



# Anti-Racism Toolkit



Diocese of   
**Guildford**  
Transforming **Church**  
Transforming **Lives**

# Anti - Racism Toolkit for Parishes

May 2023

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**Our strategic objective: That our Cathedral, churches, schools, Church House and diocesan structures – including their leadership – reflect the racial diversity of their communities.**

## Foreword

The Book of Revelation presents us with the glorious image of a ‘great multitude, which no-one could count, from every nation, tribe, people and language’ worshipping the Lamb, palm branches in their hands: a wonderful picture of the rich diversity of the human race unified around Christ. At its best the Church on earth comes somewhere close to that heavenly vision. But at its worst, the age-old tendency to judge people by the colour of their skin persists, though often at a barely conscious level.

Given the increasing dependence of the Church of England on our members from a Global Majority Heritage, and our commitment as a diocese to ‘growing diversity’ in the light of our scriptural understanding, this toolkit could hardly be more timely. It is in addition to current materials available on racial diversity, particularly resources from the Church of England’s Anti-racism Racial Justice Unit.

I do pray it will be used widely across our parishes, so that the vision of that great and diverse multitude can increasingly become our reality.

**Bishop Andrew.**

God of hope,  
you are able to do immeasurably more  
than all we can say or do, keep on speaking:  
so that the peoples of the earth  
may speak your language to each other,  
and all may hear you in their own.  
Speak peace where nations meet,  
justice where ideas clash,  
mercy where power reigns,  
healing where minds and body hurt,  
and love where churches seek your unity.  
Let your power work among us,  
and may we reflect Christ’s glory in the Church,  
throughout all ages. Amen.  
*(Adapted from a prayer by Graham Cook)*

## 1. Why do we need an anti-racism toolkit?

Scripture tells us that God does not distinguish between humanity based on their race, skin colour or country of birth. However, we live in a world broken by the differential treatment of people from a Black, Asian and Minority Ethnic background, also known as people of Global Majority Heritage (GMH). Such treatment is the result of long held assumptions, racial stereotyping, and unconscious bias. It leads to acts of racism, oppression and a power dynamic that limits the UKME/GMH person's capacity to flourish, but promotes the capacity of their white colleagues, solely on the grounds of racial difference. The terms United Kingdom Minority Ethnic (UKME) and Global Majority Heritage (GMH) will be used throughout this toolkit when referring to people of minority ethnic heritage.

The inquiry into the death of Stephen Lawrence, which resulted in the *Macpherson Report*, (1999) brought the issue of institutional racism sharply into focus. It condemned the lack of recognition of racism by the police at all levels. Considering this, organisations/institutions have been urged to examine their policies, practices and procedures with a view to tackling racism and disadvantage, promoting anti-racism, and valuing the racial and cultural diversity of all people regardless of their colour, culture or ethnic origin.

The Church of England (CofE) has also been accused of incidents of racism. Despite several previous reports on and apologies for racism within the Church of England, the sad reality is that there has been insufficient progress towards racial equality and inclusion, and institutional racism has been allowed to thrive in some parishes and places of worship. Speaking at General Synod in February 2020, the Archbishop of Canterbury, Rev Justin Welby, admitted that the CofE is institutionally racist. This led General Synod to apologise for the racism experienced by black and minority ethnic people of the CofE since the arrival of the Windrush generation.

In June 2020, the House of Bishops agreed to the creation of the **Archbishops' Anti-racism Taskforce**, which led to a Commission to implement significant cultural and structural change on issues of racial justice within the Church of England. In their statement announcing this initiative, the House of Bishops said that:

*“For the church to be a credible voice in calling for change across the world, it must now ensure that apologies and lament are accompanied by swift actions leading to real change.”*

The Taskforce considered more than 20 previous reports from the mid-1980s onwards with a total of 161 formal recommendations relating to racial justice but struggled to discern the flourishing of UK Minority Ethnic (UKME) Anglicans as a result.

In April 2021, the Taskforce published its report, *From Lament to Action* which:

- made 47 recommendations for immediate action, some of which call for fundamental changes in the life and structures at all levels of the Church.

- sets out five 'priority areas' with time-bound actions in each and seven thematic areas of work for the Racial Justice Commission as it examines broader, systemic questions of racism.
- paints a vision for the Church and how we might lead our nation on issues of anti-racism and racial justice, stating that *"...a failure to act now will be seen as another indication, potentially a last straw for many, that the Church is not serious about racial sin. Disregarding a significant part of the population, and thus denying the gifts they bring for the service of the Church, is a loss to us all."* (From Lament to Action, page 17).

In October 2021, the Archbishops' Racial Justice Commission, chaired by Lord Boateng, replaced the Anti-Racism Taskforce, and in 2022 the Archbishops' Racial Justice Unit was set up to monitor progress in implementing change.

## 1.1 Background and Context

This Anti-Racism Toolkit Project was established as part of the Diocese of Guildford's commitment to promote racial diversity in its call to serve humanity in the footsteps of Jesus Christ. It is rooted in Jesus Christ who cared for the poor, the vulnerable, the oppressed and the marginalised in social and religious structures and society at large.

In 2020, under Bishop Andrew and his Leadership Team, the Racial Justice Focus Group (RJFG) was established for two years with a clear two-year remit ***'to promote greater racial diversity within the Diocese of Guildford and its leadership, and to ensure that people from all racial backgrounds are enabled to fulfil their potential within the Body of Christ.'***

The RJFG reported to the Bishops' Leadership team. It was chaired by Bishop of Dorking, Bishop Jo Bailey-Wells, who left the diocese in January 2023, and comprised lay and ordained people. These included the UKME/GMH Vocations Champion and the Bishop's Adviser on UKME Affairs, who was appointed in 2020 to ***'play a part in supporting BAME people and enabling wider diocesan engagement in BAME affairs in the Diocese of Guildford.'***

Over the two years, the RJFG followed two strands of work: mapping issues and data collection and encouraged UKME/GMH clergy and lay people to share their personal testimonies and stories with others via the diocesan website. The RJFG delivered the Racial Justice Covenant, a report on Contested Heritage, this Anti-racism toolkit for parishes, and contributed to the strategy for Racial Diversity, (which was agreed by Bishop's Council in February 2023).

The four foundational Principles in the Racial Justice Covenant 2023 underpin the resources in this toolkit, which offers parishes some introductory tools for putting them into practice. The principles are as follows:

1. **Disciples:** We commit to Jesus Christ as individuals, as churches and as part of society.
2. **Diversity:** We commit to encourage, build up and celebrate the racial diversity of the Body of Christ across Guildford Diocese.

3. **Representation:** We commit to improve the inclusion, participation, and representation of UKME/GMH people in our congregations, our lay and ordained leadership and in our diocesan staff.
4. **Accountability:** We commit to accountability and transparency in parish and diocesan systems, structures, and processes, with clear goals for racial diversity and inclusion.

In addition to the toolkit, the Racial Diversity Strategy and Racial Justice Covenant make up a trio of documents underpinning the strategic objective for *'our Cathedral, churches, schools, Church House and diocesan structures – including their leadership – reflect the racial diversity of their communities'*. Racial Diversity is a strategic area of the Diocesan Strategy, "Transforming Church, Transforming Lives" (TCTL).

We hope this toolkit will help each of us in our commitment and capacity to work with people from different ethnic, racial and cultural backgrounds. This calls for an awareness and understanding of the responsibilities, attitudes, and ethnic and cultural sensitivities necessary to:

- create sustainable long-term anti-racists behaviours and actions,
- release potential in God's church, and
- enable the flourishing of all God's people.

## 1.2 Aims of this Anti-Racism Toolkit

The aim of this Anti-Racism toolkit is to provide parishes with some resources from which to select and use tools that best suit their needs. Parishes play a significant role in the community, e.g., in the worshipping life of its parishioners, in schools, toddler groups, youth clubs, adult groups, through foodbanks, and many other areas. In this regard, they are best placed to demonstrate the love of God to all people, and create a culture where all, irrespective of race, colour, or creed, are welcomed, cherished, and valued.

Genesis 1.27 states, 'God created humankind in his image, in the image of God he created them... [and] God blessed them...' This verse speaks of one race, the human race. However, racism, comes from the belief, reinforced by power and privilege, that one race is inherently superior to other races. At its root is the power to limit the capacity of certain groups to act whilst privileging and promoting the capacity of others, solely on the grounds of their race. It is complex and compounded by other factors such as gender, disability and religion and, in this context, different expressions of Christian worship, and it affects different people in different ways. For example, UKME/GMH people are not a homogenous group so the issues that affect one particular group may not apply to all UKME/GMH people.

