

**Diocese of Chelmsford
Racial Justice Task and Finish Group**

From Action to Real Change

Final Report

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Foreword by the Bishop of Colchester, Chair of the Racial Justice Task and Finish Group

We long to be part of a church that is actively anti-racist, where people are liberated by the presence of people of different ethnicities; where our rich diversity is celebrated for the blessing of God that it is; where people are not treated as 'other' on the basis of their colour, and misguided notions of what is normative and the prejudice and discrimination that too often accompany this are swept away. This can only happen when we confront the truth of the systemic racism that exists. But this has to be accompanied by grace, so we can move beyond dissecting and condemning and use this as a teachable moment. A moment that enables people in the Diocese to open up and learn and ultimately be enabled to explore, in their own context, their stories of privilege, exclusion and ethnicity which will allow God's redemptive work to continue.

Over the years, the Church of England nationally has produced more than twenty reports relating to Racial Justice and it has made and passed over 160 recommendations since the publication of Faith in the City in 1985. The sad and shameful truth is that many of the actions approved and adopted by the Church have not been acted upon or followed through. As a group, we were clear from the outset that we did not want this to be another task and finish group producing yet another list of recommendations as if the needle has just returned to the start of the song – and we will all just sing along as before.

What we are calling for is a profound change of heart, a deep reaching metanoia or repentance on the part of the whole church. There are things that we all say and things that we all do and there are systems and processes and cultures that knowingly or unknowingly exclude, or devalue, or discriminate against some of our sisters and brothers in Christ. This has to change – which means that we have to change – and the culture and systems that we inhabit have to change also. That is the thrust of this report.

I have had the huge privilege of working with an inspiring and talented group of people including Revd Ade Eleyae (who has now been appointed as Director of St Mellitus College, Chelmsford), Revd Canon Dr Chigor Chike (who served as interim National Adviser Minority Ethnic Anglican Concerns as work began to establish a new national body to combat racism), the Ven Elwin Cockett (Archdeacon of West Ham), Revd Professor Sandra Eldridge (who among many other things is a Professor of Biostatistics and the lead for Equality, Diversity and Inclusion at Queen Mary College London), Dave Neita (known as the 'People's Lawyer and the People's Poet' on account of his representation of excluded individuals and marginalised groups and because of his grassroots treatment of social issues in his poetry), Revd Sharon Quilter (born in London to Jamaican parents, she spent her later childhood in Jamaica and worked in financial services compliance before ordination), Nathan Whitehead (Head of Service Delivery – and a wise clerk to the group), Aleishia Lewis (Deputy Head at Prittlewell School and regional co-coordinator for BAME-Ed) and Revd Tim Elbourne (Diocesan Director of Education who, along with Aleishia Lewis, have also kept us abreast of the excellent and pioneering work being done in our schools and through the Education Department).

I commend to you this report. Please God, in the words of Amos the Prophet, may justice roll down like waters, and righteousness like an ever-flowing stream.

H Roger Colchester

Rt Revd Roger Morris
Area Bishop of Colchester

Introduction

Racism has sadly blighted human societies for centuries. The fight against it has also lasted as long. Energized by the conviction that God made all human beings in his image, many people have resisted the division which racism seeks to make within humanity. In 2020 that resistance gathered pace with the worldwide reaction against the killing of George Floyd by a Police officer in Minneapolis, USA in full view of the general public. The sense of impunity with which the perpetrators acted was clear for all to see and with the help of social media was shown around the world. That sense of impunity pointed people to the system that created and supported their action. So as heinous as the act was, public attention focused on systemic racism – that is the way organizations operate that lead to racist outcomes. Many organisations including the Church of England responded by looking at their structures and operations to identify ways in which it might be systemically racist.

In our Diocese, Chelmsford, a Racial Justice Task and Finish Group was set up for that purpose by Bishop Peter Hill, at the time the Acting Bishop of Chelmsford. Its purpose as stated in its terms of reference was:

‘to consider the implications for the Diocese of recent worldwide events which have brought racial injustice into sharp and disturbing focus, address immediate and long-term concerns about racism and inequality and make recommendations for reform which will secure positive outcomes for individuals of BAME heritage and advance the agenda for equality, diversity and inclusion in the Diocese.’

The need for such work is clearly greater for the Church. For a group that regards itself as the “people of God” racism can only be categorised as evil. Racism seeks to divide humanity and turn them against each other, which is the opposite of what God wants. By dividing humanity, racism stops us from achieving what God wants us to be together and from travelling the path he has mapped out for us, collectively. Far from being what God wants, racism is something devised by the Evil One. And because it often operates in the shadows, the best way to fight it is to expose it for all to see and constantly pointing out the lie that it is.

