inclusion was adopted recently. The vision uses FLTA as the starting point: 'Racism is a sin, therefore as a Diocese....'.

The Diocese has committed to the following:

- We will be proactively anti-racist, in our practice as a Church and a people of God and as citizens of this nation and the wider world.*
- We will challenge and combat the evil of racism in all its forms, including structural racism, in society and in our Church.*
- We will stand up against all forms of behaviour and attitudes which dehumanise our siblings in Christ because of their ethnic group or racial identity.*
- We will seek to ensure equity regarding racial justice, and to celebrate the roles of people of UKME and Global Majority Heritage (GMH) in the life of the Diocese.*

¹⁰⁰ <https://www.travellerstimes.org.uk/news/2023/06/archbishops-canterbury-and-york-make-gypsy-and-traveller-history-visits-poole-and-0>.

The Vision asks all mission areas (Parochial Church Councils, groups and committees) to uphold this commitment to racial justice by:

- *Actively welcome people from all ethnicities and backgrounds: that they may find a place of belonging in which their gifts are received for the building up of the church.*
- *Enable, equip, affirm and empower people of Global Majority Heritage, to be actively involved at all levels of church life, for in Christ we are one people of many backgrounds, cultures, and gifts.*
- *Address the power imbalance between people of different races and cultural identities prevalent in our churches and church structures, to become a diocese that truly celebrates diversity and full inclusion.*
- *Reject structural racism in culture and practice, whether openly seen or hidden, by listening to those affected, educating ourselves and actively promoting anti-racist behaviour.*
- *Ensure that training, for clergy and laity will include Global Theology and we will equip all trainers and clergy for this work.*
- *Inspire all God’s people to live as Lights for Christ, that we may become a church of racial justice makers, healers, reconcilers and enablers, who share a passion for Christ and are guided and inspired by the Holy Spirit to develop a culture in which we become the Body of Christ together.*

The Racial Justice Vision is now published on the Diocese’s website.¹⁰¹ One way the Diocese will take this work forward is by applying for funding.

■ *Our next step is to develop a road map of activity to help us achieve this vision together.*

The Diocese has gathered data from some of its parishes.

■ *48% of parishes failed to comply. They have a ‘Why bother? We don’t have any diversity’ mindset. To them our response is: We don’t wait for a child to be abused to have a safeguarding policy, or build a ramp only when there is a wheelchair user.*

To establish the UKME/GMH presence in the Diocese, the data gathered has shown the following numbers:

- Six church wardens
- Thirty-five members of Parochial Church Councils
- Eight clergy
- Ten readers
- Five pastoral workers
- Eight youth/children/family workers
- Sixteen churches responded that they take part in Black History Month and/or in Racial Justice Sunday.

The Diocese is in the process of comparing its own data with that published for Sheffield from the 2021 Census.

The Diocese is working in partnership with its neighbouring dioceses in order to learn from their experience.

The Diocese has been delivering unconscious bias training for the past two years. This has been delivered to readers, clergy and church wardens. Some of the parishes are now asking for the training. There is a team of eight people who have been trained as trainers.

¹⁰¹ <https://www.sheffield.anglican.org/support/for-churches/social-transformation/racial-justice/>.

Diocese of Sodor and Man



Context

The Diocese of Sodor and Man is a diocese in the Province of York covering Isle of Man. The Diocese covers about 220 square miles that hold a population of about 86,000 (a population density of 390 per square mile) and a Church of England worshipping community of about 1,700. Less than 1% of the overall population could be described as UKME. The Diocese serves this community through 14 benefices, 15 parishes and 38 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese is fully committed to responding to FLTA. It has appointed a Racial Justice Officer. An action plan has been produced and is reviewed annually. In the future diversity will be a standing item at the Bishops Council.

The leadership is on board. Our challenge is the very small GMH community. We are a white society. Even our minority is white South African. Our clergy are all white. We don't have any GMH clergy.

Some cynics (and some correct observers) have said the island attracts white people because it is white.

Some clergy have done unconscious bias training. Others might do so in the future

The Diocese has attempted to address its lack of visible diversity through its intern programme. This has helped it to achieve somewhat of a global perspective. For example, it has brought people from Brazil and Nigeria.

The Cathedral has commissioned several works of art by Black artists (for example: Jonathan Mhondorhuma; Shona Artist Zimbabwe) for the Cathedral Gardens which include a statue of St. Benedict of Palermo, Patron Saint of Racial Justice. Issues currently being explored are:

- Historical links: Various documents have been produced by various bodies e.g. 'Peel and the Transatlantic Slave Trade'
- Built heritage and the interpretation and presentation of our past for today's context.

The Diocese is considering twinning with another island community such as in the Caribbean. Other opportunities are created for this purpose too. For example, for a fortnight they welcomed twenty students from Saint Vincent and the Grenadines.

In August 2022 a group of young people who were participants in the 'Isle of Man & St Vincent and the Grenadines Education Programme' (ISEP) visited the Cathedral gardens while reflecting on the Cathedral's 20th century Knockaloe Garden, its treatment the subject of genocide, asked where in the gardens was there any commemoration of those who had died in the 'middle passage' associated with the enslavement of Africans.

The Cathedral Gardens (17 in number) have been developed offering tours around a number of themes. A Guide has been produced for the Cathedral Gardens entitled: 'Slavery, Racial Justice and Genocide explored'.

In response a guide was created and dedicated to the question raised by that student and explores issues around slavery, racial justice and genocide.

The community has now begun to welcome refugees. Until now the response has been:

...we cannot have immigration because our infrastructure will not cope. That was the excuse in response to the Syrian crisis and the like. The Ukrainian crisis has actually opened the doors. Isle of Man has acted disgracefully in this respect. It was purely about race. Now it has opened its doors we will not want that door to close (towards GMH refugees and asylum seekers).

Examples of practices in the context of the unique population of the Diocese

The Diocese has published an anti-racism charter (drawing on the Diocese of Southwark Anti-Racism Charter).

