

Church of England

Clergy

Diversity Audit

2005

*Research & Statistics Department
Archbishops' Council*

July 2006

Clergy Diversity Audit 2005

Contents

1. Introduction

2. Committee for Minority Ethnic Anglican Concerns

A working response from CMEAC

3. Background

- 3.1 Local church membership
- 3.2 Parish based positions of responsibility
- 3.3 Civil population statistics

4. Summary of main findings

- 4.1 Response rates
- 4.2 National findings
- 4.3 Diocesan findings
- 4.4 Urban and rural dioceses
- 4.5 Country of birth
- 4.6 Gender, age and appointment

5. The Survey Questionnaire

- 5.1 Methodology
- 5.2 Questionnaire design
- 5.3 Survey responses

6. Results

- 6.1 Ethnicity of clergy
- 6.2 Ethnicity by diocese
- 6.3 Ethnicity by age
- 6.4 Ethnicity by gender and age
- 6.5 Ethnicity by type of appointment
- 6.6 Continent of birth
- 6.7 Ethnicity and continent of birth

7. Appendices

- Additional tables
- Survey form and covering letter

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1. Introduction

1. In July 2003 the General Synod approved the recommendations of *Called to Act Justly*¹. One of the recommendations was that an audit of the clergy should be carried out. The audit was intended 'to establish the proportion who are from minority ethnic backgrounds and the offices they hold to establish a baseline, with special reference to gender and whether such clergy are British born'. The baseline provided by this diversity audit is intended to enable ongoing monitoring to be carried out to see how the numbers of clergy from minority ethnic and other demographic backgrounds change over time. It did not prove practicable to implement the audit in 2004 but the Archbishops' Council discussed the implementation of this recommendation and gave approval for the initial audit to be carried out in 2005. This statistical report presents the main findings of the baseline audit.
2. Questions on country of birth, gender and age were included in the audit at General Synod's request. A question about disability was included at the request of the Ministry Division of the Archbishops' Council and the results will be reported separately. The audit covered all licensed Church of England chaplains, stipendiary and non-stipendiary clergy in active ministry (i.e. excluding those with permission to officiate and those who have retired from paid ministry) and was carried out by means of a confidential postal questionnaire.
3. *Called to Act Justly* also recommended that the Research and Statistics department 'undertake regular and reliable statistical ethnic monitoring of dioceses, deaneries and parishes including information on gender, age and offices held'. When the Archbishops' Council considered the way forward regarding diversity monitoring across the Church of England at its meeting in January 2005, it favoured the sampling approach for monitoring the ethnic background and other demographic information of the laity and requested further consideration of how statistics could be used to raise awareness of diversity issues in the Church. It agreed that an exercise should be conducted in 2007, taking account of the lessons learned in the 2002 diocesan-led exercise carried out by the Research and Statistics department. The department is in consultation with the dioceses to develop a means by which a national sampling approach can be conducted alongside diocesan exercises, including a census approach, to meet individual diocesan needs.
4. Several reports and surveys over the past 15 years have looked at ethnic diversity within the Church of England. These help to give a background picture by providing information on the proportions of people from minority

¹ *Called to Act Justly: A Challenge to Include Minority Ethnic People in the Life of the Church of England*, A report from the Stephen Lawrence follow up staff group to the Archbishops' Council, GS 1512, published 2003 by the Archbishops' Council.

ethnic backgrounds in congregations and in positions of responsibility within parishes and dioceses over this period. The *Clergy Diversity Audit 2005* however provides more detailed, comprehensive information about clergy from minority ethnic backgrounds than has been available previously.

5. Section 3 of this report reviews the findings from previous reports then presents information on the ethnic background of the whole population by geography and by age distribution. Section 4 then summaries the main findings of the 2005 Clergy Diversity Audit. Section 5 of the report gives details of the questionnaire and survey methodology. Section 6 presents further findings from the Audit.
6. The 2005 Clergy Diversity Audit recorded people's own perceived ethnic group and cultural background using the 2001 government census categories so that comparisons can be made. No guidelines were given on whether people should take into account their country of birth or their parents' ethnic groups or cultural backgrounds or other factors when choosing which option to tick. Each question contained five census headings: White; Mixed (the preferred term Dual Heritage is used in this report); Asian or Asian British; Black or Black British; and Chinese or other ethnic group.
7. Each main heading contained various options but respondents could only indicate one option. In this report **Dual Heritage** is used for the 'mixed' section on the questionnaire which contained the options: White and Black Caribbean; White and Black African; White and Asian; Any other Mixed background. Dual Heritage therefore includes both those with a dual White and minority ethnic background and by those with a background comprised of different minority ethnic backgrounds. The section headed **Black or Black British** contained the options Caribbean; African; Any other Black background. The section headed **Asian or Asian British** contained the following options: Indian; Bangladeshi; and Any other Asian background.
8. This report presents statistics from the 2005 Clergy Diversity Audit and the 2001 Government census at the level of the five main headings using the terms White; Dual Heritage; Asian/Asian British; Black/Black British; and Chinese/Other ethnic group. In quoting results from earlier studies this report repeats the terms used in those studies.