We recognise that, depending on the location, parishes and deaneries may have different experiences of interacting with UKME/GMH people. Some parishes will have several UKME/GMH people in their communities and may well have started on the path of intentionally building racial diversity. Other parishes may have very few or no people of UKME/GMH in their communities. Regardless of the racial diversity in parishes or deaneries, your participation to make the world,

churches, chaplaincies, and groups better reflections of God's Kingdom on earth and in heaven is a valuable step forward.

Parishes are encouraged to:

- Get involved in building a racially diverse culture across the diocese.
- Challenge and address acts of racism and racial injustice and take appropriate action to create and sustain lasting systemic and structural change.
- Support UKME/GMH ordinands, curates, priests, staff, parishioners, and other colleagues across the diocese to promote racial diversity and inclusivity.
- Improve the racial diversity in their staff and leadership teams and make progress towards churches being representative of the racial diversity of their parishes.

This toolkit does not seek to address all aspects of racism, and its impact on God's people and his Church, neither is it a quick fix to apply when dealing with racist issues. It is aimed at making sustainable change and provides some ideas on how to address fundamental questions about attitudes and assumptions. It is also aimed at empowering parishes to contribute to the development of a positive and rich environment in this diocese, in which all people, regardless of their race, ethnicity, and culture can flourish in their Christian faith.

Thus, it is hoped that the simple tools and practical ideas outlined will encourage parishes to:

- Strengthen their commitment to the four principles of the Racial Justice Covenant.
- Develop and promote a racially diverse culture, where places and spaces of worship, activities and events in this diocese will be racially inclusive and welcoming.

To achieve the intended purpose, we will listen to parishes, seek to understand their specific needs around racial diversity, and update this toolkit accordingly.

**After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne of the Lamb. They were wearing white robes and were holding palm branches in their hands. (Revelation 7.9)**

## A Definition

**Institutional Racism** refers to discrimination or unequal treatment based on membership of a particular ethnic group (typically one that is a minority or marginalized), arising from systems, policies, structures, processes or expectations that have become established within an institution or organization.

### 1.3 Using the Toolkit

This toolkit is intended to be a [web-based resource](#), available to all parishes and chaplaincies in the diocese. It invites us to engage with the process and reflect and act on situations and issues where there is potential for racial discrimination, to think about best practice, what is going well, what needs to be celebrated; and what needs to change.

It starts with self-reflection on personal biases and ends with accountability. Each of the following sections of the 'Tool Kit' represents one of the four commitments of the diocese's Racial Justice Covenant. These are broken down into sub-headings so that parishes can easily select the resource that they require. Where appropriate, there are links to relevant websites and other resources.

**Section 2** - introduces the theme "disciples" and our commitment to be disciples of Jesus. It contains a section on self-reflection, the impact of unconscious bias and what this means in terms of that commitment to discipleship.

**Section 3** - introduces the theme of "diversity" and our commitment to encourage, build up and celebrate the racial diversity of the Body of Christ across Guildford Diocese. This includes data collection and monitoring of racial diversity.

**Section 4** - focuses on "representation" and our commitment to improving inclusion, participation, and representation of UKME/GMH people.

**Section 5** - takes us to our "responsibility" and accountability for making it happen. It introduces the need to assess our policies and procedures, including the policy for what should happen if you find a contested heritage artefact or monument in your church.

This is followed by an appendix of resources, which may be downloaded from the links supplied.

#### References/Resources for section 1

The Macpherson Report 1999, "Inquiry into the death of Stephen Lawrence"

<https://www.churchofengland.org/news-and-media/news-and-statements/general-synod-votes-apologise-over-racism>

<https://www.churchofengland.org/news-and-media/news-and-statements/new-task-force-ensure-action-over-racism-church-england>

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

<https://www.churchofengland.org/about/archbishops-commissions/racial-justice/news/archbishops-racial-justice-commission-members>

<https://www.cofeguildford.org.uk/mission/growing-diversity/racial-diversity/> for the **Racial Diversity Strategy, 2023, Diocese of Guildford** (this is one of the themes of Growing Diversity in the Diocesan strategy for Transforming Church, Transforming Lives (TCTL))

**Racial Justice Covenant 2023, Diocese of Guildford.**

<https://www.cofeguildford.org.uk/about-us/vision-and-strategy> for the **Diocesan Strategy for Transforming Church, Transforming Lives.**

## 2 Disciples - We commit to Jesus Christ as individuals, as churches and as part of society.

### 2.1 Introduction

*‘Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’ (Matthew 28.19.20).*

The intention of Jesus’ Great Commission is clear. ‘Go and make disciples of all nations.’ This does not mean a few of them, or only those who look like us, but all nations and all people. It reminds us that the church – the Body of Christ - is called to be the mission of God in action, the basis of which is also in Luke 4.18 and John 3.14-17. Fulfilling this mission calls us to embrace human diversity in all its forms. Often in our churches, we say that ‘All are welcomed here’ but the reality is sometimes different.

Thirty years ago, the House of Bishops affirmed that the parochial system is a basis for mission to offer every person and every community in the land:

- a proclamation of the Gospel in worship, word, sacrament, and service,
- pastoral ministry,
- access to public worship, and development of the ministry of the whole people of God.

It is further stated that the Church of England has a continuing responsibility to serve all the nation, to include the witness to Christian truth at every level of public life, and it is to “a Church for all”.

Today, the vision is for a simpler, humbler, bolder Church of England for the whole nation, centred on Jesus Christ, and shaped by the five marks of mission. One of its six bold outcomes is for the church to fully represent the communities we serve in age and diversity ([GS 2223 Vision and Strategy.pdf \(www.churchofengland.org\)](#)). This vision remains steeped in mission to the whole nation. It reminds us that *“it is not the church of God that has a mission to the world, but the God of mission who has a church in the world”* (Bosch 1991). Thus, our commitment to Jesus Christ calls us to act on God’s mission to the world. If we fail to do so, we will have failed in that calling.

When it comes to making disciples of all people, what can we learn about ourselves and our commitment to Jesus Christ? Some questions to reflect on are:

- What do we mean when we say: ‘All are welcomed here?’
- What does this look like in our parish/church, and our commitment to Jesus Christ?
- What are my personal biases?
- How can I find out who lives in our parish?

#### References

Bosch, David., Transforming Mission, Orbis, 1991, p.392  
[GS 2223 Vision and Strategy.pdf \(churchofengland.org\)](#)

## 2.2 Unconscious Bias

*“For God shows no partiality.”*  
(Romans 2.11 NRSV)

It is God’s will for us that we love one another as he loves us, and that we do not show favouritism or partiality to one person over another. Becoming aware of our unconscious or implicit bias and acknowledging this with compassion and non-judgment is an essential step in changing the status quo around racism. It is also a good step forward to helping us to find out more about who lives in our parishes.

This section is intended to help us to be aware of our personal biases and build on that awareness so that we can mindfully make racially-just decisions in our ministry and beyond.

### What is unconscious bias?

Understanding our own racial biases, identifying how they affect our internal thoughts and feelings and acknowledging them can serve as a firm foundation for making decisions regarding anti-racism. To begin this journey, we must practice self-care and compassion and be open to uncovering our biases and empowering ourselves as allies.

An implicit bias is an unconscious association, belief, or attitude toward any social group. Due to implicit biases, people may often stereotype certain groups by attributing certain qualities or characteristics to all members of that particular group.

Implicit bias involves all the subconscious feelings, perceptions, attitudes, and stereotypes that have developed because of prior influences. It is an automatic positive or negative preference for a group, based on our own subconscious thoughts. With implicit bias, the individual may be unaware that biases, rather than the facts of a situation, are driving their decision-making.

### References

<https://doi.org/10.1016/j.riob.2009.10.001>

Understanding Bias: A Resource Guide [www.justice.gov](http://www.justice.gov)



## 2.3 Being aware of my personal biases

The Transforming Church, Transforming Lives, (TCTL) Strategy calls us to:

*‘Imagine a church where differences, whatever they are, do not matter. A church where what matters is what unites us, the love of Christ. A church where all are seen, accepted, loved, empowered and disciplined, and unity is not related to uniformity.*

This invitation to let our imagination roam free invites us to embrace diversity and difference, to be empathetic and to understand the value of engaging with people from diverse backgrounds.

But to do this, we need an awareness of:

- our own biases and how they may negatively affect others,
- how to remain effective and authentic in our interactions with people from different racial and cultural backgrounds,
- the importance of self-care.

### Where should I start?

Start with self-reflection, and ask yourself:

- How does my racial identity affect the way I view others and the way others view me?