An explicit theological understanding that God's kingdom is multi-ethnic, and that we are all created in the image of God recognising and respecting the dignity of every human being and that through baptism Christians celebrate unity in Christ.

A clear strategy for increasing and sustaining diversity in our governance structures at Diocesan and parish level, so as to ensure representation and participation of people from diverse ethnic backgrounds at all levels of our organisation.

The Diocese is committed to challenging racism in our Church and the wider society, recognises the need to create a more diverse Church and is fully committed to:

- learning more about the way in which past and present church collusion in institutional racism and ethno-cultural differentiation continues to impact us on the Isle of Man as we relate to people of the global majority (PGM) within our congregations, in our community and across the world. This will include relevant work on the history and contributions of diverse people to our church as well as the history of our buildings and memorials.

- creating safe and trusting spaces to have honest and open conversations about race and racism, racial inequality, power and privilege, and actively listen to the voices of those impacted and affected by the issues, from PGM and white communities
- providing training and mentoring and opportunities for leadership development for people from diverse heritages
- engaging our parishes and equipping them to engage constructively with the Charter and the practical change it hopes to bring about



Diocese of Southwark

Context

The Diocese of Southwark is a diocese in the Province of Canterbury covering the part of Greater London south of the River Thames (excluding the London Borough of Bexley and London Borough of Bromley) and east Surrey. The Diocese covers about 320 square miles that hold a population of about 2,902,000 (a population density of 9,030 per square mile) and a Church of England worshipping community of about 55,800. About 34.76% of the overall population could be described as UKME. The Diocese serves this community through 257 benefices, 294 parishes and 355 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The racial justice work of the Diocese preceded FLTA, going back to the year 2000¹⁰² and then 2015.¹⁰³

The Bishops of the Diocese of Southwark felt impelled to undertake such an examination in order to see whether, and to what degree, institutional racism existed within the interest of the diocese recruitment and selection processes for employment, or within its processes for appointments to Boards and Committees, which take place through election, appointment or co-option.

The current action plan dovetails with FLTA. The Diocese has prioritised data collection, unconscious bias training (of all staff), training on cultural competence and anti-racism. There is a team of trainers in place so the whole diocese can be catered for. The Diocese has contributed to various programmes of the national Church.

¹⁰² <https://southwark.anglican.org/wp-content/uploads/2021/02/inquiry.pdf>.

¹⁰³ <https://southwark.anglican.org/wp-content/uploads/2021/02/The-World-in-a-Diocese.pdf>.

There is a diverse staff team in place. They have increased the number of UKME clergy in pipeline roles from 2020 to 2023, doubling from twenty-two to forty-four. Also, they have increased the number of GMH staff in the Diocesan/Area offices from 2019 to 2023 from about ten to twenty-two.

There are GMH employees in every department – whether its Property, Finance, Church buildings, Fresh Expressions, Programme Development, Climate Change or HR.

There are three (area) racial justice committees. In addition, there is a Diocesan Racial Justice Group which meets once per term. All departments report to this group.

Racial justice is a mainstream matter for the whole diocese. Outer suburban areas and schools as well as inner areas... all contribute to racial justice.

Everything we send out in Comms is celebrating diversity – diverse images. God is not a white man; we make sure of the correct images e.g. PowerPoint images.

The Diocese has commissioned a Bible study programme which will be launched in Black History Month 2023. The Diocese has had to address several Contested Heritage issues.

There is an anti-racism charter in place, with the key principles of:

- An explicit theological understanding that God's kingdom is multi-ethnic, and that it is through our baptismal covenant that we recognise and respect the dignity of every human being and our unity in Christ
- An intentional focus in our theological studies, liturgy, teaching, prayer, word and work to take strategic and practical actions to combat racism and inequality
- A clear strategy for increasing and sustaining diversity in our governance structures at Diocesan and parish level so as to ensure representation and participation of people from diverse ethnic backgrounds at all levels of our organisation

The Racial Justice Committee helps parishes by providing training to clergy and PCCs on racial and cultural awareness; supporting vocations roadshows to encourage Black and Minority Ethnic members to offer themselves for the church's accredited ministries; organising its members and others to undertake preaching engagements which aim to promote greater racial inclusiveness in the life of parishes and organising events to help give Black and Minority Ethnic members of the congregations within the Diocese a voice in structures and organisation of the Diocese.

Examples of practices in the context of the unique population of the Diocese

The DBE is very actively contributing to racial justice. There is an action plan in place and schools have racial justice champions. Recently an email was received from the National Education Lead for Racial Justice by one of the schools.

I want to express my heartfelt gratitude for the exceptional work that you have done in piloting the Kingdom of God curriculum. Your dedication and commitment to the project is significant as you have put racial justice at the heart of how we understand the Kingdom of God.

At Christ Church C of E School:¹⁰⁴

This year we had the opportunity to share our work on anti-racism to the Bishop of Barbados and the Bishop of Croydon. We talked about why we each care about anti-racism, and also shared some of our anti-racism group work from this year.

This year we named some puppets with diverse skin tones to try to represent the different skin colours within our school community. These puppets have been used in collective worship. We chose the names Jazmine, Garrett and Alice.

Some of our group members in year 6 have been monitoring the photos and images that are used by teachers and visiting speakers during our collective worship times. The children's feedback is that diverse representation in collective worship has continued to improve across the year with greater images with different skin tones, hair textures and cultures. We could still work on including even more images of people from an East Asian background. We also reviewed a collective worship theme using art from different cultures around the world to tell different Bible stories.

A small group of our children worked together to create a lunch time pledge for the whole school to ensure that all of our children and staff can feel welcome and encouraged to bring their own cultural food to school and to eat it in a way that they would usually at home. They then recorded a video to share with the school.

At St George's Church of England Primary School:¹⁰⁵

Our staff training schedule includes regular opportunities to explore areas such as unconscious bias, racial trauma, racism and micro-aggressions. We challenge each other and seek to ensure that St George's is working hard to challenge all stereotypes and biases.