2. Committee for Minority Ethnic Anglican Concerns

A working response from CMEAC

9. In the early 1990s the Committee for Minority Ethnic Anglican Concerns (CMEAC) undertook a survey with the intention of discovering the number of black Anglicans and the extent of their participation in the life of the Church of England. (For this article the term “black” is used to refer to people born either in Britain or overseas who are of African, Asian or Caribbean ethnic background). Although the response rate varied from diocese to diocese, we were able to gain an impression across the country as to black Anglican presence and participation levels.

10. There are many who are unhappy with the collection of this type of statistics being done in the church. From experience we know that some have sought not to facilitate the process and have also actively encouraged others not to participate. CMEAC sees the purpose of these researches not as political correctness but as being vital for the future mission of the church. If the minority ethnic membership of the church is growing, then the church at the national level needs to ask questions of itself as to how it should resource mission in those parishes, deaneries and dioceses up and down the country with minority ethnic members.

12. Whilst this present survey focuses on the clergy we need not lose sight of the need for ‘joined up thinking.’ Minority ethnic clergy is drawn from the population of the churches minority ethnic membership. If we are looking at the need to increase the numbers of clergy who are British born minority ethnic Anglicans, then it is imperative that resources are linked to enabling this to become a reality. For example, the dioceses of Birmingham, London and Southwark account for the majority of black Anglican participation. In the light of this, CMEAC would like to see such dioceses including this aspect as part of an appropriate mission strategy. It is fair to say that some of these dioceses are already taking this into consideration.

13. In 2002, 3.2% of the electoral roll was recorded as being of minority ethnic origin. From our diocesan visits, CMEAC is of the view that the number of minority ethnic Anglicans is greater than this number. We believe this to be the case because it is a known fact that minority ethnic Anglicans do not always associate being on the electoral roll with membership of the church. From experience also we know that minority ethnic Anglicans who attend a particular church all their life may never have been approached by an Electoral roll officer and asked to fill in a form. Electoral roll officers may need

to be encouraged to be more proactive in following up regular worshippers and ensuring that they are on the roll.

14. It should not come as a surprise to us that minority ethnic clergy are fewer in numbers (percentage wise) when compared to the wider minority ethnic Anglican population. One of the major assertions of CMEAC over the years has been that more work is needed at diocesan and deanery level in order to develop the quality of lay leadership needed and from which we will then be able to draw our future clergy leadership.
15. On the point of leadership development, more will need to be invested in leadership development across the board for minority ethnic Anglicans. CMEAC believes that not until this is in place, will we see an improvement in the numbers of minority ethnic clergy as incumbents or holding other leadership positions within and across the churches structures. Those dioceses with significant numbers of minority ethnic clergy will note for themselves the percentage who remain as assistants or who are diverted to accepting chaplaincy roles instead of being considered for Incumbent positions.
16. CMEAC knows from experience, the importance of role models within the minority ethnic community. Lay people need to have good role models in leadership to encourage their own thinking about their contribution to ministry. If mission and evangelism is going to be at the heart of the churches ministry, then the church must take seriously the need to value and equip all its membership both lay and ordained, black and white, old and young for this ministry. It is interesting to note that minority ethnic clergy were generally younger than their white counterpart bearing in mind the view that younger clergy brought more energy and vitality to the life of the church.
17. Although CMEAC believes that the survey does not tell the whole story, we are very grateful to the Research and Statistics department for conducting this very timely research. CMEAC will want to encourage dioceses and those with the responsibility for decision making, not to allow the results of this research to be left to gather dust. We would hope that all the effort put into gathering this information would make it an invaluable working document used throughout the church to inform its mission.