Reflecting on such questions may help us to:

- develop a heightened awareness of the challenges of ‘otherness’,
- be more empathetic,
- be more aware of the emotional labour<sup>1</sup> and micro-aggressions<sup>2</sup> that exists around ‘otherness’ and ‘difference’
- seek to develop an inclusive culture where all are truly welcomed.

As Christians, we believe in fair and equal treatment of everyone, regardless of their race, gender, what they look like, or where they are from. Jesus taught the Golden Rule which is that we should:

*“In everything do to others as you would have them do to you; for this is the law and the prophets.”  
(Matthew 7:12, KJV)*

But often, what we believe consciously and what we feel and do unconsciously are two different things. Sometimes, the first thing we may notice about another person is their perceived race and gender. Despite our best attempts to rid ourselves of prejudices and stereotypes, many of us may still end up with our unconscious or hidden biases.

This is a normal process, but it becomes problematic if we allow our perceptions of a person’s racial identity to shape our interactions with them or our assumptions about them, so be wary of first impressions. Such assumptions may be based on our past experiences which may not be relevant to the person in front of us and the present situation. We may not be able to totally eradicate our unconscious biases, but the good news is that when we are aware of these habits, we can work to change our attitudes.

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<sup>1</sup> Emotional labour – making the minority themselves bear the workload of ensuring representation happens, and awareness of bias and prejudice is raised.

<sup>2</sup> Micro-aggressions – small actions, attitudes or interventions which highlight difference, though unintentionally offensive, or reinforces a stereotype, as opposed to outright bias or racism, e.g. asking ‘where do you (really) come from?’, betraying shock or suspicion when a black person has an expensive car, surprise that a Muslim woman drinks

Self-care is important if we are to deal effectively and authentically with the challenges of racism. It can be practiced through self-compassion, commitment, and goodwill. For example, hearing about racism endured by colleagues may leave us with feelings of deep sadness, guilt, shame or shock. However, if we are to challenge racial biases and make racially-just decisions, it is important that we manage these feelings with self-compassion. This means not ignoring or suppressing the pain we feel, but:

- accepting that the moment is painful, and that it will pass,
- accepting who we are and being kind to ourselves,
- accepting that we cannot rid ourselves of all our biases,
- reflecting on what our part might be in such situation,
- reflecting on how we might deal with such situations if they happen again,
- resolving, as appropriate, to act differently, challenge others, raise concerns
- remembering that we are not to blame for every act of racism we heard about.

This may help us to think more positively, creatively and critically about racism and racial diversity.

### 3 Diversity - We commit to encourage, build up and celebrate the racial diversity of the Body of Christ across Guildford Diocese.

*Jesus said, “my prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me, and I am in you.” (John 17:20-21 NRSV).*

#### 3.1 How can I find out who lives in my parish?

As a church for all people and all the nation, it is important to find out who lives in our parishes, but how? The 2021 Census data is a helpful guide to finding out who lives in your parish. Collated census data at parish level is not yet available, but it will be provided by the national Church when this work has been done. For example, the Church of England draws on data from the national census and other statistics to provide parish-level information for the Church of England's 12,500 parishes.

A fun way to find out who lives in your area is to play the Census 2021 quiz for your local area. It can be found at: <https://census.gov.uk/census-2021-results/interactive-content/census-quiz>

The following process provides a rough idea of the make-up of your parish, including Christians from the Church of England.

- The census data can be accessed at <https://www.ons.gov.uk/census/maps>. This website has powerful mapping tools which allows people to investigate data at neighbourhood level. E.g., church leaders could gather data for their own parishes. The website presents the data graphically and in number form.
- You can search for an area (from *Local Authority* level down to neighbourhoods, known as *Output Areas*), and for any given area see the information, which includes:
  - Population – including age profile, country of birth, household composition, levels of household deprivation etc.
  - Education – highest level of education and numbers in education.
  - Housing – types of homes and the people living in them.
  - Work – economic activity statuses, type of employment and industry etc.
  - Identity – including ethnicity, gender, language and religion.
- The ethnicity data is presented in five categories:
  - Asian, Asian British or Asian Welsh
  - Black, Black British, Black Welsh, Caribbean or African
  - Mixed or Multiple ethnic groups
  - White
  - Other ethnic group

Each grouping can be broken down further. E.g., the first category (Asian) is broken down to include:

- Bangladeshi
- Chinese
- Indian
- Pakistani
- Other Asian

The lowest level of geographical area is known as an Output Area (normally between 40 and 250 households). Although these do not equate to parishes, they are small enough for data gathered from relevant OAs (Output Areas) to provide a good approximation to a parish boundary. In this way it is possible to estimate the makeup of your parish as a means of comparison to a church or worshipping community.

### 3.2 Talking to people about racism

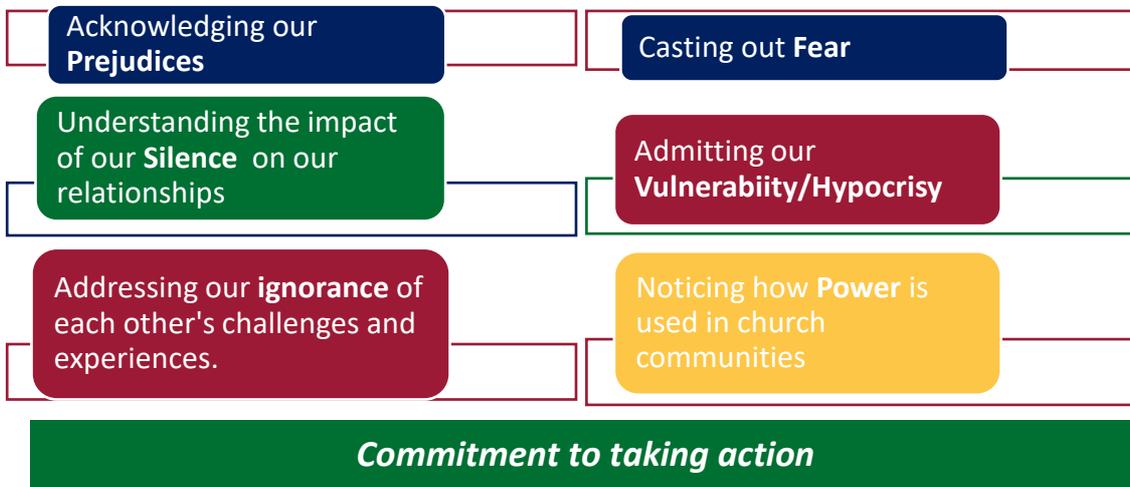
How can we build up and celebrate the racial diversity of the Body of Christ if we cannot talk to each other about the challenges of doing so? For example, talking about racism calls us to be comfortable about being uncomfortable. It also provides an opportunity for us to share experiences and feelings about racism in the Church, and to seek ways to overcome barriers to impartiality and the freedom found in the love of Jesus Christ. In Romans 12.

Paul outlines six things that Christians should practice. These are to:

- let love be without hypocrisy,
- hate what is evil,
- cling to what is good,
- be devoted to one another,
- honour one another,
- and share what we have with the needy.

These fit well with the *Pastoral Principles for Living and Learning Well Together* ([www.churchofengland.org](http://www.churchofengland.org)), developed to encourage better inclusion of LGBTI+ people, but can be applied to other differences within church communities. For example, these principles can be used to underpin conversations on racism. There are in effect six pastoral principles, but a seventh principle has been added: Committing to Action, which is what we are called to do.

The principles are as follows:



The quality of our relationships is negatively impacted when we fail to take action. For example, it is when we let our discomfort with speaking about racism lead to silence or inaction, that we allow those who look to us for guidance to interpret our silence and inaction as not caring, or that we agree with the act of racism or discrimination. When faced with discriminatory behaviour, we need to take immediate action, so as not to let our inaction condone racism or discrimination.

Tolerating intolerance lets the problem spread, so where do you best fit with the following?

1. I would rather not talk about racism.
2. I am very uncomfortable talking about racism.
3. I am usually uncomfortable talking about racism.
4. I am sometimes uncomfortable talking about racism.
5. I am usually comfortable talking about racism.
6. I am very comfortable talking about racism.
  - Do you find it hard to talk about racism? Why?
  - Do you find it beneficial to talk about racism? Why?

It is said that our feelings can dictate how we live our lives, and this is borne out in Proverbs 4.23, which says to: *Keep your heart with all vigilance, for from it flow the springs of life.*

One way of uncovering how we feel is to reflect on the above questions. We might feel quite uncomfortable, but this self-reflective approach can:

- point us to new and empowering ways of thinking about ourselves and each other; and
- help us to move beyond our awareness of racism to contributing actively to building a just and equitable society.

In addition to this, applying the above pastoral principles can help us to live well together with diversity and difference, and promote our growth as Christians, and our churches and communities as places where all are truly welcome.