Our Deputy Headteacher is involved in a steering group with the Church of England to explore racism within the Church of England. We are trialling materials for them and will help to produce exemplar materials.

We have an anti-racist reading list which the staff team are reading, and we discuss issues of equality regularly in staff meetings, INSETs and in our everyday conversations.

We understand the importance of representation and actively seek to represent all of the children in our school community. This can be subtle, such as ensuring there is an image of Jesus that is non-white within our worship slides or explicit, such as preparing a programme of careers talks involving people of colour.

We have worked hard over the last few years to ensure that our library is representative of the community we serve. This is not done by a 'shelf' in the library but by having a wide selection of books in all areas of the library that represent the diversity of our school. We are proud of the choice we have on offer and constantly work with the children to ensure we have a great selection of books for them to enjoy. A huge thanks to Reading for Change who supported us with a wonderful selection of books.

While reviewing our curriculum over the last five years, we have worked diligently to ensure that it is representative of the community we serve. We have ensured that people of colour are represented

¹⁰⁴ <https://christchurch.croydon.sch.uk/2022-2023-anti-racist-pupil-group/>

¹⁰⁵ <https://www.st-georges.wandsworth.sch.uk/Diversity-and-Anti-Racism/>

in all curriculum areas and that any focus on Black history is not solely about the horrors of the Transatlantic Slave Trade. It is crucial that ALL of our children know about the wealth and prosperity of the African continent and the Empires that came long before the 18th Century. It is important that children of colour can feel proud of their history and that all children are taught the history of our world from all perspectives.

Over the last 12 months, members of our team have embarked on a reverse mentoring programme. In reverse mentoring, issues that face the Black community are discussed to ensure that white staff working in our community understand the challenges facing the Black community and can work as allies.

We will continue to roll out reverse mentoring among the staff team going forward so we can continue to improve our provision.



Diocese of Southwell and Nottingham

Context

The Diocese of Southwell and Nottingham is a diocese in the Province of York covering all the English county of Nottinghamshire and a few parishes in South Yorkshire. The Diocese covers about 840 square miles that hold a population of about 1,175,000 (a population density of 1,390 per square mile) and a Church of England worshipping community of about 18,700. About 11.14% of the overall population could be described as UKME. The Diocese serves this community through 150 benefices, 228 parishes and 296 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

In 2016, the Diocese gave responsibility for the championing of Racial Justice to the Bishop of Sherwood and established a Black, Asian and Minority Ethnic (BAME) Advisory Group to meet twice a year. This group, now known as the Global Majority Heritage Advisory Group, gathers to provide an opportunity for the Diocese to listen to those GMH leaders and laity, and to plan for strategic change in this area.

The Diocese has used Evangelical Alliance's 10-Step Roadmap Towards Racial Diversity and Unity model for their work which involves:

1. Acknowledgement
2. Audit
3. Conversation

4. Education
5. Speaking up
6. Advocacy
7. Representative leadership
8. Practical Action
9. Prayer
10. Prophecy.¹⁰⁶

Data gathering is in process, to establish GMH presence in congregations and among volunteers. They are attempting to establish the numbers in the worshipping community who have a designated leadership or are in position of responsibility.

We want to encourage each and every parish to work towards a racial justice policy.

They have put in place targets, to be achieved by 2027, as follows:

- One member of senior staff plus GMH chair
- Two to four Jubilee House support staff
- Eight to ten Diocesan Synod members
- Two Bishop’s Council members plus the GMH chair
- Ten clergy
- Five to ten new Licensed Lay Ministers

In schools, efforts are being made to increase the numbers of GMH governors.

A new complaints procedure has been put in place to respond to race-related problems..

The Diversity and Belonging course is integral to the Diocesan focus on racial justice. It is designed to help the Diocesan community to think about the way they think, the judgements they form, and how they can encourage belonging in their ministry context. Anyone holding the Bishop’s License will be expected to complete the course. In their ministerial development review, clergy are being asked how they are attending to diversity.

Racial Justice Sunday is treated as an opportunity for churches and congregations to focus prayer, worship and action on racial justice. Resources are provided for this. Recent take-up shows 181 unique views for the resources and twenty-one liturgy downloads. There is encouragement for congregations to go beyond the Racial Justice Sunday, to make use of these resources on another day when highlighting racial justice in services.

The Diocese has adopted the following approach to racial justice, from Churches Together in Britain and Ireland:

- Remember: the importance of racial justice
- Reflect: on human diversity and thank God for it

- Respond: by working to end injustice, racism and ignorance through prayer and action

We support organisations that work with local churches to encourage local Christians to engage with social justice issues as part of their whole life discipleship.

We have appointed a GMH Deanery Leadership Team Member in Nottingham South Deanery.

We continue to highlight the work of the Anglican Minority Ethnic Network, the Church Minority Ethnic Anglican Concern and others as appropriate such as the Teahouse Fellowship of East Asian leaders.

As a part of our practical action, we intend to work with each deanery to broaden participation and awareness of racial justice issues, working towards providing resources for every parish to work towards a racial justice policy.

The Diocese advertises its vacancies in the Black Christian magazine, Keep the Faith, in order to attract a more diverse application base. On young people, the Diocese funds key churches to work in deprived and diverse communities. They see the fight against racial justice as an incremental one – small steps towards the end.

Examples of practices in the context of the unique population of the Diocese

The Diocese makes use of The Peter Stream at St Mellitus College.¹⁰⁷ This is a yer-long programme designed to identify and encourage the gifts and calling of people from underrepresented backgrounds. It offers a distinctive experience, complementing the Church of England discernment process by offering candidates a diverse community of peers to journey closely with throughout the year, as well as theological and formational teaching within the context of a worshipping community. The stream exists to redress the most significant under-representation in ordained leadership in the Church of England – ethnic, social, educational – and so is open to candidates from those demographics.