Revd. Rose Hudson-Wilkin
Chairman - CMEAC

3. Background Statistics

3.1 Local church membership

18. *How we Stand*² reported the results of a survey by the Statistics Unit of the Central Board of Finance. This found that in 1991 'Black Anglicans' accounted for around 1.7% of adult 'usual Sunday attendance' and around 1.0% of electoral roll members. These findings were based on a questionnaire sent to all parishes in all dioceses except for the Diocese of Hereford where forms were only sent to one deanery and the Diocese in Europe which was not included in the exercise. The overall response rate was 56% but response rates varied considerably across the country. There were eleven dioceses with a response rate of less than 50% including Hereford (2% as only one deanery was sent forms), Carlisle (25%) and St Edmundsbury and Ipswich (25%). There were 17 dioceses with a response rate of between 50% and 70% including Bristol (62%), Rochester (61%) and Southwell (64%). Finally, 15 dioceses had response rates of over 70%; the highest rates were for the dioceses of Liverpool (98%) and Lichfield (96%).
19. *The Tide is Running Out*³ reported on the English Church Attendance Survey carried out by Christian Research in 1998. Only a quarter of Church of England churches took part in this survey. In those churches, 9.6% of people attending were from minority ethnic backgrounds. It is difficult however to draw reliable conclusions for the Church as a whole from a small, self-selecting sample.
20. *Called to Lead*⁴, produced by the Stephen Lawrence Follow-up Staff Group, reported the results of a survey of ethnic diversity in nine dioceses carried out by the Statistics Unit. This survey showed that, in 2000, in parishes where the background population contained relatively high numbers of people from minority ethnic backgrounds there were also relatively high numbers of adults and children from minority ethnic backgrounds attending church. It also showed the proportions of churchgoers who were from minority ethnic backgrounds for the following dioceses: Blackburn (1.2%), Lichfield (3.1%), Liverpool (3.6%) and Southwark (22.0%). Other dioceses did not have sufficiently high response rates to enable them to be reported separately.
21. *Called to Act Justly*, by the Stephen Lawrence Follow-up Staff Group, included information on electoral roll membership from the *Collection of 2002*

² How We Stand. A report on black Anglican membership of the Church of England in the 1990s, published in 1994 by the General Synod of the Church of England. [Reports statistics for 1991]

³ The Tide is Running Out, What the English Church Attendance Survey reveals, Dr Peter Brierley, published by Christian Research in 2000. [Reports statistics for 1998]

⁴ Called to Lead: A Challenge to Include Minority Ethnic People. Report by the Stephen Lawrence Follow-up Staff Group. GS Misc 625. [Reports statistics for 1999/2000]

Statistics of Ethnic Origin report. This reported the results of a diocesan led exercise carried out by the Archbishops' Council's Research and Statistics Department. Every diocese was requested by General Synod to collate minority ethnic statistics on the composition of the parish electoral rolls and church councils. This found that about 3.2% of members of the new electoral rolls compiled in 2002 were from minority ethnic backgrounds. The exercise generated information from 54% of parishes. Nine predominately rural dioceses did not take part. London and Southwark dioceses showed the highest proportions of electoral roll members who were from minority ethnic backgrounds (18.6% and 18.2% respectively).

22. *Presence and Engagement*⁵ reports the results from an extensive questionnaire sent to over 500 Church of England parishes in 2005 with either 10% of their population from any one 'other Faith' or 25% of their population from any combination of 'other Faiths'. The survey obtained a significant sample of clergy and lay perceptions across the dioceses. The Presence and Engagement research gathered information of different kinds on many aspects of the life and witness of the churches in the context of other Faith Communities from various sources including statistical data from the 2001 government census and the questionnaire to parishes. Although the report is not directly about measuring ethnic diversity it does provide relevant background information. It discovered, for example, that nearly every diocese had a parish where 10% of the population were from non-Christian faiths.

⁵ Presence and Engagement: the churches' task in a multi Faith society. Report by the Mission and Public Affairs Council. GS 1577. [Reports 2005 survey]

22. The electoral roll membership and attendance findings from all previous surveys are summarized in the table below:

Table 1: Findings of past reports on electoral roll membership and church attendance

Report	Findings	
How we Stand (1991)	'Black Anglicans' on electoral roll	1.0% of electoral roll
	Adult 'Black Anglicans' in 'usual Sunday attendance'	1.7% of attenders
The Tide is Running Out (1998)	Church attendance by people from a minority ethnic background	9.6% of attenders
Called to Lead (2000)	Church goers from minority ethnic backgrounds: Blackburn (1.2%), Lichfield (3.1%), Liverpool (3.6%) and Southwark (22.0%)	No national results
Collection of 2002 Statistics of Ethnic Origin	Minority ethnic membership of electoral roll	3.2% of electoral roll

3.2 Parish based positions of responsibility

23. There are fewer statistics available on the proportion of people in positions of responsibility within the Church who are from minority ethnic backgrounds. Previous studies provide the following results regarding people in licensed ministry.