### Some questions to ponder

- To what extent do we embrace racial and cultural diversity and difference in our churches?
- How do we manage the dynamics of diversity in our ministry and in our churches?
- What practical strategies do we have to make our church more racially inclusive and diverse?

### References

The six Pastoral Principles

Peggy McIntosh, 1989, *White Privilege: Unpacking the Invisible Knapsack*, in which she describes white privilege as an invisible weightless knapsack with a list of 'daily experiences' which she once took for granted.

Dangelo, Robin., 2011, *White Fragility*, International Journal of Critical Pedagogy, Vol 3(3) (2011) pp 54-70. [Access a full text PDF copy](#)

## 3.3 Talking with children and young people about racism

Parents, children's ministers and other adults working with children will know the value of talking with children about racism. They may be asked questions about an ME/GMH child's afro hair, or why their skin is a different colour, or why they speak differently. One of the best ways of responding is by teaching them about racism and how to be anti-racist.

Helpful ideas for talking with children about racism include:

- Using books that do not stereotype other people, positively or negatively,
- Celebrating diversity and differences, e.g., hair, skin colour, country of origin, language,
- Using images that are inclusive and helpful.
- Teaching that God created us differently and sharing in discussion and, by example, the story of God's love for everyone.
- Helping children to apply what they have learned/discussed.

Older children may be involved in deeper discussions about incidents of racism they observed or heard or saw on the news. This might provide an opportunity to engage them in discussions about systemic racism and its impact on people from a UKME/GMH background. They may also explore the negative images or stories being portrayed about UKME/GMH people e.g., with a different skin colour and what are some of the ways they can be involved in standing up to racism.

### In worship and work with children and young people:

- Use resources that show images of Jesus as a middle eastern Jew.
- When selecting images for a service, activity or prayer area use photos that show Christians from a variety of cultures and backgrounds, both in this country and the wider world.
- Use music, liturgy and artwork created by Christians from a variety of cultures and backgrounds.

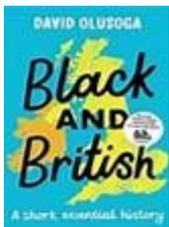
- When using the lives of Christians as examples ensure that you use ethnically diverse examples.
- Look at Biblical examples of social justice with the children, then consider how they could apply that to their own lives. How are you as a church living out that teaching?
- Encourage children that while these are big issues, they can make a difference to local situations or people they meet.
- Avoid the 'white saviour concept' when talking about charities and Christian work in the majority world.
- Model a culture of openness and willingness to talk about race and racism.
- Listen to their concerns.
- Ensure that your key leaders in children's ministry are aware of the Diocesan Racial Justice Covenant, the Racial Diversity strategy, this Anti-racism Toolkit and the wider Church of England's anti-racism resources.

### Resources

One helpful book is: **Black and British: An Illustrated History by David Olusoga (2021)** for junior aged children. David Olusoga's thought-provoking text charts the forgotten histories of Black people in Britain from Roman times right through to the present day: from Roman Africans guarding Hadrian's Wall, to an African trumpeter in the court of Henry the Eighth, Black Georgians fighting for the abolition of slavery, Black soldiers fighting for Britain in the First World War, Windrush and right up today. These are the stories that brought us all together in this country.

The Good Book Company have written a series **Do Great Things for God**. These include an ethnically diverse range of people and can be accessed at:

<https://www.thegoodbook.co.uk/series/do-great-things-for-god/>



[My Skin, Your Skin \(Ages 2-7\)](#)

[A Kid's Book About Racism \(Ages 5-11\)](#)

[Our Skin: A First Conversation About Race \(Ages 3-6\)](#)

[A Kid's Book About Racism \(Ages 5-11\)](#)

[The Anti Racist Kid \(Ages 8-12\)](#)

[Stand Up and Speak Out Against Racism \(Ages 8-12\)](#)

<https://www.urbansaints.org/what-we-do/online-resources> There are several sessions on racism and prejudice on the Energize website (Urban Saints), but you will require a subscription to access this material.

[Freedom Writers Full Conversation Starter.pdf \(urbansaints.org\)](#) (PDF Reflections on 2007 Freedom Writers Movie).

The Diocesan Education Team keep up to date lists of suggested resources on the Education pages of the Diocesan website.

The appendix to this toolkit contains a range of other suitable resources including books, films and videos.

### 3.4 Raising racial and cultural awareness using liturgical resources

Culture forms the basis of the values, attitudes and beliefs that distinguish one group of people from another. Thus, cultural sensitivity in church services involves devising acts of worship using, e.g., images, prayers, and language in ways that are sensitive to the needs of different cultures. This might seem difficult, but there are ways in which churches can provide culturally appropriate worship.

As the gathered people of God, we may be different from one another but through our liturgy and worship together, we can become united in the body of Christ. We can become a powerful dynamic example to others of what is possible when we truly and equally value all of God's people.

As such, liturgy invites us to experience what a real community is in church and to live it out in the real world, for example, by:

- Organising a sermon series on e.g., our unity in Jesus.
- Using images consisting of a diverse range of people including UKME/GMH people of colour.
- Encouraging people to say the Lord's Prayer in their own language.
- Drawing on testimonies and stories from different people and cultures.
- Including UKME/GMH colleagues, lay or ordained, to help with planning worship.

The Church of England also provides liturgical resources to mark Windrush, Black History Month and/or Racial Justice Sunday. Although these resources mark specific points in the liturgical year, such celebrations of diversity need not be an annual activity. With a little creativity, they can also be amended and used to good effect at different times in the year for different ethnic groups.

These resources include:

- Services of the Word,
- Eucharistic services,
- Prayers of Lament and of Commission, with links to further resources for Bible studies, youth work, Messy Church, and music. These can be customised and used in any church tradition.

Liturgy has the power to form and shape our values and attitudes and how we live our faith in every moment, but the sin of racism cannot be resolved simply by using liturgical resources. As the Late Archbishop Desmond Tutu said:

*"As we move in our worship from lament to action, from repentance to healing, may we be agents of God's goodness, rebirth, mercy, beauty, truth, freedom, and love in our broken and hurting world."*

When we gather around Word and Sacrament, we are reminded time and again that we are called to be agents of transformation.

### Some helpful videos

<https://youtu.be/xwvsjKvIAFo> for an interview with a UKME member of a local congregation about the positive welcome he received at church.

[https://youtu.be/l-3-Ax5-0\\_U](https://youtu.be/l-3-Ax5-0_U) for an example of a sermon from Christ Church, Woking.

Useful passages of Scripture may include

- John 17; Revelations 7.9; 10,
- Genesis 12; Luke 10.25-37;
- Matthew 22.36-40 and
- Matthew 28. 16-20.

These are just a few of the well-known passages of Scripture but you may know of others.

### References/Resources

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-racial-justice-sunday> and

<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/liturgical-resources-black-history-month>

## **4 Representation - We commit to improve the representation of UKME/GMH people in our congregations, and in our lay and ordained leadership and diocesan staff.**

### **4.1 Including UKME/GMH families in the life of the church.**

It has been said that an intercultural church is, by definition, an intergenerational church. This suggests that enabling authentic participation of ME/GMH families in all aspects of the life of the church with strategies for improving belonging can act as a catalyst for the growth of your church community. However, before we get to this stage, it is worth considering how we welcome and interact with ME/GMH families at worship.

The following are some practical tips on how to make our churches more welcoming to a racially diverse community of worshippers, so that *‘together we may with one voice glorify the God and Father of our Lord Jesus Christ (Romans 15.6).*

#### **The Welcome**

- First impression often lasts longer. Consider what your welcome space might look like to newcomers and visitors? What are the images and words on display? Are they welcoming or off-putting?
- Display Images that reflect diversity in the Body of Christ and demonstrate the culture of diversity you are building.
- Welcoming people at the door is a skill. Consider having a dedicated team of welcomers for younger families, UKME/GMH people and those with disabilities. Members of this team should, wherever possible, be trained in Unconscious Bias.
- Many of us may think that we do not have any BAME/GMH people in our churches or in our parishes, but as we can see from the following vignette, we do know who will come through the doors of the parish church to worship the Lord. Our commitment to anti-racism is also a commitment to our responsibility to witness to the gospel and to embrace otherness. At the heart of this is the warm welcome that all people should receive when they come to worship with us.
- Introductions are important, but it is of no use asking visitors about their country of origin at that first visit. Some people might find this a little intrusive or offensive. They have come to worship, not to be interviewed, so ask their names and give them information about the service. Everything else can wait until the appropriate moment.
- Give some consideration to how new members and visitors are cared for after the service, e.g., an invitation to refreshments and where these are served.
- Consider at what point to collect contact details. It is often better to have a pre-prepared form. Freedom of choice should be allowed, as not everyone wants to be contacted after attending a church.