One way to increase GMH clergy presence in the church is through the Work Visa scheme. This may be especially helpful with reference to, say, serving Muslim (Pakistani, Kashmiri) communities in the UK where there may be a shortage of clergy and where the scheme may help to bring clergy over from Pakistan or Kashmir. This diocese has such a scheme, where they have license to bring up to three clergy. They are now making use of all three of the places. This could be a model for other dioceses.

St Nic’s Church is undertaking invocative work. There are a couple of examples of work from this church which are worth sharing. It is a white middle-class church that has a quarter Hispanic membership – members from El Salvador, Columbia and Nicaragua. They have appointed a Spanish-speaking co-pastor. They sing worship songs in Spanish and with occasional preaching in Spanish with translations in English. Here is some background:

In 2019 we began to have contact with a number of families from Latin America and in September of that year we had a ‘Spanish table’ at our Alpha Course. These families have reached out to others coming to Nottingham from Latin America and a strong network has been formed.

Because of language difficulties very few attend Sunday services at St Nic’s, but many are involved mid-week. Now, thanks to a Strategic Development Fund grant from the Diocese of Southwell and

¹⁰⁶ <https://www.eauk.org/assets/files/downloads/10-step-roadmap-to-racial-diversity-and-unity.pdf>.

¹⁰⁷ <https://stmellitus.ac.uk/study/routes/peter-stream>.

Nottingham, we are able to recruit a Hispanic Co-Pastor. The Co-Pastor will join the staff team and work with the rector to:

- 1. Establish a Hispanic Congregation meeting fortnightly on Tuesday evenings at St Nic's. Other members of church staff will assist in preaching and leading communion services.*
- 2. Establish a regular meal at church for Spanish speakers to access community and the Christian Gospel.*
- 3. Lead a Hispanic table at St Nic's Alpha Courses.*
- 4. Oversee disciple-making and multiply Hispanic fellowship groups around the city.*
- 5. Identify Spanish-speaking leaders who would be able to lead these groups, grow new ones.*
- 6. Spearhead the integration of the Hispanic Congregation with the rest of the church.*
- 7. Offer pastoral support to this the Hispanic community and foster their spiritual growth.*
- 8. With our Refugee Worker, provide practical support to Latin American asylum seekers.*

The church also has an anti-racism policy which may offer a model for others. With reference to the death of George Floyd, the church commits itself as follows:

We at St Nic's, along with churches up and down this country, had no choice but to look at racial injustice and face the question, 'What are we going to do about it?'

Racism is sin and is rooted in the idea that certain people are inferior to others because of their skin colour and/or ethnicity. Racism is embedded within our society, has become systemic and is now recognised as being present in the Church of England. We the Church must be a guiding light by our demonstration of what flows from God's heart about equality for all people. It's astounding that our UKME brothers and sisters experience the pain of racism/discrimination within our society and in the House of the Lord. At St Nic's we endeavour to stand against the evil of racism, doing all we can to be a Church that expresses love through action and that says 'NO' to racism. We are aware that this is a journey and not a sprint and are committed to driving positive change in this area. We acknowledge that this is a time for us to listen to those within our church and community that have experienced racism. We will be supportive and make spaces for conversations and learning, in order to create a family and culture of real equality for everyone.

Diocese of Truro



Context

The Diocese of Truro is a diocese in the Province of Canterbury covering Cornwall, the Isles of Scilly and a small part of Devon. The Diocese covers about 1,390 square miles that hold a population of about 576,000 (a population density of 420 per square mile) and a Church of England worshipping community of about 11,500. About 1.77% of the overall population could be described as UKME. The Diocese serves this community through 98 benefices, 214 parishes and 301 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

Work has been done in response to FLTA. The Diocese has developed a theological rationale for the diversity work. It has moved to blind screening all applicants for clergy roles. The essential element of person specification for clergy roles now includes: 'An understanding and commitment to valuing equity, diversity and inclusion within our communities.' A Shortlisting and Interview Good Practice workshop has been drafted and provided as training for all parish representatives.

Racial diversity is increasing in schools faster than in the community. The DBE has completed Equity, Diversity and Inclusion course with Professor Paul Miller, Educational Equity Services. Headteachers have organised a Reflection Day focused on equity, diversity and inclusion (EDI) with support from national team and input from schools working on decolonising their curriculum to share ideas.

Inspections (Ofsted and SIAMS) noting strength of schools in addressing issues around EDI and ensuring children are being made aware of the diversity of the world they live in.

School visits and inspections are noting improved breadth of curriculum resourcing and offer to note progress in decolonising the curriculum and making use of a wide range of global resources, writers and examples.

Interviews with children note their improved awareness of the wider diversity of their world and levels of understanding.

Under Structures and Governance, the setting up of the Equity, Diversity and Inclusion Board (ED&I) is budgeted for in 2024. As well as members from within the Diocese, the Board will have at least two members external to the Diocese of Truro, including at least one ecumenical partner.

An ED&I policy is sent to parishes upon request. The purpose of this is to encourage them to think within their local context. Parishes are encouraged to adapt it for their situation. The policy uses the word equity rather than equality to reflect that people will all be at different starting points and to promote fairness, we must apply equitable processes to create an equality of outcome. Parishes are encouraged to reflect on the Bible (Proverbs 31:8 – speak up for people who cannot speak for themselves):

- *Who are the people whose voices are unheard?*
- *How do you ensure they have an opportunity to be heard?*
- *If enabling them to be heard requires you to change your current practices, how do you feel about that?*

With reference to Proverbs 15:18, they are encouraged to:

- *Think about the issues on which you have strong opinions.*
- *How do you create space to listen to others' opinions?*
- *How do you recognise the biases that may cause you to think the way you do?*
- *If agreement is not reached, how do you disagree well?*

A UKME Report has been produced. This focused on the current situation for Global Majority/UKME people within the Diocese; a recent national conference was attended by the BAME champion; and learning from the experiences of two recently departed Black ministers.

Truro diocese should and must address the enormous imbalance between white and global majority representation in ordained and lay ministry. What needs to be done/implemented to make this a reality?