24. *How we Stand* found that there were 92 'Black Anglican' clergy participating in the ministry of parishes in 1992, although this may overestimate the number of ministers since the same person may have been counted by more than one parish. It also reported that 'Black Anglican' membership is under-represented at certain levels of Church government, in particular readers and

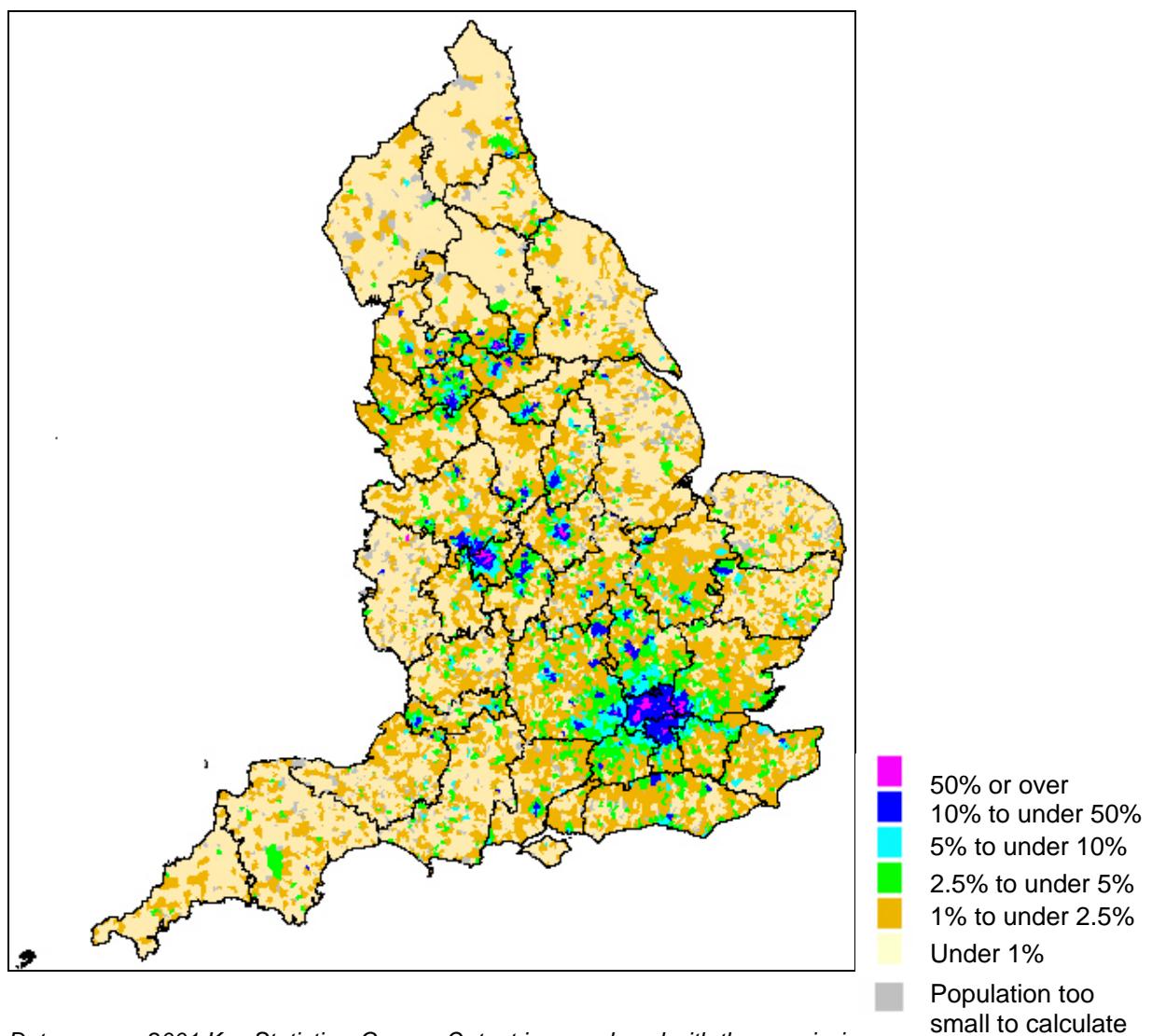
PCC members. The proportions of readers who were 'Black Anglicans' (under 1%) was much lower than the proportion of usual Sunday attendance in the study that was made up by 'Black Anglicans' (4.5%). The proportion of PCCs members who were 'Black Anglicans' (3.4%) was also lower. In contrast the proportion of churchwardens in the study who were 'Black Anglicans' (4.4%) was similar to that for usual Sunday attendance suggesting that 'Black Anglicans' were fairly represented as churchwardens.

25. *Called to Lead* used statistics on sponsorship and ordination to conclude that there were about 200 clergy from minority ethnic backgrounds in 2000, fewer than 2% of all clergy. The report also found that the proportion of Deanery Synod members from a minority ethnic background was lower than the proportion of adults attending Church on a normal Sunday who were from a minority ethnic background.
26. *Collection of 2002 Statistics of Ethnic Origin* and *Called to Act Justly* reported more reliable figures from the 2002 exercise. This found that across the parishes 1.0% of stipendiary clergy and 2.1% of non-stipendiary clergy came from minority ethnic backgrounds. The reports analysed the composition of PCCs and concluded that participation levels of people with minority ethnic backgrounds decrease as the level of 'decision-making' is perceived to increase. Levels of participation of people from minority ethnic backgrounds in local church 'decision-making' had not changed over the previous decade.
27. The *Presence and Engagement* (2005) survey asked questions about the ethnicity of clergy in multi faith parishes to gain an impression of cultural and geographic diversity. It reported 'the extent to which clergy in multi faith parishes across all dioceses remain very largely White, and by implication at least, culturally English and linguistically English speaking'. The survey also recorded the perceptions of clergy in multi faith parishes. It found, for example, that around two-thirds of those responding had less than ten years experience in a multi faith parish.