### An example:

On the night of Ash Wednesday three years ago, I arrived for the 7.30pm Service of Holy Communion with the Imposition of Ashes. A young African woman, who was nanny to a family in the village was waiting outside. She wanted to worship as was her custom on Ash Wednesday but hesitated to enter the church. I encouraged her to come inside to the service, sat with her throughout, which seemed to help her to relax. She said that she had spent the afternoon looking for a church to attend.

**Diverse Leadership** - sharing leadership with people from other racial and ethnic backgrounds. This can help towards making people feel a welcomed and valued member of the church community. It can also bring a different tone, spirituality, and experience of life to the service, and open up opportunities for different leadership gifts in the church.

**Language** – Experiment to find out what works in your church context. However, simple suggestions include affirming the language of a minority ethnic person in your church, e.g., by saying the words of The Peace or The Grace in the language of one of your UKME/GMH groups in the congregation.

**Music** - Give expression to linguistic diversity and intercultural (integrated) worship, as appropriate to the UKME/GMH members of the congregation. For example, singing the chorus or different verses of a hymn or song in a different language, with English subtitles.

**Prayer** – Include different languages and topics in the prayers e.g., invite people to say the Lord's Prayer in their own language and ensure that intercessions are aligned with the concerns of the congregation and are not Eurocentric. To access ideas for prayer for different countries of the world, please go to <https://www.prayercast.com/nations.html>

**Special Days** - Recognising special days that UKME/GMH people may celebrate, e.g., Racial Justice Sunday (12<sup>th</sup> February), Stephen Lawrence's Day (22<sup>nd</sup> April), Windrush Day (22<sup>nd</sup> June), Indian Independence (15<sup>th</sup> August), Black History Month (1<sup>st</sup> – 31<sup>st</sup> October) but these can be celebrated at any time during the year.

Special seasonal days in the Christian year provides an opportunity for church leaders and ministers us to find out more from the UKME/GMH people in their congregations, e.g., the traditional meal eaten on Good Friday, Easter, and Christmas, and how these festivals are normally celebrated in their culture.

**Other helpful resources include:**

**The Difference Course** created by the Archbishop of Canterbury’s Reconciliation Team.

<https://www.archbishopofcanterbury.org/priorities/reconciliation/difference-course>

**The Black Light Course** explores the presence and contributions of black people in the Bible, in church history and in Britain today and can be accesses at: <https://www.blacklightcourse.uk>

**Video on Being White** which discusses white privilege, racial inequality, and prejudice. It can be accessed at: <https://www.youtube.com/watch?v=njVbwag2W9Y>

**Worship in a Multi-Ethnic Society** by John Root (2018). Grove Books Limited. Ridley Hall, Cambridge.

Please also see the resources listed in the appendix of this toolkit.

## 4.2 Support, Coach or Mentor a ME/GMH Incumbent or Curate

Mentoring or supporting a curate or UKME/GMH incumbent can be a privilege and or a challenge. A privilege because you will be contributing to the formation, training, development of a priest in God’s Church, which add to the Body of Christ in all its diversity. A challenge where there is a mismatched mentor-mentee/coach relationship, a lack of self-awareness on both the mentor and mentee/coach, dependency, implicit power dynamics, stereotyping, and assumptions steeped in bias, which can create barriers to a flourishing and mutually beneficial relationship.

Experience has shown that curacies that work well are based on a relationship of mutual trust and respect between the Training Incumbent, the Curate, and the parishioners. Like any relationship, this consist of 'giving and taking'.

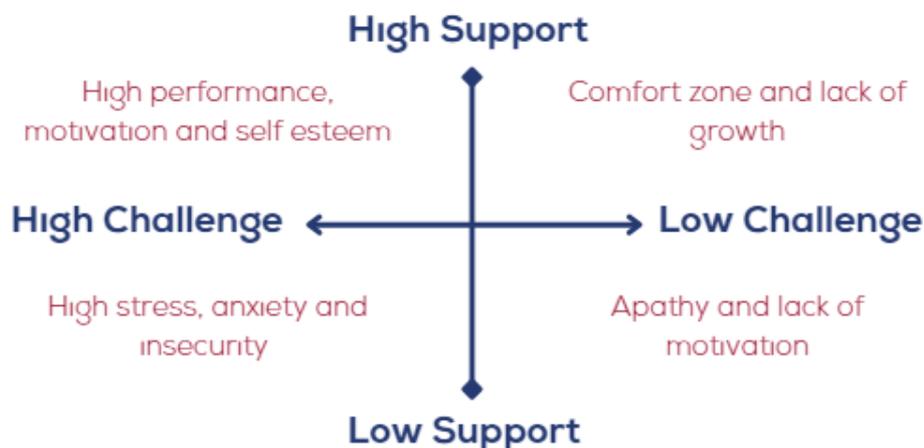
“If it Wasn’t for God: A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England,” 2022, commissioned by the Church of England highlight some of these challenges and offers practical solutions. It may be helpful to read a copy of this report if you are considering mentoring a UKME/GMH Curate or incumbent.

In addition, parishes might find the following steps helpful.

- The church/parish leadership team undertakes Unconscious Bias training,
- Seek to understand the cultural context of the curate’s background and heritage.
- Help the curate to navigate the local cultural background of the church community.
- Have a dedicated support network for the curate.
- Have an agreed realistic and measurable set of goals for supporting the curate,
- Read the Diocesan Curates Handbook
- Be an encourager that enables the curate to flourish in their placement.

- Be willing to provide the right balance of support and challenge to the curate (*Please see the model below which provides an indication of what happens in the different quadrants of support and challenge*).

As a mentor or coach, you may find yourself or your mentee in any one of these four quadrants at different times. For example, high challenge and low support leads to high stress which should be addressed urgently. It is important to acknowledge the moment of choice regarding where you and your mentee are and make every effort to move on and empower the person to maximise their God-given potential, motivation, and self-esteem.



A Support and Challenge Matrix adapted from Dr John Blakeley's Model of Coaching with the impact of each style assigned to the four quadrants.

## **5 Accountability: We commit to transparency and accountability in the diocesan systems, structures, and processes, with clear goals for racial diversity and inclusion.**

Knowing what we do, what is destructive and what is constructive can help us to change the patterns of our behaviour so that despite privilege we may be a part of God's liberation.'

A helpful quote: 'From Seeing God in Diversity: Exodus and Acts.'

### **5.1 What do we mean by transparency and accountability?**

Striving for racial diversity in the Diocese of Guildford is much more than a tick box exercise. It is purposeful and calls on the diocese to be each of us to be transparent and accountable in our actions, intentions, commitments. Being purposeful reminds us that all human beings are made in God's image and are capable of growing and flourishing in the Body of Christ. We aim to be both transparent and accountable in all our policies and processes and seek to embed a positive culture of racial justice and racial diversity in the Diocese of Guildford.

This is work in progress. As a diocese, we still have much work to do to ensure that our policies and processes fit our values and desire for a fair and just world, where there no partiality and where, as Galatians 2.28-29 states, '*there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all ... are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.*'

Transparency creates accountability. In this context, transparency defined as sharing clear and accurate information about the policies, processes and procedures that demonstrate the diocese's commitment to racial diversity and to stamping out racism in all its doings.

Accountability is our preparedness to explain our decisions and actions to those affected by them, to be ready to own our mistakes, apologise for them, and make amends. This comes from restorative justice, which is a goal of racial diversity and inclusion. It calls for humility and the willingness to treat others with dignity, grace, and love.

Our commitment to transparency and accountability includes:

- Telling difficult truths with kindness and compassion.
- Allowing time for personal reflection, truth telling and forgiveness to be realised.
- Modelling ownership of our mistakes and correcting them as they come to light.
- When things fall apart, sharing how and why decisions were made, without fear of retribution, shaming or blaming, but sharing good practice and allowing space to grow.
- Providing regular updates in the Parish Brief, and bi-annually to the website.

Taken together, transparency and accountability are important factors in:

- Building trust in our relationships and dealings with each other,
- Effectiveness in our commitments and achievements, and
- Bringing about the desired change.

**Reference:**

Schnackenberg, AK., Tomlinson, E., and Cohen, C. (2021) *The dimensional structure of transparency: A construct validation of transparency as disclosure, clarity, and accuracy in organizations*. Tavistock Institute. Human Relations. Oct. 2021; Vol 74, Issue 10; Pages 1628-1660.