The Work of the Task Group

The Task Group approached its work with the sense of purpose and commitment that meets the moment. The membership reflected a diverse range of people in order to draw input from a wide range of experiences and perspectives. The Group has met regularly since October 2020. In the course of its work it has consulted many stakeholders in order to be as properly informed as possible. Key meetings include one with the members of the Chelmsford chapter of the Committee for Minority Ethnic Anglican Concerns (CMEAC) on 12th April 2021, a meeting with the Diocese’s Senior Management Team (i.e. Departmental Heads) on 27th April 2021 and a Consultation meeting of Minority Ethnic people (and other white interested parties), both lay and ordained in the Diocese on 10th June 2021.

Each of these meetings helped shape our understanding and the resulting recommendations. Our view is that this is an iterative process. In other words, we believe that the understanding that exists gets refined along the way. This iterative approach to some

extent applies to the process going forward. We believe that people come into this issue in good faith and so we should remain open to the possibility of changes going forward.

Key considerations for the report of RJTFG

In doing this work and producing this report we were guided by the following considerations:

Firstly, that the history of work in this area have often been characterized by much words and not enough action. So for that reason, much like was done by those who produced the national report *From Lament to Actions*, in our final report our recommendations will be fashioned into an action plan. For the same reason we have thinned out on narrative (including enough to give helpful context) and we have also paid attention on how the implementation stage would be overseen.

Secondly, our work in the Diocese took place in parallel with the national Anti Racism Taskforce so we have incorporated the outcome of their work, *From Lament to Action*, in the most constructive way. Rather than duplicating their recommendations we have commended them. So our recommendations are not “instead of” but “in addition to” what is in that national report. For the same reason we have adopted the report that has been produced on monuments, entitled *Contested heritage in Cathedrals and Churches* by the Church Buildings Council and Cathedrals Fabric Commission for England.

Thirdly, as already stated above, 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.

Executive Summary

In making the recommendations in this report, the Chelmsford Diocese Racial Justice Task and Finish Group is fully cognisant of the challenges facing the diocese, not least of all the financial challenges. Acknowledging these challenges, the Task and Finish Group also acknowledge the challenges our sisters and brothers of UK Minority Ethnic/Global Majority Heritage backgrounds have faced historically and still face currently on a daily basis. It is our hope and prayer, that the work of this group and the diocese going forward, will bring about the cultural, structural and strategic shifts required to combat racism in the Diocese of Chelmsford and our communities at large. And to enable us all to live out the Fourth Mark of Mission: To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

Whilst this report sets out a series of recommendations, the aim is to progress this into an action plan, through the support and co-operation of people across the diocese who will take responsibility for bringing the recommended actions to fruition. Throughout the report, we have used UK Minority Ethnic/Global Majority Heritage (UKME/GMH) as a more inclusive and representative description to replace the previously used acronym BAME (Black, Asian and Minority Ethnic).

The recommendations are set out under eleven headings but can be summarised under issues of Structure; Systems, Processes and Procedures; Communication and Advocacy.

Structure

We recommend the appointment of a **Racial Justice Officer** and a separate **Racial Justice Advisory Panel** to manage, oversee, coordinate, report and advise on all matters relating to racism, ethnic diversity and inclusion. This will include, subject to an update to the existing diocesan anti-bullying and harassment policy, the handling, investigation, reporting and resolution of **racial discrimination, bullying and harassment complaints**.

These recommendations are outlined in sections 1-3 of this report.

Systems, Processes and Procedures

Disrupting the flow of racism is achievable through systems, processes and procedures that acknowledge its existence and has measures to lessen, if not eradicate its effects. We recommend measures that promote, encourage and monitor the inclusion of UKME/GMH 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. Alongside this, we recommend undertaking an exercise to review how we as a diocese collect, use and interpret data on ethnicity and whether that **statistical data** highlights or supports any systemic issues.

We see **training** delivered to and by the diocese as a key tool in the fight against racism. Our recommendations here include embedding anti-racism practices through a mandatory staged training programme, 'reverse mentoring', and using the Pastoral Principles (from the Living in Love and Faith programme) to encourage open learning and discussion without judgement, fear or recriminations.

Our recommendations relating to primary and secondary **education**, goes beyond the school curriculum, and encompasses those who lead, teach and nurture the children and young people who progress through our schools. We commend the current and ongoing work being undertaken by the Diocesan Education Department in putting in place measures to incorporate resources covering racial justice matters and concerns into the school curriculum, as well as programmes for the recruitment, development, mentoring and networking of UKME/GMH teachers and leaders.

The above recommendations are outlined in sections 4-7 of this report.

Communication and Advocacy

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.