3.3 Civil population statistics

28. The government's 2001 UK Census of Population collected information about the ethnic diversity of the population. It found that 9.1% of all people in England, 8.7% of all people in England and Wales, and 3.7% of Christians in England and Wales, came from minority ethnic backgrounds. Among those in England and Wales aged 25 to 65 years (a similar age group to the clergy in the audit) the percentage from minority ethnic backgrounds was 7.9%.

Figure 2: Percentage of population from a minority ethnic background, 2001 government census



Data source: 2001 Key Statistics. Census Output is reproduced with the permission of the Controller of HMSO and the Queen's Printer for Scotland.

29. The largest minority ethnic background is Asian/Asian British (4.37% of people) and the next is Black/Black British (2.19% of people). In contrast among Christians people from Black/Black British backgrounds comprise the largest minority ethnic group (2.17% of Christians).

Table 3: Population of England and Wales by ethnic background, 2001 government census

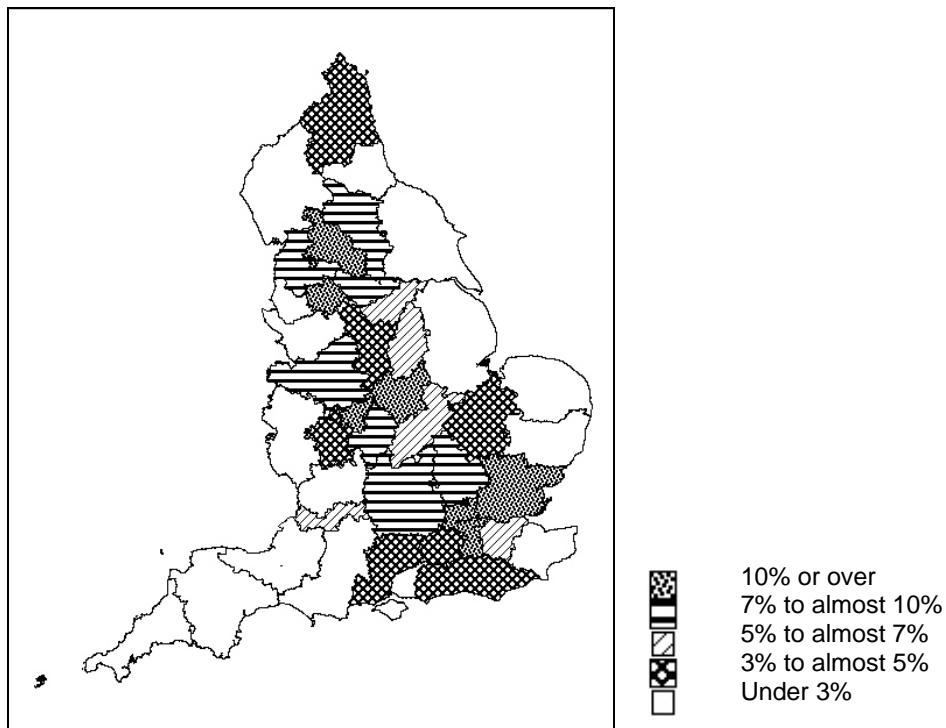
	White	Dual Heritage	Asian/Asian British	Black/Black British	Chinese /Other Ethnic Group	All people
All faiths and none	91.31%	1.27%	4.37%	2.19%	0.86%	100% (52 million)
Christian	96.33%	0.93%	0.25%	2.17%	0.33%	100% (37 million)

Notes: The percentages of Christians from different ethnic backgrounds are not available for England alone.

'Dual Heritage' includes 'White and Black Caribbean', 'White and Black African', 'White and Asian' and 'Other Mixed backgrounds'. Refer to paragraph 7 for more details.

30. Results from the 2001 government census have been converted into statistics for Church of England parishes and dioceses. The following map, figure 4, shows the proportion of the population of each diocese that comes from a minority ethnic background. Figures 6-9 show separately the proportion of the population from each different minority ethnic background. More detailed information on regional and age distributions of people from different ethnic backgrounds was included in *The Collection of 2002 Statistics of Ethnic Origin* and is shown in Appendix 4.