## 5.2 Raising Concerns about Racism/Racial Justice

As stated in the Racial Justice Covenant, racism is a form of hate crime covered by legislation. but in many cases an informal process may be preferred for addressing the concern, not only because it is simpler but also because the outcome can sometimes be significantly more constructive. This is not to say that a person should not follow the formal means if that is their wish. That is, to report the matter to the police, after which prosecution may follow.

Once a problem is named and acknowledged – whether it is deemed racial in nature – the pathway for a constructive outcome is expected to include protection and empowerment of those not perceived to be treated fairly, and encouragement to awareness and growth in holiness for those who have acted in a way that is judged unfair. Without these, the process is unlikely to be fruitful.

The process outlined here is simple and informal: it presumes the framework of a family that wants to learn and grow so they may live together better. The goal is congruent with the gospel we are given: to enable restoration at a personal level (through reconciliation with God and with neighbour) and to deepen the bonds of community at an ecclesial level (enhancing our unity-in-diversity). It presumes that each of us is prone to sin that can impair the well-being of others while also marring our own flourishing. And that we always have much to learn from our neighbours.

The purpose of the informal process is to seek justice and grow in godliness – it is never to cause shame or to seek for retribution. Following the principles of Matthew 18, the steps taken might include some or all the following:

- If possible, flag the concern and circumstances directly to the person/people to whom it relates. We appreciate that often the nature of the problem prevents this pathway, and we recognise that it always requires courage, more courage that a person who has become diminished can usually manage alone. A trusted friend may be helpful in these circumstances to accompany the complainant, but we encourage the concern is not shared widely elsewhere before it is brought to those at its focus.

- Report the problem to someone who is well-positioned to investigate and in due course mediate. It is recommended that this be an Office holder (Incumbent; LLM; or church warden), who is either a colleague/peer to the respondent or were deemed necessary, the next appropriate level up of leadership. (If the problem relates to an incumbent, the next level up might be the Archdeacon).
- For the issue to be investigated, there should be clarity about with whom and to what extent the complainant is happy for the circumstances to be shared. Due consideration should be given for the protection of all who are vulnerable.
- In some cases, a conversation may be possible between the two parties, but it is recognised that in many cases this may not be feasible or appropriate. It is much harder to do when the offending ‘party’ is a senior leader. In such circumstances the person hearing the complaint will need explore the concern from both sides and make recommendations including how the problem may best be managed, what actions might follow and how we can learn from the experience. It might also be might also be helpful.
- It is recommended that this process be clothed in prayer. Such prayer would ideally take place by and for all relevant parties at every stage of the process. It is also recommended that you are aware of the dynamics of power in the relationships and name them.
- The process should be handled confidentially so that it is only ever shared on a ‘need-to-know’ basis.
- If such a process does not prove fruitful yet continues to be valid, it is recognised that the complaint may need to move from the informal level to the more formal process.

**Policies and procedures for raising complaints can be accessed as follows:**

- For a Church House staff member the [Guildford Diocese Board of Finance Complaints Policy](#).
- For a licensed minister (LLM or clergy) – the LLM and Clergy Complaints Policy Measure and where necessary, the [Clergy Discipline Measure](#).
- For any matters involving safeguarding – please contact the [Diocesan Safeguarding Adviser](#)

### 5.3 What should I do if I discover a contested heritage monument with historical links to the transatlantic slave trade in our in our church or churchyard?

Central to this guidance is the fourth Mark of Mission and the strongly held principle that:

*'Addressing systemic and institutional racism in the church is not a theological addendum. It is a missional imperative of the Church of England<sup>3</sup> as set out in the Anglican Communion's fourth mark of mission, 'to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.'*

(The Five Marks of Mission)

## Introduction

The church of England has issued guidance, which 'addresses contested heritage issues in its cathedral and church buildings, their settings, and their historic interiors'<sup>4</sup>.

## Who is the guidance for?

The guidance is primarily for parishes and cathedral chapters who need to address their contested heritage, and for the advisory and decision-making committees and individuals that support them.'

It is meant to be of practical help to the Parochial Church Councils (PCCs) and Cathedral Fabric Advisory Committees (FACs), who may have contested heritage items linked to the transatlantic slave trade within their churches and cathedrals. It also outlines the sort of process and actions which, when addressing items of contested heritage, the Diocesan Advisory Committee (DAC) and the Chancellor are likely to approve and for which a faculty is likely to be granted.

## What is contested heritage?

It is well known that contested heritage is a complex concept. The **Institute of Historic Buildings Conservation** states that. *"It is in the nature of almost all heritage that it holds different values to different people."* **Historic England** defines contested heritage as 'objects or places that can be seen as symbols of injustice and a source of great pain for many people.' *'It is of particular importance that our buildings are welcoming to all, and that symbols of injustice and sources of pain are acknowledged and addressed'* (CofE)

In 2022 the Diocese of Guildford commissioned a scoping exercise to find out the possible number of contested heritage items in the churches of the Diocese. This research has shown that there are likely to be few monuments which will need consideration.

## Purpose of the guidance

The guidance has been prepared in response to the pressing need for penitence and reconciliation. Its aim is to help PCCs and FACs find ways of mediating discussion that will help their churches and cathedrals and the wider communities to develop solutions that will ultimately tackle the issues behind the feelings that the contentious memorials evoke. This is not about judging people in the past by current standards, but about how items of contested heritage and wider issues of under-representation affect our ability to be a Church for all in the 21<sup>st</sup> century'.

<sup>3</sup>From Lament to Action Report - The Anti-Racism Task Force

<sup>4</sup>[Contested\\_Heritage\\_in\\_Cathedrals\\_and\\_Churches.pdf \(churchofengland.org\)](#)

## Memorials in churches

PCCs with contested heritage items are strongly advised to read and work through the framework for decision-making described in Contested Heritage in Cathedrals and Churches ([www.churchofengland.org](http://www.churchofengland.org)).

There are many options which PCCs might explore for addressing items of contested heritage in churches. The policy of the diocese of Guildford is as follows:

- Decisions concerning contested Heritage artefacts and memorials are to be dealt with locally by PCCs and is not a matter for the DAC. However, the DAC is happy to provide guidance if needed.
- PCCs are advised to undertake diligent research into the heritage item in question and seek the perspectives of the worshipping and wider communities before making their decisions about what to do.
- Statements of significance and needs can be used to record the research
- After diligent research has taken place, a PCC (Parochial Church Council) may decide that they do not wish to make any change. This is a legitimate response and does not equate to taking no action. Keeping careful records of research and the process behind the decision not to change anything is of crucial importance.
- A PCC may also consider making changes which keep a monument in place, or at least keep it within a church, but introduce resources to tell a different story of the person memorialised to that which a memorial was originally intended.

A PCC might have different options, some of which will not require a faculty, e.g., rewriting a church guidebook or the website or installing a free-standing board with information about a monument. These options still require careful research and consideration. The Options Matrix for Contested Heritage ([www.churchofengland.org](http://www.churchofengland.org)) will help Churches and Cathedrals to decide on the best option for them.

The removal or relocation of memorials or the introduction of fixed descriptive materials requires a faculty. To help PCCs act sensitively and in a timely manner, the Chancellor of the Diocese of Guildford, in consultation with the Diocesan Advisory Committee (DAC) have agreed that the following proposals for addressing items of contested heritage (subject to detailed plans) will be granted a faculty:

- Professional relocation of a small, contested memorial to a less prominent, though still fully accessible place within a church (e.g., from the principle worship space where it may cause pain and offence for worshippers to an entrance foyer).
- The installation of a plaque re-narrating the legacy of a person memorialised.
- The installation of a permanent exhibition, explaining contested heritage items
- Commissioning an additional memorial which tells a different story to that of a particular memorial e.g., telling the story of those enslaved by a memorialised person.

## Grave memorials

Memorials marking the resting place of a human being fall into a different category to celebratory monuments and statuary and should be considered with even greater care.

All human beings are created in the image and likeness of God and therefore possess an inherent dignity which Christians have historically understood as applying to the mortal remains of human beings as well as to the living.

The remains of people, even those who committed great crimes and failed in their duty to defend the dignity of fellow human beings in their day, are therefore to be afforded the dignity we should give to all people. Explanatory materials placed on graves are, therefore, strongly discouraged.

Additionally, the descendants of those memorialised by a grave marker have legal rights over grave memorials. These memorials cannot be easily removed without consulting those who hold such rights.

The Chancellor and the DAC are unlikely to grant a faculty for the removal of or addition to a gravestone or grave marker without seeing extensive research and clear evidence that all interested parties have been fully consulted, including the descendants of the memorialised person, and are in agreement with the proposed course of action.