Under **communications** we recommend using a dedicated Racial Justice page on the diocesan website to generate curiosity of and promote the celebration of the shared and diverse culture across the diocese. The page would also be a vehicle to raise awareness through links to resources such as websites, blogs, newsletters, books, network opportunities and training, storytelling, spotlighting and highlighting racial and cultural successes, pointing to the location of native language services, local community exhibitions and cross-cultural events. A Racial Justice Awareness Calendar will highlight events, commemorations and celebrations including Racial Justice Sunday, expand on Black History month and make more of celebrating the saints highlighting those of GMH backgrounds. We also recommend setting minimum standards for accessibility of diocesan communications and publications in terms of inclusive language and sensitive terminology.

Learning from others is also key. Under **advocacy beyond the church**, our recommendations include engaging with secular authorities and other bodies to build positive relationships and networks focused on tackling racism in our communities. Seeking to build a better understanding of the issues in the community and modelling alternative ways of and structures for making change is key to keeping us outward as well as inward looking.

These recommendations are outlined in sections 8-9 of this report.

Two other areas covered in the report relate to a replacement for the Committee for Minority Ethnic Anglican Concerns (CMEAC) as proposed by the Lament to Action report, and a framework for dealing with monuments, memorials and other artifacts connected to slavery.

Our recommendations for these are outlined in sections 10-11 of this report, with section 11 being a commending of the framework outlined in the Contested Heritage in Cathedrals and Churches report.

I. Racial Justice Officer

Many organisations with the best of intentions have invested resources in commissioning reports without benefiting from them as a result of the tragedy of unimplemented recommendations. Consequently, we recognise that the diocese needs a mechanism where the recommendations in this report can be future-proofed for success. We believe a Racial Justice Officer, working on a part-time basis alongside a Racial Justice Advisory Panel (see section 3), would be a valuable asset to us. This role would also be a visible sign of meeting our statutory, moral and Christian duty to tackle the crime and evil of racism. All this being in line with the overall ethos of our collective vision of Racial Justice in Chelmsford Diocese.

Recommendation:

A Racial Justice Officer to be appointed who will have primary responsibility for managing and reporting concerns about racism within the Diocese and, working with the Racial Justice Advisory Panel, put into place procedures for combating racism within the Diocese.

The Officer's duties and responsibilities would include, but not limited to:

- Working with others within the organisation to create an environment that is positive towards ethnic diversity.
- Play a lead role in developing and establishing the Diocese's approach to ethnic diversity, inclusion and equity.
- Manage cases of poor practice and abuse reported to the organisation – including a system to record cases and monitor outcomes (similar to the systems managed by the Diocesan Safeguarding Unit) .
- Manage referrals to the Racial Justice Panel.
- Be the central point of contact for internal and external individuals and agencies on racism, ethnic diversity and inclusion.
- Represent the Diocese at external meetings related to racism, ethnic diversity and inclusion.
- Assist with the dissemination of relevant policy, procedures and resources throughout the Diocese.
- Provide advice and support to Departmental Heads and Senior Clergy in the Diocese on issues related to racism, ethnic diversity and inclusion.
- Advise on the Diocese's training needs and the development of its training strategy; provide training where appropriate.
- Work with the Racial Justice Advisory Panel in maintaining and reviewing the Diocese's implementation plan for racial justice.
- Ensure good standards on ethnic diversity and inclusion are met and maintained.

2. Handling accusations and complaints

It is a criminal offence to commit racially aggravated or motivated harassment that causes alarm or distress to the victim. It is also an offence to use threatening, abusive or insulting words or behaviour (of a racial kind) or to display written material with the intent or likelihood of stirring up racial hatred. Incidents of such behaviour should be reported to the Police. The recommendations listed below are not intended to replace or question the appropriateness of the Criminal Justice system.

Discrimination

By law, discrimination is when someone is treated unfairly on account of a 'protected characteristic' under the Equality Act 2010. Race or ethnicity is a protected characteristic.

2.1 All complaints of racial discrimination to be referred to the Diocesan Racial Justice Advisory Panel who can ensure that the complaint is fully investigated.

Bullying and Harassment

Bullying is behaviour from a person or group that's unwanted and makes someone feel uncomfortable, frightened, less respected or put down. By law, harassment is when bullying or unwanted behaviour is related to a 'protected characteristic' under the Equality Act 2010. Race or ethnicity is a protected characteristic. Behaviour is deemed to be harassment when it violates a person's dignity or creates a hostile environment for the person. The Diocese already has an anti-bullying and harassment policy, **Getting on Together**.

2.2 The Diocesan anti-bullying and harassment policy, **Getting on Together** be updated and revised in order to make more explicit mention of racially motivated bullying and harassment.

2.3 The information on Harassment Advisers be updated on the Diocesan Website and further Advisers recruited and trained.