Figure 4: Percentage of 2001 diocesan population from a minority ethnic background



Source: 2001 government census, Office for National Statistics

Figure 5: Dioceses of the Church of England

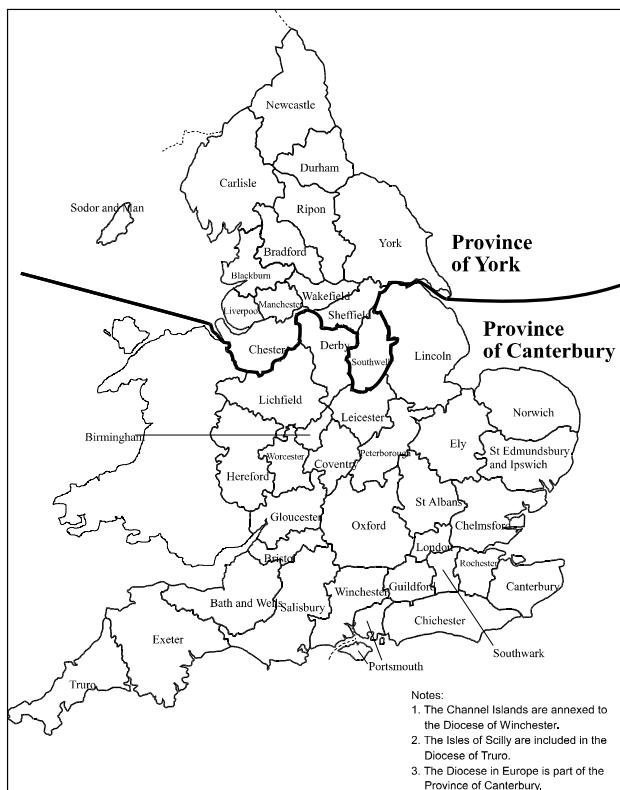
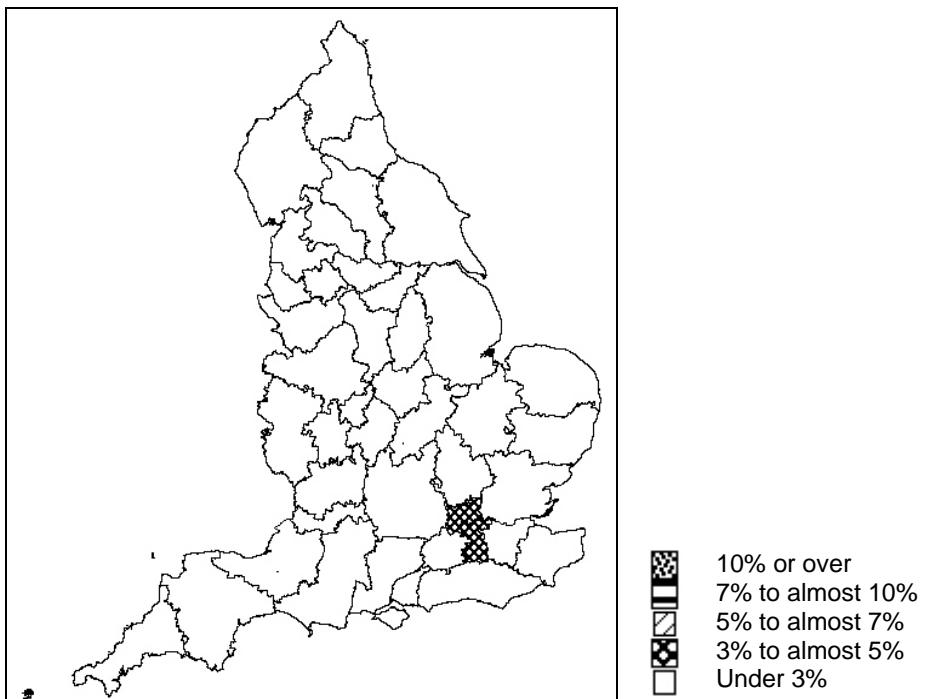
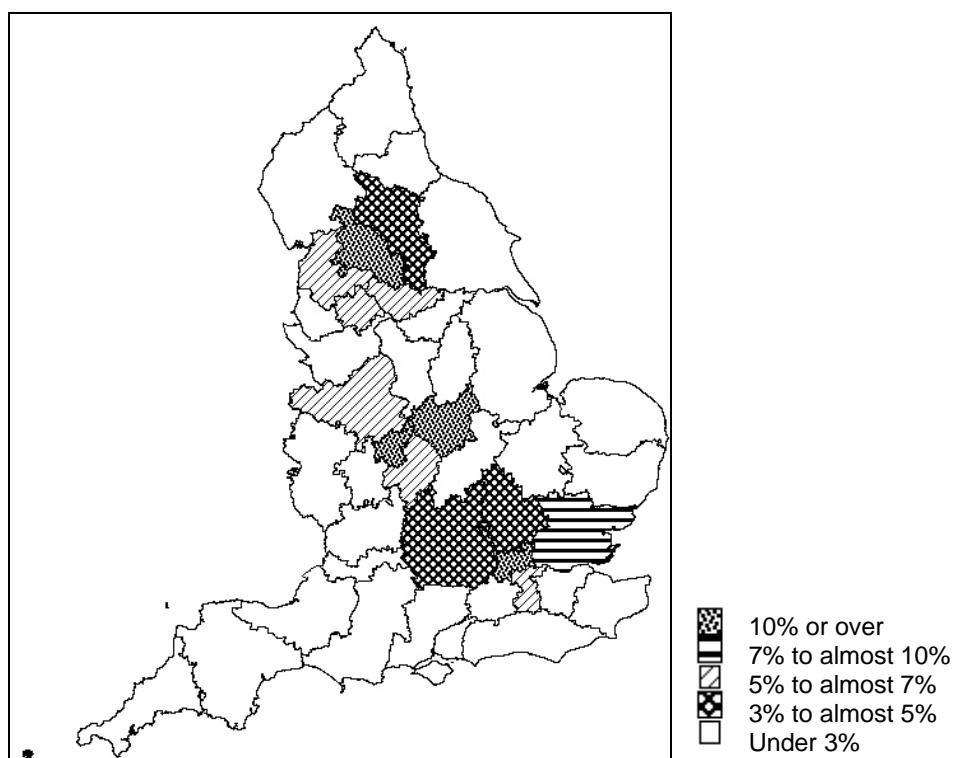