Examples of practices in the context of the unique population of the diocese

The diocese has hosted a session from Dr Steven Horne on Gypsy and Traveller Theology. This is a key area for the Diocese and one they are keen to follow up with further work.

There are currently three Cornwall Council owned Gypsy and Traveller sites in the county with plans for a further 109 pitches by 2030. [This figure is widely felt to be far too low].

The Diocese has a memorial to Thomas Corker, a slaver of the 17th and early 18th centuries. It has been the focus of very serious concern by the Black community in Cornwall, and others in Falmouth for a couple of years. The church has engaged in a community conversation about its future. Close to the Corker memorial is another memorial to Joseph Emidy, a brilliant composer and musician from West Africa who was a slave and was freed when he came to Cornwall. There is enormous potential for this to become a real focus for engagement on issues of racism, slavery and reconciliation in Falmouth and more widely. Dr Janet Berry is the Church of England lead on this and she is working with the Archbishop of Canterbury's reconciliation team

to organise a day in Falmouth for key partners including the church, local people and the Black community, to seek a way forward.

The Diocese is well aware of its lack of ethnic diversity. It has on occasions addressed this by inviting UKME speakers from elsewhere. It has a desire to organise exchange programmes with other more diverse dioceses.

... an exchange with another diocese that is more diverse so they can experience our area. Our people can experience the more urban and diverse communities. Our congregations would hear different voices.

Diocese of Winchester



Context

The Diocese of Winchester is a diocese in the Province of Canterbury covering Hampshire. The Diocese covers about 1,130 square miles that hold a population of about 1,248,000 (a population density of 1,100 per square mile) and a Church of England worshipping community of about 26,700. About 7% of the overall population could be described as UKME. The Diocese serves this community through 140 benefices, 252 parishes and 354 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

A colour-blind approach is no longer enough when it comes to racial justice. The privileges experienced by white people generally, and white church population specifically, need urgent consideration.

The Diocese has made a start with FLTA but recognises it has much work to do. A Lament to Action implementation tracker has been created with 46 actions plotted in a spreadsheet. As the work progresses, however small, this is recorded on the spreadsheet.

A Racial Justice Group has been set up, which has begun to build trust and get buy-in where it matters, create a culture of intentionality around vocations – encouragement to explore vocation in BAME communities.

We are being enriched by the process, the journey we have embarked on.

A number of ‘next steps’ have been identified, including:

- Data Gathering – Winchester Diocese specific data on which to base research and work, plus a survey to whole diocese and beyond.
- Celebratory dates – the need to explore dates celebrating diversity and racial justice linked to our liturgical year (e.g. Pentecost) rather than imposing secular dates.

- Creation of Diocesan ‘pool’ of people from BAME backgrounds to read Scripture and lead prayers at Diocesan services and events – for better representation at these occasions.
- Establishing of a book list of recommended reading.

We are piloting reverse mentoring in the diocese. It’s worked well for us.

The following Focus Groups have been created and have held one meeting each:

1. Establishing the Theological Basis
2. Vocations and Recruitment
3. Training and Mentoring
4. Telling better stories (Comms)

Extensive notes have been gathered from these four working areas with a view to writing the Racial Justice strategy in the coming weeks.

In the long run, the group has agreed that resources are needed in the form of a paid Diocesan employee – national funding is to be explored. Meanwhile, a two-day-per-week admin support is currently being advertised in order to project manage the work.

The Diocese has been active in the race commission that was set up in Basingstoke.¹⁰⁸ The Diocese has a joint DBE with Diocese of Portsmouth and joint resources have been produced.

The Diocese is increasingly becoming diverse. The Turkish community has grown from a handful to over a hundred. They are experiencing hidden racism. The Diocese is also central to the work being done with the Muslim community such as joining in with the Iftar meal during Ramadan.

The local hospital is one of the reasons for the increasing diversity. Some 300 African staff, many of whom are Christian, are employed by the organisation. The army is another reason for the diversity. For example, the Fijian lady elected as the church warden for one of the churches had arrived a while back with another thirty Fijians. Parallel with the diversity is the welcome being created, especially through the work of the five Resource Churches.

The culture you create makes the welcome, not just the welcome but the inclusion and the leadership.

The resource churches have welcome as a part of their mission statement. We have learnt from their experience that as soon as they increase the diversity of their staff, within months the diversity of their congregations increases.

The arrival of Iranian asylum seeker is adding to the diversity too. Some of them are secret believers.

The diocese is being emboldened by the newcomers, who are adding something special to the churches; it’s a picture of heaven.

We are moving towards becoming an intercultural church community.

¹⁰⁸ https://www.maria4basingstoke.co.uk/files/2020-12/Basingstoke%20BAME%20Inquiry_0.pdf.

The Diocesan Education Team has produced the following resources for its schools, alongside the Diocese of Portsmouth: Everyday Ubuntu, with a basis in African approaches to interdependence and community, and rooted in Archbishop Desmond Tutu's theology. The project will expand during the year as schools offer further ideas and ways of promoting Everyday Ubuntu, and details of seminars and lunches for adults, as well as video interviews will be shared as the year progresses.

Diocese of Worcester



Context

The Diocese of Worcester is a diocese in the Province of Canterbury covering the county of Worcestershire, the Metropolitan Borough of Dudley, northern Gloucestershire, urban villages along the edge of the south-east of the Metropolitan Borough of Wolverhampton and the Metropolitan Borough of Sandwell. The Diocese covers about 670 square miles that hold a population of about 902,000 (a population density of 1,350 per square mile) and a Church of England worshipping community of about 12,900. About 6.55% of the overall population could be described as UKME. The Diocese serves this community through 87 benefices, 168 parishes and 274 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

The Diocese has been one of the partners with five neighbouring dioceses on the racial justice needs assessment project, as outlined in Appendix 1, Case study: West Midlands Dioceses Collaborative on Racial Justice. Once funding has become available as a result of the bid arising from this work, the Diocese will be in a better place to respond to FLTA recommendations.