2.4 Training for Harassment Advisers to specifically include anti-racism training

2.5 The Diocesan Racial Justice Advisory Panel to be informed immediately of any incidents of racially motivated bullying and harassment to be thoroughly and independently investigated.

2.6 The Diocesan Website HomePage and other church HomePages to include a button and link to reporting racially motivated behaviour.

3. The Racial Justice Advisory Panel

Recommendation

3.1 The establishment of a Diocesan Racial Justice Advisory Panel.

Terms of Reference

The purpose of the Diocesan Racial Justice Advisory Panel (DRJAP) is to:

- provide informed advice and guidance to the Diocese of Chelmsford in its development of positive and proactive processes which lead to better inclusion and participation in the life of the churches of this diocese
- monitor and encourage participation from UKME/GMH individuals in the life of the diocese at all levels – in its leadership, in its governance and in its ministry in its widest sense
- further develop and ensure the highest quality provision of training in unconscious bias, cultural intelligence and racial justice
- work with the Racial Justice Officer to ensure that all accusations and complaints of a racist nature within the Diocese of Chelmsford are handled fairly, and in a way that enables reconciliation
- oversee the implementation of the recommendations/action plan from the Racial Justice Task and Finish Group

Structure

- the head the Racial Justice Advisory Panel will have a seat on the Bishop's Council
- the Racial Justice Officer will have operational relationship with the Panel

4. Systemic Issues

Racism often operates within the systems and processes in an institution such as the recruitment, supervision and development of its members. This means that any serious attempts to tackle racism within an institution such as the church would also need to be systemic by acting within its processes. This section identifies important steps we consider essential for disrupting the flow of racism within the systems of the Diocese.

A Minority Ethnic Inclusion Programme

- 4.1 To put in place measures that promote UKME/GMH inclusion on appointment and development etc. and to bring those measures together under a dedicated programme whose implementation would be monitored through the new Racial Justice Advisory Panel.

These measures would include:

- working to increase the number of UKME/GMH people holding Diocesan recognised offices
- providing greater opportunities to participate in training, career development, and leadership programs.
- encouraging participation of UKME/GMH people in Church of England sponsored programs and activities.
- providing UKME/GMH people with a network of professional support and mentoring.
- helping raise the awareness of these issues among staff in the Diocese.

Mitigation Against Bias

- 4.2 Mitigate against the effect of Unconscious Bias in appointments such as by anonymising applications at the early stages of the recruitment process.

Participation of UKME

- 4.3 Replace Chelmsford CMEAC with the new Racial Justice Advisory Panel which will oversee the work of racial justice in the Diocese and specifically the current Action Plan. The Chair of the Panel to sit as a member of Bishops' Council.

Governance

- 4.4 To draw up a plan, noting process, procedures, and policies, to increase representation and participation of UKME/GMH people to at least 15% at all levels of governance structures across the Diocese by 2030 (from Diocesan Synod to PCCs).

Monitoring

- 4.5 Incentivise efforts towards diversity and hold people accountable for how they operate, such as by getting them to write a report to explain what effort is being made.

Curacy

- 4.6 To provide additional mentoring and other forms of support to UKME/GMH curates and giving specialized training to their incumbents, as a proactive measure to address any difficulties that may arise in the relationship.
- 4.7 To have a third person shadow a UKME/GMH curate and their Training Incumbent during their training.

Discernment process

- 4.8 Providing UKME/GMH people who are rejected or feel impeded by their warden of ordinands or incumbent with an alternative person to work with.

Redress

- 4.9 Alongside the complaints process (covered in sections 2 and 3), establish a safe space for ongoing conversation and opportunity for the story of UK Minority Ethnic people to be heard, in order to facilitate reconciliation.

The Racial Justice Task and Finish Group also affirms and upholds the recommendations in ***From Lament to Action*** relating to appointment and recruitment processes for every level and context (employed and non-executive, PCC to NCIs) so as to improve racial diversity.

5. Training

Training equips the church in its ongoing work of eliminating structural and institutional prejudice and establishing equitable and just processes at every level. It helps change the culture of the church from one that was systemically racist to one in which all people are celebrated and affirmed as having been made in the image of God.

On Mentoring and Training

From Lament to Action calls for all Diocesan Bishops, as part of their ongoing training, to participate in 'reverse mentoring' with a UKME/GMH clergy/lay person from a different diocese who already serves as a mentor.

- 5.1 We recommend that each member of senior diocesan staff, including Bishops, Archdeacons, the Diocesan Secretary and the Dean, as part of their ongoing training, participate in regular mentoring meetings with a UKME/GMH clergyperson/lay leader.

Providing both online and in-person/in-depth facilitated learning programmes is foundational in effecting lasting change and embedding anti-racism practice at all levels.