Figure 6: Percentage of 2001 diocesan population from a Dual Heritage background



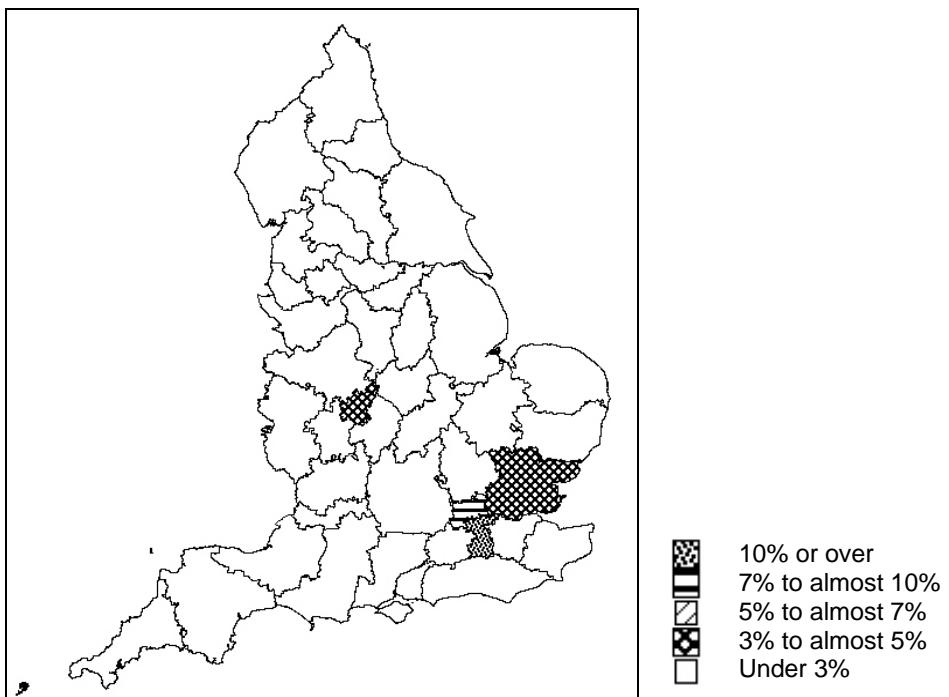
Source: 2001 government census, Office for National Statistics

Figure 7: Percentage of 2001 diocesan population from an Asian/Asian British background