Prior to 2020 little was going on in terms of racial justice. It was a low priority. After this, meetings were organised with minority clergy. Meetings were also held with other dioceses to seek their counsel. The Minority Ethnic Anglican Leaders group (MEAL) in the Diocese has now been renamed as the Racial Justice Group.

In the context of the diocese, racial justice means:

- *Do our communities feel welcome in the church and that the church belongs to them?*
- *Is there racial equality in the church?*
- *Do we tackle bias in the appointments we make?*
- *Are our groups and committees representative of our community?*

- *Are we proactive in race matters so that we can become anti-racist?*

In parts of the Diocese, there are a significant number of Muslims, Sikhs and Hindus. This raises the interfaith question. It connects with racial justice. The concerns of these communities are very much the concern of the Diocese. There are poor white estates in the area where there would be racism and racial tensions. In such situations, in theory, victims of racism could turn to the clergy, who have ‘cure of souls, care of souls’ in their job description and that includes everyone in the parish.

- *In Dudley we have a history of supporting minorities in racial conflict.*
- *Senior team had a day of unconscious bias and racism training.*
- *All Diocesan staff do online unconscious bias training.*
- *All involved in recruitment and selection are recommended to do unconscious bias training.*

While waiting for the implementation of the West Midlands Collaborative project, the Diocese is finalising its racial justice plan of work. The headlines of the plan include:

- Data gathering
- Having clarity about training needs
- Understanding how to move forward on giving everyone a racial justice objective
- Piloting a Whiteness course
- Drawing up a list of GMH people to sit on panels (wondering whether such a list could be organised regionally so to be able to access a bigger pool)
- Setting up a GMH support group

Examples of practices in the context of the unique population of the diocese

Bewdley is a white community with a population of 9,267: 9,051 white; 54 Asian; 15 Black; 1 Arab; 128 Mixed/multiple; 16 Other ethnic group. The white community decided to form an Anti-racist Group in 2020, following the murder of George Floyd.¹⁰⁹

We felt very strongly how we could support black people and really felt compelled to do something to demonstrate support of Black Lives Matter. With the lack of evident diversity in the town of Bewdley and also in the county it just felt really necessary (original emphasis) to demonstrate in some way that people do care. It is so important in a white demograph that we are proactively (original emphasis) anti-racist. So we decided to take the knee in support of Black Lives Matter, in the centre of Bewdley. We promoted it on social media.

Some of the responses related to:

Well, we don't have a problem here in Bewdley. We don't have black people living in Bewdley. Racism doesn't exist here, so why are you stirring up trouble when trouble doesn't actually exist in this town.

We had a lot of people commenting that all lives matter; white lives matter which underlines the need for us to be clear about the fact that all lives do matter but in reality the evidence is there to confirm that black lives don't matter as much as white lives. So, it's saying 'yes all lives do matter and so do black lives matter.' (original emphasis)

Some of the people who joined us on that day, through conversations afterwards, a small group of us decided to form a group, as a collective voice of the town. One of the valuable outcomes of the group has been to persuade Bewdley Town Council to adopt a commitment to supporting anti-racism. So that is now in their articles to go forward for the town. Our work has evolved. We are currently focused on the support of asylum seekers who are residing within the area.

Since then, a walking tour of Bewdley's Black History has been produced.

Ships would come from Bristol. We produced a pamphlet, on places with links to the slave trade.

When you are white demograph it's easy to assume a lack of connection with Black history. We've established links with local schools, to encourage pupils/people to develop their knowledge and awareness and to take people with us.

¹⁰⁹ https://www.facebook.com/cofeworcaster/videos/1944208899104414/?extid=CL-UNK-UNK-UNK-IOS_GK0T-GK1C&mibextid=2Rb1fB&ref=sharing.

Diocese of York



Context

The Diocese of York is a diocese in the Province of York covering the City of York, the eastern part of North Yorkshire, and most of the East Riding of Yorkshire. The Diocese covers about 2,670 square miles that hold a population of about 1,456,000 (a population density of 550 per square mile) and a Church of England worshipping community of about 28,300. About 4.3% of the overall population could be described as UKME. The Diocese serves this community through 232 benefices, 443 parishes and 580 churches among other missional engagements according to the Statistics for Mission 2020.

Implementation of FLTA recommendations during 2022–23

A Racial Justice Task Group has been established, with a diverse membership (20 in total) contributing to thought and word. They are referred to as Racial Justice Advocates. Each of the three archdeaneries have provided six members between them. The Advocates help to point parishes, schools, chaplaincies and new worshipping communities to resources enabling us all in becoming people who are not just for racial justice but are intentionally becoming anti-racist.

There is a real passion amongst the group. In fact, there is real passion across all levels of the diocese, for racial justice.

Members come from a range of backgrounds, including those who work for Christian and other charities. Early work involved sharing stories by GMH members sharing stories and white colleagues listening in humility. They deliberately set out to have members with lived experience of race in the chair and people with power and influence as members who are able to integrate the work.

Our experience shows that one mustn't just have a figurehead chair and members but people with levers of influence are important in the group.

The group members are trying new ways of working in their ministry. Members have begun to visit churches other than their own and offer to preach. They are a grassroots group who are passionate about racial justice. They network and support each other.

It appears that their desire is to take racial justice into every nook and cranny of the Diocese. They recognise that when things are on the fringes and they fall off the fringes, no one notices. However, if they are integrated, they are less likely to fall off and, if they fall off, then people notice. One response in this respect is to have the Director of Mission and Ministry as a member of the Task Group so racial justice can be taken into the mainstream of the Diocese. Larger churches in the Diocese have expressed commitment to racial justice which has encouraged them.

The mainly white context of the Diocese places certain limitations on the work they are attempting. Some of these areas have a 'What's it to do with us?' attitude. There is also the 'We are not racists' response.

It's a tough gig. Some of the work is challenging; going into white rural areas. UKME clergy can experience racism. They are taking risks so they need support. They have the courage but there is a cost; they're very, very vulnerable.