## A Summary Guide to Contested Heritage in Churches and the Cathedral.

- A Brief Guide to Contested Heritage in Cathedrals and Churches ([www.churchofengland.org](http://www.churchofengland.org)) contains a 'Process Checklist' and an 'Options Matrix' which PCCs might find helpful as they assess and consider the contested heritage issue.
- A Guide to Contested Heritage in Cathedrals and Churches ([www.churchofengland.org](http://www.churchofengland.org)) contains a more thorough discussion of the issues along with possible options for change in more detail, particularly if considering taking action to address one or more items of contested heritage in their building.
- This guidance is focused on items connected with the transatlantic slave trade and racism, but the proposed framework would work for other contested heritage items.
- Churches considering issues of contested heritage can also ask for support from the national buildings team. PCCs are encouraged to contact their Archdeacon in the first instance, who will signpost/guide them to the next steps.

## Resources

<https://www.ihbc.org.uk/consultations/docs/PDF/IHBC%20response%20to%20HE%20Guidance%20on%20contested%20heritage.pdf>

<https://historicengland.org.uk/whats-new/statements/contested-heritage/>

<https://www.churchofengland.org/resources/churchcare/advice-and-guidance-church-buildings/contested-heritage>

[https://www.churchofengland.org/sites/default/files/2021-](https://www.churchofengland.org/sites/default/files/2021-05/A_Brief_Guide_to_Contested_Heritage_in_Cathedrals_and_Churches.pdf)

[05/A\\_Brief\\_Guide\\_to\\_Contested\\_Heritage\\_in\\_Cathedrals\\_and\\_Churches.pdf](https://www.churchofengland.org/sites/default/files/2021-05/A_Brief_Guide_to_Contested_Heritage_in_Cathedrals_and_Churches.pdf)

[CCB Statements-of-significance-and-needs\\_Template.docx \(live.com\)](#)

<https://www.churchofengland.org/resources/churchcare/advice-and-guidance-church-buildings/statements-significance-and-needs> (*Information on Statements of significance and needs*).

[https://www.churchofengland.org/sites/default/files/2021-05/Options\\_Matrix\\_for\\_Contested\\_Heritage\\_v1.pdf](https://www.churchofengland.org/sites/default/files/2021-05/Options_Matrix_for_Contested_Heritage_v1.pdf)

#### 5.4 By this time next year, we will have:

- Implemented the 'Racial Diversity Strategy, with a focus on 3 key outputs: e.g.
- mandatory diversity monitoring data collection, make unconscious bias training available to PCCs and appointment panels, and the identification of contested heritage artefacts by parishes, including an agreed way forward.
- Implemented the Racial Justice Covenant,
  - gathering data on the racial identity of diocesan staff, clergy, and parish leadership, while respecting the requirements of the General Data Protection Regulations.
  - This data will be reported to Bishop's Council every February and compared to the latest national Census Data at Parish and deanery and diocesan level.
  - The 2023 baseline will be the basis for setting goals and objectives.
- Provided testimonies to raise the profile of ULME/GMH lay and ordained leadership in the Parish Brief and on the diocesan website on a quarterly basis.
- Reviewed and mapped the recommendations for dioceses in the Report *'From Lament to Action* and agree an action plan for the way forward concerning any shortfall.
- Provided a Bi-annual Report on our progress to the Church of England's Racial Justice Unit.

## 6 Glossary of Terms

### What do we mean when we say?

- **'BAME' and 'BME':** These abbreviations have been used to refer to people of non-White ethnicities who are minoritised in the UK.

Note that these statistical categories do not tend to include White minority ethnic groups, but they do include those who identify as having a mixed ethnicity.

Both 'BAME' (Black, Asian and minority ethnic) and 'BME' (Black and minority ethnic) are often used when making comparisons with the White population in the UK and reflect a common way of gathering and collating statistics, for example, by the Office for National Statistics (ONS) and in company diversity monitoring.

'BAME' became more frequently used than 'BME' to recognise the significant and distinct Asian population in the UK. It should be noted too that the 'Asian' category used by the ONS includes South Asian ethnicities (for example, Indian, Bangladeshi and Pakistani) and East Asian ethnicities (for example, Chinese).

Use of the term 'BAME' has been increasingly criticised as many felt it is too restrictive leading to what is believed to be more inclusive acronym UKME/GMH

**UKME/GMH:** stands for United Kingdom Minority Ethnic / Global Majority Heritage, and is a term used to refer to people of non-white communities in the UK. It is the current appropriate term in common usage.

**Race** is a categorisation that is based on physical attributes or traits, assigning people to a specific race simply by having similar appearances or skin colour (for example, Black or White). The categorisation is rooted in White supremacy and efforts to prove biological superiority and maintain dominance over others. It is now widely accepted that race is a social construct. However, having been racialised and shared common experiences of racism, racial identity is important to many and can be a basis for collective organising and support for racially minoritised individuals.

**Ethnicity** is broader than race and has usually been used to refer to long shared cultural experiences, religious practices, traditions, ancestry, language, dialect or national origins (for example, African-Caribbean, Indian, Irish). Ethnicity can be seen as a more positive identity than one forged from the shared negative experiences of racism. It is more commonly used and asked about within diversity questionnaires in the UK.

- **Minority ethnic or minoritised ethnic:** These terms usually refer to racial and ethnic groups that are in a minority in the population. In the UK, they usually cover all ethnic groups except White British. For example, they include White minority ethnic groups such as Polish or Gypsy, Roma and Irish Traveller.
- 'Minority ethnic' is sometimes preferred over 'ethnic minority'. Use of minority ethnic was proposed to help counter the use of the term 'ethnic' when referring to people who are not White British. Some felt that by not putting 'ethnic' first, 'minority ethnic' better recognised the fact that everyone has an ethnicity including White British people. 'Minoritised ethnic' (or the similar term 'racially minoritised') has been recommended more recently 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 are majorities in the global population.

Care should be taken when using umbrella terms such as these. Users should be aware of the negative consequences of grouping all minoritised individuals together in this way, especially when there is significant diversity between them. Always consider use of these terms carefully and be sure and prepared to clarify which races and/or ethnicities you are speaking about.

- **White Privilege:** This term refers to the advantages that White people have within society solely based on their race. This can manifest in a vast variety of ways. Some examples include:
  - you can easily find products which match your skin tone and hair type.
  - your history is a part of the curriculum.
  - you generally have a positive relationship with the police.

The term does not discount the challenges White people have faced but describes the reality that, although White people and people of all races can have similar negative and disadvantageous experiences, White people will not suffer the biases of race in addition.

**Anti-racism** is an active commitment to working against racial injustice and discrimination. It is making conscious and thoughtful decisions regarding your own behaviours and how they negatively influence and impact your own biases and actions. You do not have to be completely free of racism or bias to be anti-racist. Part of the role as an anti-racist person is self-reflection and self-improvement. ***An anti-racist is different from a non-racist due to the active nature of the position.*** To be anti-racist is to be an active part of the solution, whereas a non-racist is a bystander of the problem.

Source: <https://www.lawsociety.org.uk/topics/ethnic-minority-lawyers/a-guide-to-race-and-ethnicity-terminology-and-language>

**Intercultural Community** are those in which members value and respect all cultures. Their communication focuses on mutually exchanged ideas, cultural norms, and the willingness to develop deep relationships. In an intercultural community, no one is left unchanged because everyone learns from one another and grows together. An intercultural worshipping community,

are a diverse, cultural, ethnic, and geographic group of believers from different religious (Christian) heritages who exchange ideas, develop deep relationships, learn from each other, and growing together as a family of God.

**Institutional Racism** refers to discrimination or unequal treatment based on membership of a particular ethnic group (typically one that is a minority or marginalized), arising from systems, policies, structures, processes, or expectations that have become established within an institution or organization:

**Allyship** means consistently acting to support people from marginalised and under-represented groups and working to build a more inclusive working environment. It is where a person in a position of privilege and power works in solidarity with a marginalized group to bring about tangible change.