- 5.2 In line with the recommendations in *Lament into Action*, the Diocese should develop a mandatory three-stage learning programme:
- Unconscious bias
 - Intercultural awareness (or Cultural Intelligence)
 - Anti-racism learning programme to be delivered over a two-year period with a triennial refresher.

A useful precursor to some of this training (and a good values-based resource) can be found in the Living in Love and Faith materials on the Pastoral Principles (which are to acknowledge prejudice, speak into silence, address ignorance, cast out fear, admit hypocrisy, and pay attention to power).

- 5.3 The Pastoral Principles Course from *Living in Love and Faith* to be commended for use across the diocese in order to begin to address prejudice of all kinds.

Training is often about raising awareness. We would therefore urge the diocese to make fuller use of the opportunities that exist for promoting intercultural awareness.

- 5.4 Black History Month should be enthusiastically marked across the diocese and more should be made of celebrating diverse saints from UKME/GMH backgrounds (see other recommendations under section 8 Communications).

The Racial Justice Task and Finish Group further commends and affirms those recommendations in *From Lament to Action* relating to Diocesan Ministry Officers and Theological Education Institutions.

6. Education

Education is a key area for the nurturing of Christians and so would play an important role in the Church's fight against racism. The Task Group worked alongside another group which was resourced and facilitated by the Diocesan Director of Education, Tim Elbourne. That group brought together Minority Ethnic school leaders in the Diocese and held meetings over the same period. This work is ongoing; some outcomes are coming to fruition and are reported here, others will take a little more time to mature.

On Primary and Secondary Education

Training has been offered on Anti-Racist RE (with more planned for Autumn 2021). A resource for Key Stage 2 which includes worship materials; *Who is My Neighbour?* is almost complete. It is intended to gradually extend these strands across the whole curriculum. The Diocesan Education Department are also working with regional colleagues to develop a school Accreditation for the Celebration of Diversity in line with the Church's Pastoral Principles. The Church School Leadership Course, starting in September, will include a module on Diversity and Justice. The Leaders Conference in October 2021, *Singing a New Song*, will include this as a key focus.

- 6.1 Develop 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 C of E primary and secondary schools.
- 6.2 To launch an Association in Autumn 2021 for Minority Ethnic teachers and school leaders. A Statement of intent has been prepared reflecting the four strands of the CofE Vision for Education: Educating for wisdom, knowledge and skills; Educating for hope and aspiration Educating for community and living well together; Educating for dignity and respect.

One of the purposes of the Association will be to offer mentoring, shadowing and support for Minority Ethnic teachers and governors as well as to encourage more people into leadership. This will be a key response to the challenge in ***From Lament to Action*** to 'Make governing boards, teaching staff and student population more inclusive to reflect racial diversity'. However, this must not just be left to the new Association: it will be a key action point for the Diocesan Board of Education. The DBE Reflection Day in the spring began this process.

- 6.3 Develop a comprehensive approach to staff development and recruitment in leadership roles within Church of England schools, academies and diocesan teams which ensures educational leadership is more representative of the racial diversity in modern Britain. This should include mentoring programmes and shadowing opportunities to ensure more UKME/GMH teachers, leaders and governors are encouraged and given opportunity to flourish through professional development for such roles.

7. Statistics

The collection and use of statistics on ethnicity by the Church of England, including within our Diocese, is an area of weakness. That usually means that there is not the solid information needed to take the systemic action necessary, such as identifying how Minority Ethnic clergy progress through the pipeline. This is the issue addressed in this workstream.

Recommendations:

- 7.1 Focus initially on one particular point in the pipeline, the appointment of clergy to senior parish posts within the diocese, defined as team rector or appointment to other senior parish post, usually a larger church, that might reasonably be considered as a promotion.
- 7.2 Ask Archdeacons to compile a list of the senior parish posts in their Archdeaconry and to combine that information with information on rector posts.
- 7.3 Ask the diocesan office to provide data on the number of times such posts had become vacant in the past 3 years (2018,19,20), how many people applied and their ethnicity (This could be done by area e.g. Newham vs. Essex to show what is happening in our two very different areas)
- 7.4 Ask the diocesan office to provide data on clergy ethnicity overall. We should also seek to improve our understanding of why people don't want to provide certain data and how we could improve our approach to collecting data before trying to persuade people about the importance of data collection.
- 7.5 Compare applications by Minority Ethnic clergy for senior parish posts with overall numbers of Minority Ethnic clergy to substantiate, (or otherwise) the feeling that this may be a part of the pipeline where issues occur. If this data collection exercise is successful similar work would be done on other parts of the pipeline. We will need to make sure that ethnic minority individuals are involved in any interpretation of the data.
- 7.6 If the data collection exercises confirm that there has been “pipeline blockage”, then appropriate mentoring and support for clergy should be set up to address it and very clear messaging should be done in the Diocese to show its ambition in relation to diversity.