The Diocese would like to have a GMH candidate on every shortlist. Given its demographics, at times it struggles to even achieve a shortlist – given that so many of their churches have a shortlist of one, or they end up re-advertising. The Diocese has decided to focus its attention on appointing diverse clergy in diverse areas with diverse congregations, such as Hull, York and Middlesbrough.

We have to be realistic that, to bring a dynamic Global Majority minister from ... Leeds or Manchester or London... and plonk them in the middle of South Holderness where we can't find anyone else.. I mean, they're going to be wasted there. It would just be making a political statement frankly. We don't attract the GMH folk in the (white) rural, octogenarian congregations.

We have tried to structurally embed racial justice. Things that sit outside the system don't get anywhere fast. We meet as Racial Justice Advocates (as the 'branches' of the centre going outwards) to join it up and link the work back into our system.

Following George Floyd, a number of us in the national ministry team (where I was before arriving in the diocese) who were white went on a quick learning journey into confronting our privileged position and whiteness.

Examples of practices in the context of the unique population of the diocese

The Racial Justice Group has produced a Charter.¹¹⁰ In the Foreword, the Archbishop of York expressed his desire for the Diocese to be a Christ-like and Jesus-shaped community that reflects every race and heritage, in their mission, the congregations and leadership.

The prophetic vision of Scripture is one where silence about exclusion is exposed, where prejudice is challenged, where truth confronts ignorance, and where we willingly and eagerly welcome all people as our neighbours.

¹¹⁰ <https://dioceseofyork.org.uk/uploads/attachment/5921/racial-justice-charter.pdf>.

The Charter outlines how the Diocese intends to put into practice recommendations from the FLTA report. It states that anti-racism practices lie at the heart of the good news they tell about the ways in which Christ breaks down barriers between people and offers a vision for an inclusive community of followers.

Anti-racism practices ... seek to ensure that in our teaching of the faith, we listen together to the stories and voices of those Global Majority Heritage (GMH) Christians from around the world, from whom we all have so much to learn.

The Charter has identified a number of actions, including: to seek external funding to support the appointment of a Racial Justice Officer, for the Officer to have developed a suite of resources to promote racial justice in parishes (videos, liturgies, help with parish audits and discipleship materials) and to have learnt from and used the resources already deployed in schools to promote racial justice. Once they have an Officer in post they plan to develop resources for PCCs to engage with, and to work around monuments, historic wealth and the slave trade. They also plan to deliver unconscious bias training for key people, especially for appointment of panel members.

Later, they plan for the Lifelong Learning team to audit the formational and lifelong learning curricula across the Diocese to ensure that a range of voices and heritages are represented and heard; to have placement experiences which cross difference; to ensure that learning directly tackles racism; and for the Lifelong Learning team to embed in the Diocesan formational pathways for lay and ordained ministries practice which enables GMH Christians to have greater access into the formational curriculum.

In support of this work, the Archbishop will use his gift to nominate one person from the GMH community to serve on the Archbishop's Council and appoint a member to hold oversight for equality, diversity and inclusion into which advocacy of racial justice is held.

The cost implications of the Charter are being worked out. In the long run, the Diocese expect transformational changes.

Once we have fully implemented our plans it will transform the diocese. It will fundamentally change things. We feel we are on a good journey.

Appendix 1:

Case studies

Case study 1: Race Equality Councils – Dioceses connecting with the wider community on addressing racial justice

On page 49 (under 4. Action), FLTA referred to the abolition of Race Equality Councils. In a number of areas this work has been taken up by other, newer bodies and organisations, with whom dioceses are partnering. Cornwall offers us a good example of this. The Diocese of Truro has been working with the organisation Black Voices: Cornwall. They delivered part of the programme the Diocese organised, which had a focus on ‘How it feels to be Black’. They also contributed to ‘The Bias Pyramid, Is the Church of England Institutionally Racist?’ And ‘How to be Actively Anti-racist?’

The Cathedral hosted Black Voices Cornwall at an event. They helped us in our racial justice, with personal testimony. It was really, really helpful. It really blessed us. We had a really good turnout. It stuck in our mind because we had to upgrade our Zoom account (when we ran that event) because we had more than a hundred.

Black Voices is working with others in the county to establish a Race Equality Council. The Diocese has offered its support in this venture.¹¹¹

Patrick Gilbert, the Bishop of Truro’s Advisor on BAME, said: ‘As someone who grew up in Cornwall and experienced racism from a young age, I am well aware of some of the racial inequities that still exist in our county today. I believe the church has a responsibility to oppose racism of every kind, embracing a Christ-centred radical love for our neighbour.’

Winchester Diocese has also worked similarly with a community organisation, Basingstoke United Against Racism. It has been set up by local UKME people and Bishop David was one of the platform speakers at its launch.¹¹²

Two of the key organisers, Effie Grant and Jojo Blankson, continue to act as external mentors and consultants to Bishop David on an informal basis. And Bishop David has been supportive and kept informed of the educational programme which came out of campaign which is called BUAR TUTES.¹¹³

The Bishop was consulted for a local inquiry on racism.¹¹⁴

Birmingham Diocese have a similar relationship with a local organisation under the name of Birmingham Race Impact Group.¹¹⁵ It is a group of activists, animateurs, academics and ordinary people who desire for an anti-racist city. People with lived experience of racism, who bring their knowledge and experience of their roles as race equality policy practitioners and who represent the interest of all people who continue to live with racism in the city.

Our mission is to keep race on the agenda and hold institutions to account

The Diocese of Carlisle also have a similar organisation, Anti-Racist Cumbria, with whom they are exploring links.¹¹⁶ This organisation is working to:

...help identify and dismantle racism and embed anti-racism into the structures of the county whilst educating and engaging our predominantly White communities with anti-racism and uplifting the experiences, contributions and voices of our Black and Brown communities. Our approach leaves space for those organisations who work in other areas such as multiculturalism, diversity and inclusion, important and valid work which can enhance the work of anti-racism but cannot solve racism alone.

It is possible that several other dioceses have similar organisations in their areas with whom they could form partnerships and develop collaborations in order to address racial justice.