<https://www.lawsociety.org.uk/topics/ethnic-minority-lawyers/a-guide-to-race-and-ethnicity-terminology-and-language>

## 7 Appendix of Resources

- The Together Course, by Christ Church Woking
- The Difference Course - equipping people for bridge building

### 7.1 ARTICLES & REPORTS

- From Lament to Action, a report produced by the archbishops Anti-Racism Task Force in 2021. <https://www.churchofengland.org/sites/default/files/2021-04/FromLamentToAction-report.pdf>
- "Whiteness is an invented concept that has been used as a tool of oppression" by Meghan Tinsley. July 2022. Whiteness is a modern, colonial invention. It was devised in the 17th century to justify genocide and slavery.
- "The invention of whiteness: the long history of a dangerous idea" by Robert P. Baird. *The Guardian*, April 2021. Before the 17th century, people did not think of themselves as belonging to the White Race. But once the idea was invented, it quickly reshaped the modern world.
- "Difficult histories: Christian memory and historic injustice" by John Coffey. December 2020.
- "From Kelso Cochrane to Brexit – Is Racism Over?" by MJR trustee Dr Joe Alfred, May 2019.
- "Can the legacy of trauma be passed down the generations?" A March 2019 BBC article on epigenetics featuring a study on POWs and their descendants.
- "Talking Legacy" Presentations from September 2017 on further research undertaken into legacy factors in mental and physical health. "The Legacy of Slavery: Towards an Aetiology of African-Caribbean Mental Health" Nigel Pocock. "Physical Health Research: The outcome of Africans Chattel Enslavement circa 1500-1800" Alton P Bell.
- "The Causes and Effects of Mindsets: with special relevance to slave descendants in the Caribbean", Nigel Pocock. [Download pdf](#).
- "Making the Case for the Legacy of Slavery", Dr Clifford Hill & MJR
- "Proving Legacy". MJR research papers into the effects of legacy on educational achievement and mental and physical health.
- "Reading the Riots". A study by the Guardian and LSE, supported by the Joseph Rountree Foundation. [Download pdf](#).
- "White Americans Owe a Huge Debt to Blacks", Jenni Russell. *The Times* 18 December 2014. [Download pdf](#).
- "Contending with Post-Traumatic Slave Syndrome and dealing with the ongoing legacy of African Chattel enslavement", Alton Bell. [Download pdf](#).
- "The Legacy of Slavery", Dr Clifford Hill.

- "Slavery and Justice" Report by Steering Committee on Slavery and Justice, Brown University, 2006. Includes a section on the legacy. Download the report pdf.
- "Revealed: Industrial Revolution was powered by child slaves", David Keys. The Independent, 2 August 2010.
- "Bloodlines: Branding with another iron". Dr Robert Beckford considers the psychological and social implications of an imposed identity.
- "The bloody clash that changed Britain". A concise account of the 1819 Peterloo Massacre, which recently marked its 200th anniversary. "The most important political event ever to take place in Manchester."

## 7.2 BLOGS

- Out of Many, One People - Rev John Root. A weekly blog to encourage and develop the ministry of multi-ethnic churches.

## 7.3 BOOKS (selection for groups)

- Shades of Black: The Origins of Colour Consciousness in the Caribbean - a new book looking at how colour consciousness in the Caribbean has affected immigrants, and issues of Race, in Britain. Clifford Hill, Alton Bell, Nigel Pocock. Available here.
- Free At Last: Clifford Hill. Available from Amazon.
- Breaking the Chains of Mental Slavery: Alton Bell. Available from Amazon.
- Speaking the Unspeakable - Who cares about the working classes: Derek Purnell. Available from Urban Presence.
- Sugar: The World Corrupted: From Slavery to Obesity: James Walvin. Available from Amazon.
- The Zong: A Massacre, the Law and the end of Slavery: James Walvin. Available from Amazon.
- We Need To Talk About Race: Ben Lindsay. Available widely, including here. Also, a four-part home group study course.
- Natives: Race and Class in the Ruins of Empire: Akala. Available widely, including at Waterstones.
- Brit(ish): On Race, Identity and Belonging: Afua Hirsch. Available widely, including Amazon.
- Thinking Outside the Box: On Race, Faith and Life: Dr Joe Aldred. Available on Amazon.
- God Is Not a White Man: And Other Revelations: Chine McDonald. Available widely, including Amazon.

## 7.4 EXHIBITION

The MJR Exhibition on the legacy of colonial slavery is available for free hire. Click [here](#) for more details.

## 7.5 FILMS

- After The Flood: The Church, Slavery and Reconciliation
- Movement for Racial Justice (MRJ) presents a new 67-minute feature documentary: [Movement for Justice & Reconciliation - The Movement for Justice and Reconciliation \(mjr-uk.com\)](#)
- Just Mercy 2019 based on the book Just Mercy: A story of Justice and Redemption by Bryan Stevenson 2014
- Forgotten Heroes 1990

### 7.5.1 VIDEOS

Video: <https://www.youtube.com/watch?v=kl4T8ufg78o> Meet **Mae Jemison**, scientist, astronaut and the first ever black woman in space.

[www.thegoodbook.co.uk/series/do-great-things-for-god/betsey-stockton](http://www.thegoodbook.co.uk/series/do-great-things-for-god/betsey-stockton) -One of the **Do Great Things for God** series by Betsy Stockton

#### Youth and Youth Leaders

<https://www.urbansaints.org/what-we-do/online-resources> There are several sessions on racism and prejudice **on the Energize website (Urban Saints)**, but you will require a subscription to access this material. E.g.

<https://www.urbansaints.org/bhm> (Can be used anytime of the year, not just for Black History Month).

[Freedom Writers Full Conversation Starter.pdf \(urbansaints.org\)](#) (PDF Reflections on 2007 Freedom Writers Movie).

## 7.6 TALKS & PODCASTS

- From Compliance to Disruption - practical racial awareness for church leaders. An MRJ session on 25 May 2021. **More info and downloads can be accessed [here](#).**
- 'Faith in Black Lives Matter - 3 talks from the online conference held by [Faith Network 4 Manchester](#), November 2020.
- [Post-Traumatic Slave Syndrome](#): Paul Obinna (36:07)

- Black Theology: Prof. Anthony Reddie (19:47)
- White Supremacy and White Privilege: Sue Cockerill (20:56)
- Facing up To Race: contested identities and realities. A series of online conversations on issues arising from the murder of George Floyd in August 2020.
- Two Pandemics - health and Race with Faye Bruce of CAHN and Dr Steve Taylor (73:34)
- Church Complicity - Dr Joe Aldred, Ben Tarbuck, Prof Robert Beckford (77:15)
- Generating Justice - racial Justice for young people. Gabriel Oyediwura, Christie Spurling OBE, Beatrice Smith (78:37)

## 7.7 WEBPAGES

- The Black History Month website contains an informative section on the history of slavery.
- Legacies of British Slave Ownership. Research by University College London tracing the impact of slave-ownership on the formation of modern Britain.
- Breaking the Silence: learning about the Trans-Atlantic Slave Trade.
- The Dred Scott Foundation. The notorious Dred Scott ruling, and aftermath moved America closer to Civil War.

## 7.8 OTHER

- **Voices of Black Folk**. A play by Kareem Jamal telling the stories of David Walker, Harriet Tubman and Joseph Boulogne. The play investigates the long fight for freedom from slavery, at the role Africans played in the cause of abolition, a narrative sadly absent from the 'official histories.
- Email for details of upcoming production or to enquire about bringing it to your area. Watch the trailer. Sample leaflet.
- **Racial Healing: The Eagle's Journey** is a new compelling documentary from www.reconciliationeagles.com offering a hopeful way forward in the area of racial healing and reconciliation.

## 7.9 LINKS

- The National Archive: An overview of major primary sources for researchers into the British Slave Trade
- International Slavery Museum, Liverpool. Hear the untold stories of enslaved people and learn about historical and contemporary slavery.
- The People's History Museum, Manchester aims to engage, inspire and inform by showing 'There have always been ideas worth fighting for.
- Discover Bristol and the Transatlantic Slave Trade. Workshop and exhibition at M Shed in Bristol.

- Memorial 2007 is a campaign to fund a statue in Hyde Park as a permanent memorial to remember the enslaved and their descendants (see photo).
- The Migration Museum, London explores how the movement of people to and from Britain has made us who we are – as individuals and as a nation.
- The 4Front Project is a member-led youth organisation empowering young people and communities to fight for Justice, peace and freedom. Their Rest In Power page is dedicated to the memory of Black people who have been killed by state violence in the UK.
- New Manchester Walks lead guided walks around city centre landmarks. Slavery - a Plague on Society tells of the city's role in colonial slavery and abolition. Other walks look at the 1819 Peterloo massacre, and Friedrich Engels - author of *The Condition of the Working Class in England*, written in Manchester.

Written by Rev Canon Bev Hunt, Racial Justice Officer, with contributions from members of the then Racial Justice Focus Group:

- Rev Folo Olokose, Vicar, St Mary's, Weybridge.
- Rev Sandra Faccini, Vicar, Mickleham,
- Rev Craig Holmes, Director of Ordinands
- Rev Renos Pittardes, Vicar, St Martins, Horsham
- Adele Reagan, Children and Youth Minister
- Wendy Sleight, Head of Communications

And:

- Geoff Andrews, Strategic Programme Manager
- Rev Jo Winn-Smith, Bishop's Chaplain
- Jane Whittington, School Services Manager