8. Communication

Good communication within the Diocese and with the wider world is essential if the fight against racism is to make progress. This workstream considered what would be an effective communication strategy on this issue and what type of resources will be helpful in raising awareness, generating curiosity of and celebrating our shared and diverse heritage and culture. Consideration was given to the fact that differences within the demography of the intended audience might necessitate different approaches and emphasis. The work of the Diocese's Communication team is felt to be crucial in this area

- 8.1 Set minimum standards for accessibility of all diocesan communications / publications / resources in terms of content, mode of communication, sensitive and inclusive language; encourage use of native languages to make information more accessible whilst celebrating the diversity; encourage and build confidence in the use of inclusive language and sensitive terminology without judgement or offence given or taken
- 8.2 Raise awareness through a dedicated Racial Justice page on the diocesan website (to break the chain of ignorance that is different to prejudice), with links to newsletters, books, websites, blogs, articles, podcasts, Churches and places where services are held in native languages, etc., encouraging engagement with the resources through creative marketing using all possible and available media including social media
- 8.3 Promote and encourage curiosity in the diversity and shared heritage of the diocese – don't assume everyone knows – through storytelling (similar to National Church Everyday Faith campaign), exhibitions, cross-cultural events, activity and achievement of integration in local communities, spotlighting professionals (in education, healthcare, law, finance, etc.) Networking Days for young people, cultural enrichment events and activity, (per *Lament to Action* report), involve and use the gifts and talents of people at parish /community level
- 8.4 Produce a Racial Justice Awareness Calendar highlighting events, anniversaries, commemorations, celebrations at national, international, regional and parish level, with Diocesan support from Bishops and Archdeacons [e.g. Racial Justice Sunday in February per *Lament to Action* report; expand on Black History Month by highlighting achievements of lesser-known key figures like Mary Seacole, Lilian Bader, Malorie Blackman, Ignatius Sancho, Olaudah Equiano, Paul Stephenson], make more of 'celebrating the saints' highlighting those of global majority heritage (to overcome the innate assumption they are all white!)

- 8.5 Be proactive in assessing progress with Racial Justice initiatives through a listening campaign supported by communication at parish level, to all in the diocese not just clergy, LLM, PCC/Synod members etc (this is about not just saying we listen but showing we listen backed up with evidence of action from listening), and reporting back whilst being bold in admitting errors or failures and changing approach when needed

- 8.6 Develop, promote and encourage all across the diocese to sign up to a Racial Justice charter, based around the LLF Pastoral Principles.

9. Advocacy beyond the Church

We recognise that we must look forward to justice, not backwards to revenge. We are motivated by love and compassion, not anger. This workstream is focused on what the church can say regarding the issue of racism to the wider society. However, we would like to highlight that ‘saying’ is as much in action as in words.

- 9.1 Speak out against racial injustice, using opportunities such as Racial Justice Sunday
- 9.2 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.
- 9.3 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.
- 9.4 Network with others to raise the church’s profile in racial advocacy and provide a larger group of people calling for change.
- 9.5 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.
- 9.6 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.

10. Life after CMEAC

Lament to Action proposed the replacement of CMEAC in its current form, replacing it with a body which acts as a standing committee of the Archbishops' Council, whose Chair is co-opted on to the Council by the Archbishops.

10.1 To encourage and resource the setting up of a Diocesan AMEN (Anglican Minority Ethnic Network) group that will be independent of the diocese so as to be a prophetic voice to us and to the wider world.

II. Monuments, Memorials and other Artifacts Connected to Slavery

There is a strong connection between the Trans-Atlantic Slave trade and racism. As a result, no serious attempt to combat racism can ignore the visible signs of the slave trade such as monuments and artifacts and the message they give to us today. The Racial Justice Task and Finish Group endorses work done in this area by the Church Buildings Council and Cathedral Fabric Commission for England. We commend their report *Contested Heritage in Cathedrals and Churches* produced in May 2021 as providing a good practical framework for churches considering what action to take on any monument, memorial or other physical artifact in its premises. Whilst that report does not try to preempt every scenario, the framework it provides is widely applicable.

We would like to highlight the following points from that report to churches in the Diocese:

1, The Theological Context

- The first consideration must be that the church is a place of Christian worship. No artefact should be allowed to hinder worship and the work of the church in any way.

2. Locally Based Decision

- The decision making should be local but take account of the framework provided by the national church.

3. The Participation of Affected People

- Effort should be made to ensure that a wide section of people are consulted even if it means reaching out to those not represented in the church. For artefacts associated with slavery, it is particularly important that Black people are consulted.