Considering the wider community’s racial justice issues, it was pointed out:

A young black living in Bristol is four times more likely to end up in prison than go to university. It shocked me. It underlines that there is so much to do not just for us but as the agents of social change.

We (the Muslim community in Coventry) are not safe to go out into the city; one of our boys was stabbed to death.

¹¹¹ <https://trurodiocese.org.uk/2021/03/diocese-backing-for-new-race-equality-council/>.

¹¹² <https://winchester.anglican.org/basingstoke-unites-against-racism-protest-in-war-memorial-park/>.

¹¹³ <https://basingstokeunitesagainstracism.com/buar-blog/>.

¹¹⁴ <https://www.maria4basingstoke.co.uk/campaigns/bame-inquiry-basingstoke>.

¹¹⁵ <https://www.wearebrig.co.uk/story>.

¹¹⁶ <https://antiracistcumbria.org/>.

Case study 2: Being Black in the Church of England

The following arises out of an interview with a UKME clergy. I decided to include it here, anonymously as it raises important issues.

I was in a superdiverse context before moving to my current white, mainly rural work. Nothing prepared me for what I face now. It's like going back to the 1970s. I have faced implicit and overt racism, rudeness, disrespect... it happens constantly. I never know when it's going to surface. I may be just going about my business and then something suddenly happens to bring me to that place, remind me that I'm black; oh my gosh! You are constantly reminded of being black. It's not everyone at the church; some are quite welcoming and decent. There is a core group of church members who cause me grief. What I've been through I wouldn't wish it on my worst enemy. By their actions I'm not afforded the respect others white colleagues are, or the cooperation. There is a constant refusal to acknowledge my position; refusal to acknowledge my position as a leader. I'm constantly diminished, my ministry is diminished... demeaning... the way I'm spoken to; it's just been awful (original emphasis). It's had an impact on my health. I was off with stress, during that time I was diagnosed with high blood pressure.

My colleague, from Pakistan, with no history of heart disease in her family has had two heart attacks and suffers from chest pains. She has been in the diocese many years. She has said she felt safer in Pakistan living in the same area as a terrorist leader than she feels now in rural England. She wasn't being flippant but absolutely serious.

I've been shouted at, gossiped about, it's just been awful. People correct me in the middle of sermons. Sometimes they pre-correct me; they assume I'm going to get it wrong so they tell me before I even make a mistake. It is a difficult (original emphasis) place. Some members of the congregation remind me how low they think I am in the church hierarchy. They pick up on anything little they can find. Three members of the church have a complaint against me currently. I'm not even sure what it's about.

What sustains me is a call from God; I know He wants me to stay here. God has been faithful. I am convinced He wants me here. The Bishop is supportive, and some other leaders. Some members of the congregation are supportive. I have friends outside the church, friends in other dioceses. I constantly remind myself of God and His call and His support. Without God I'd be in a mental home. Can I afford to retire? I have been reading the Stone report. It reminds me of my own situation word perfect.

Relevant here is the book *Black Sheep* by Sabrina Pace-Humphreys, which provides a comprehensive picture of rural racism.¹¹⁷

Case study 3: West Midlands Dioceses Collaborative on Racial Justice

Birmingham, Coventry, Gloucester, Hereford, Lichfield and Worcester Dioceses came together to work on areas of common concern – racial justice being one such area. The reasons behind such collaboration included a desire to serve the region better, benefit from economies of scale, share learning and resources and minimise duplication. On racial justice, it was decided to commission needs assessment research in order to make an informed funding bid.¹¹⁸

Underlying the research was the commitment by all of the dioceses to racial justice as a mainstream matter, not something to be treated as a tick-box approach, but, instead, an ongoing journey concerned with culture change. Furthermore, all of them saw Christian distinctiveness as being integral to racial justice. Given that each of them brought something unique to the table arising out of their different contexts, different ethnicity diversities and different racial justice journey. Research involved conversations with key people – thirty-two individuals and two racial justice forums involving eleven people. Documents and websites were referred to for background.

It was found that racial justice was seen by many as valuing every human being as made in the image of God. As well as getting their own house in order, dioceses desired to take a lead on racial justice and present an example to wider society. They saw this to mean working in partnership with others in the community and speaking on, and doing, racial justice in the public square and impacting on the wider community. There was recognition that nationally, the environment for racial justice is hostile and is causing flashpoints in the communities. Therefore, the aim for racial justice was to fully implement FLTA recommendations and to drive the work structurally forward.

It was discovered that ethnic diversity is becoming normal, even in the smallest of communities. There were encouraging examples where white people stepped up during the Black Lives Matter protests. However, much more was needed here, especially in the presence of extremist and racist activity present in several dioceses. Sections of some dioceses were having to counter attitudes such as: 'race is nothing to do with us' or 'there is no racial injustice' ('so why is the church hierarchy bothering with this and spending money'). The report recommended a strategic approach to be taken to promote racial justice in the Church and community and a diverse workforce which is equipped with knowledge, skills and resources on racial justice. It was recommended that particular attention should be paid to gathering reliable data, creation of entry-level posts, provision of training and education (and re-education, such as when it comes to history) of the wider community (children, youth and adults); shared and collective use of existing – and the development of new – resources and expertise; sophisticated engagement with press and media and research; and partnerships with civic society.

The Collaborative have set up a working group to draft a funding bid, which has its focus: data collection, participation, young people, and training. Also, Birmingham Diocese has produced a module on racial justice which is likely to be shared with all six of the dioceses.

We are excited about this collaborative approach. We would do it on our own to a certain extent but having that wisdom and the insight and learning from others adds something more. And that ability to meet and have conversations will be so beneficial for all of us.

¹¹⁸ The needs assessment research was undertaken by Dr Karamat Iqbal, who is a longstanding researcher/practitioner in education, equality and diversity.

¹¹⁷ <https://www.amazon.co.uk/Black-Sheep-Sabrina-Pace-Humphreys-ebook/dp/B096Q6GTG4>.

Appendix 2:

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