4. Do Something

- Any church with a significant artifact relating to slavery should endeavour to go through a process of deciding what to do. The *Contested Heritage* report provides a good range of outcomes. What should be avoided is “No Action,” i.e., to not go through the process of decision making in the first place. This should also be done in a timely manner.

5. Support from the Diocese

- The Diocese should provide a place/people to provide support to churches on this journey.

The overarching goal is well summed up in the introduction to the *Contested Heritage* report:

This work supports the mission of the Church by helping churches to be places of welcome and solace for all people. At its heart is the fourth Mark of Mission, which enjoins everyone in the Anglican Communion: To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.

(Contested Heritage, 2021, p.7)

12. Summary of Recommendations

What follows is a full set of recommendations from this Task and Finish Group. Some are drawn from the recent national report, *'From Lament to Action'*.

As we see it, when the Racial Justice Advisory Panel is established and the resources allocated for this work are known, the next task will be:

- a) To decide which of the actions should be undertaken immediately and with urgency and by whom.
 - b) Which actions may take longer to implement but for which planning should start as soon as practicable.
 - c) Which actions should be remitted to existing diocesan bodies and their officers along with clear timelines and accountability mechanisms.
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- 1.1 A Racial Justice Officer to be appointed who will have primary responsibility for managing and reporting concerns about racism within the Diocese and, working with the Racial Justice Panel, put into place procedures for combating racism within the Diocesan structure.
 - 2.1 All complaints of racial discrimination to be referred to the Diocesan Racial Justice Advisory Panel who can ensure that the complaint is fully investigated.
 - 2.2 The Diocesan anti-bullying and harassment policy, **Getting on Together** be updated and revised in order to make more explicit mention of racially motivated bullying and harassment.
 - 2.3 The information on Harassment Advisers be updated on the Diocesan Website and further Advisers recruited and trained.
 - 2.4 Training for Harassment Advisers to specifically include anti-racism training
 - 2.5 The Diocesan Racial Justice Advisory Panel to be informed immediately of any incidents of racially motivated bullying and harassment.
 - 2.6 The Diocesan Website HomePage and other church HomePages to include a button and link to reporting racially motivated behaviour.
 - 3.1 The establishment of a Diocesan Racial Justice Advisory Panel.
 - 4.1 To put in place measures that promote UKME/GMH inclusion on appointment and development etc. and to bring those measures together under a dedicated programme whose implementation would be monitored though a new Racial Justice Advisory Panel.

These measures would include:

- working to increase the number of UKME/GMH people holding Diocesan recognised offices
 - providing opportunities to participate in training, career development, and leadership programs.
 - encouraging participation of UKME/GMH people in Church of England sponsored programs and activities.
 - Providing UKME/GMH people with a network of professional support and mentoring.
 - helping raise the awareness these issues among staff in the Diocese.
- 4.2 Mitigate against the effect of Unconscious Bias in appointments such as by anonymising applications at the early stages of the recruitment process.
- 4.3 Replace Chelmsford CMEAC with a new Racial Justice Advisory Panel which will oversee the work of racial justice in the Diocese and specifically the current Action Plan. The Chair of the Panel to sit as a member of Bishops' Council.
- 4.4 To draw up a plan, noting process, procedures, and policies, to increase representation and participation of UKME/GMH people to at least 15% at all levels of governance structures by 2030 (from Diocesan Synod to PCCs).
- 4.5 Incentivise efforts towards diversity and hold people accountable for how they operate, such as by getting them to write a report to explain what effort is being made.
- 4.6 To provide additional mentoring and other forms of support to UKME/GMH curates and giving specialized training to their incumbents.
- 4.7 To have a third person shadow a UKME/GMH curate and their Training Incumbent during their training.
- 4.8 Providing UKME/GMH people who are rejected or feel impeded by their warden of ordinands or incumbent with an alternative person to work with.
- 4.9 Alongside the complaints process (covered in sections 2 and 3), establish a safe space for ongoing conversation and chance for the story of UK Minority Ethnic people to be heard, in order to facilitate reconciliation.
- 5.1 We recommend that each member of senior diocesan staff, including Bishops, Archdeacons, the Diocesan Secretary and the Dean, as part of their ongoing training, participate in regular mentoring meetings with a UKME/GMH clergy person/lay leader.

- 5.2 In line with the recommendations in ***Lament into Action***, the Diocese should develop a mandatory three-stage learning programme:
- Unconscious bias
 - Intercultural awareness (or Cultural Intelligence)
 - Anti-racism learning programme to be delivered over a two-year period with a triennial refresher.
- 5.3 The Pastoral Principles Course from ***Living in Love and Faith*** to be commended for use across the diocese in order to begin to address prejudice of all kinds.
- 5.4 Black History Month should be enthusiastically marked across the diocese and more should be made of celebrating diverse saints from UKME/GMH backgrounds (see other recommendations under section 8 Communications).
- 6.1 Develop 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 C of E primary and secondary schools.
- 6.2 To launch an Association in Autumn 2021 for Minority Ethnic teachers and school leaders. A Statement of intent has been prepared reflecting the four strands of the CofE Vision for Education: Educating for wisdom, knowledge and skills; Educating for hope and aspiration Educating for community and living well together; Educating for dignity and respect.
- 6.3 Develop a comprehensive approach to staff development and recruitment in leadership roles within Church of England schools, academies and diocesan teams which ensures educational leadership is more representative of the racial diversity in modern Britain. This should include mentoring programmes and shadowing opportunities to ensure more UKME/GMH teachers, leaders and governors are encouraged and given opportunity to flourish through professional development for such roles.
- 7.1 Focus initially on one particular point in the pipeline, the appointment of clergy to senior parish posts within the diocese, defined as team rector or appointment to other senior parish post, usually a larger church, that might reasonably be considered as a promotion.
- 7.2 Ask Archdeacons to compile a list of the senior parish posts in their Archdeaconry and to combine that information with information on rector posts.
- 7.3 Ask the diocesan office to provide data on the number of times such posts had become vacant in the past 3 years (2018,19,20), how many people applied and their ethnicity (This could be done by area e.g. Newham vs. Essex to show what is happening in our two very different areas)
- 7.4 Ask the diocesan office to provide data on clergy ethnicity overall. We should also seek to improve our understanding of why people don't want to provide certain data and how we could improve our approach to collecting data before trying to persuade people about the importance of data collection.

- 7.5 Compare applications by Minority Ethnic clergy for senior parish posts with overall numbers of Minority Ethnic clergy to substantiate, (or otherwise) the feeling that this may be a part of the pipeline where issues occur. If this data collection exercise is successful similar work would be done on other parts of the pipeline. We will need to make sure that ethnic minority individuals are involved in any interpretation of the data.
- 7.6 If the data collection exercises confirm that there has been “pipeline blockage”, then appropriate mentoring and support for clergy should be set up to address it and very clear messaging should be done in the Diocese to show its ambition in relation to diversity.
- 8.1 Set minimum standards for accessibility of all diocesan communications / publications / resources in terms of content, mode of communication, sensitive and inclusive language; encourage use of native languages to make information more accessible whilst celebrating the diversity; encourage and build confidence in the use of inclusive language and sensitive terminology without judgement or offence given or taken
- 8.2 Raise awareness through a dedicated Racial Justice page on the diocesan website (to break the chain of ignorance that is different to prejudice), with links to newsletters, books, websites, blogs, articles, podcasts, Churches and places where services are held in native languages, etc., encouraging engagement with the resources through creative marketing using all possible and available media including social media
- 8.3 Promote and encourage curiosity in the diversity and shared heritage of the diocese – don’t assume everyone knows – through storytelling (similar to National Church Everyday Faith campaign), exhibitions, cross-cultural events, activity and achievement of integration in local communities, spotlighting professionals (in education, healthcare, law, finance, etc.,) Networking Days for young people, cultural enrichment events and activity, (per *Lament to Action* report), involve and use the gifts and talents of people at parish /community level
- 8.4 Produce a Racial Justice Awareness Calendar highlighting events, anniversaries, commemorations, celebrations at national, international, regional and parish level, with Diocesan support from Bishops and Archdeacons [e.g. Racial Justice Sunday in February per *Lament to Action* report; expand on Black History Month by highlighting achievements of lesser-known key figures like Mary Seacole, Lilian Bader, Malorie Blackman, Ignatius Sancho, Olaudah Equiano, Paul Stephenson], make more of ‘celebrating the saints’ highlighting those of global majority heritage (to overcome the innate assumption they are all white!)
- 8.5 Be proactive in assessing progress with Racial Justice initiatives through a listening campaign supported by communication at parish level, to all in the diocese not just clergy, LLM, PCC/Synod members etc (this is about not just saying we listen but showing we listen backed up with evidence of action from listening), and reporting back whilst being bold in admitting errors or failures and changing approach when needed
- 8.6 Develop, promote and encourage all across the diocese to sign up to a Racial Justice charter, based around the LLF Pastoral Principles.

- 9.1 Speak out against racial injustice, using opportunities such as Racial Justice Sunday
- 9.2 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.
- 9.3 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.
- 9.4 Network with others to raise the church's profile in racial advocacy and provide a larger group of people calling for change.
- 9.5 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.
- 9.6 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.
- 10.1 To encourage and resource the setting up of a Diocesan AMEN (Anglican Minority Ethnic Network) group that will be independent of the diocese so as to be a prophetic voice to us and to the wider world.