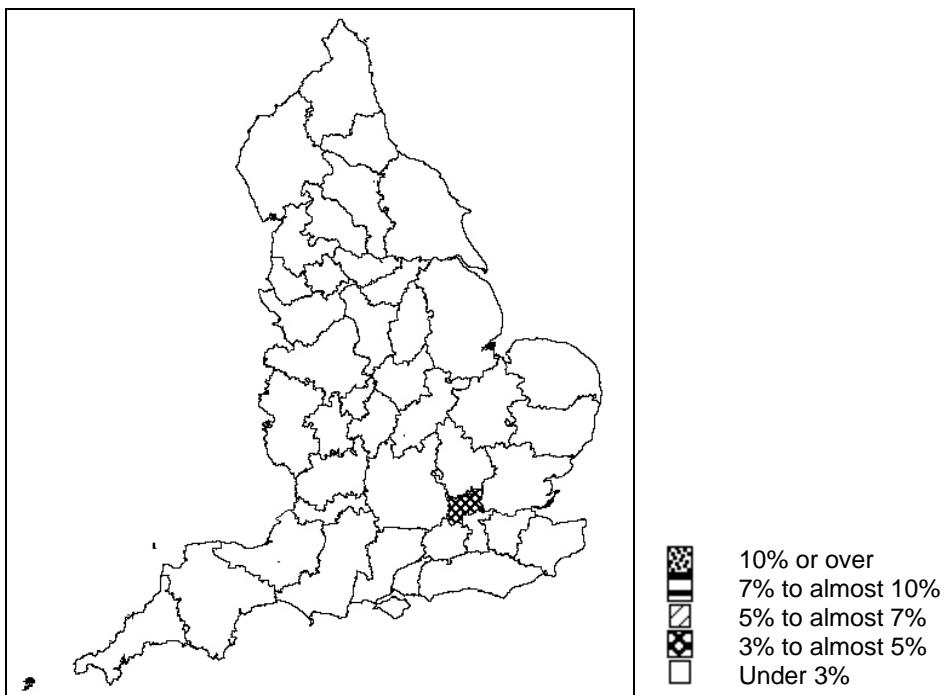
Source: 2001 government census, Office for National Statistics

Figure 8: Percentage of 2001 diocesan population from a Black/Black British background



Source: 2001 government census, Office for National Statistics

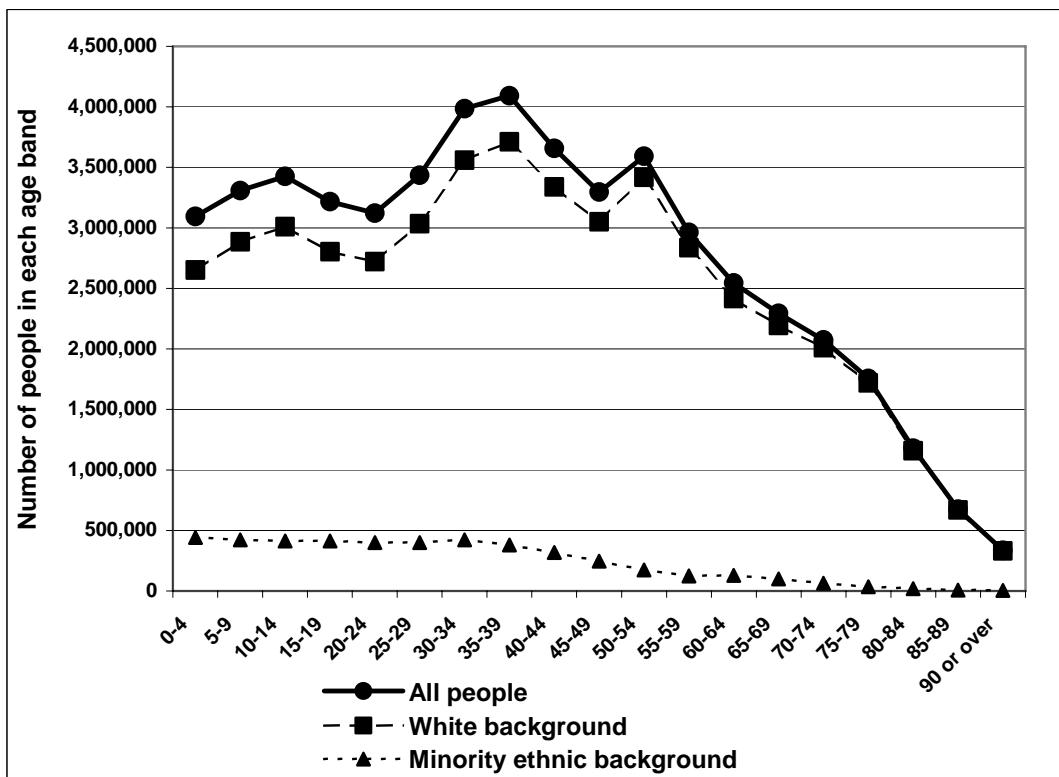
Figure 9: Percentage of 2001 diocesan population from a Chinese/Other Ethnic background



Source: 2001 government census, Office for National Statistics

31. The following graphs show the age distributions for the population of England and Wales in 2001 by ethnic background. Figure 10 shows the numbers of people from White and minority ethnic backgrounds in five year age bands. The graph shows that people from minority ethnic backgrounds have a younger age distribution than people from White backgrounds. The numbers of people from minority ethnic backgrounds decrease steadily from the late-30s age band onwards. The numbers of people from White backgrounds reveals the post war baby boom and their children.

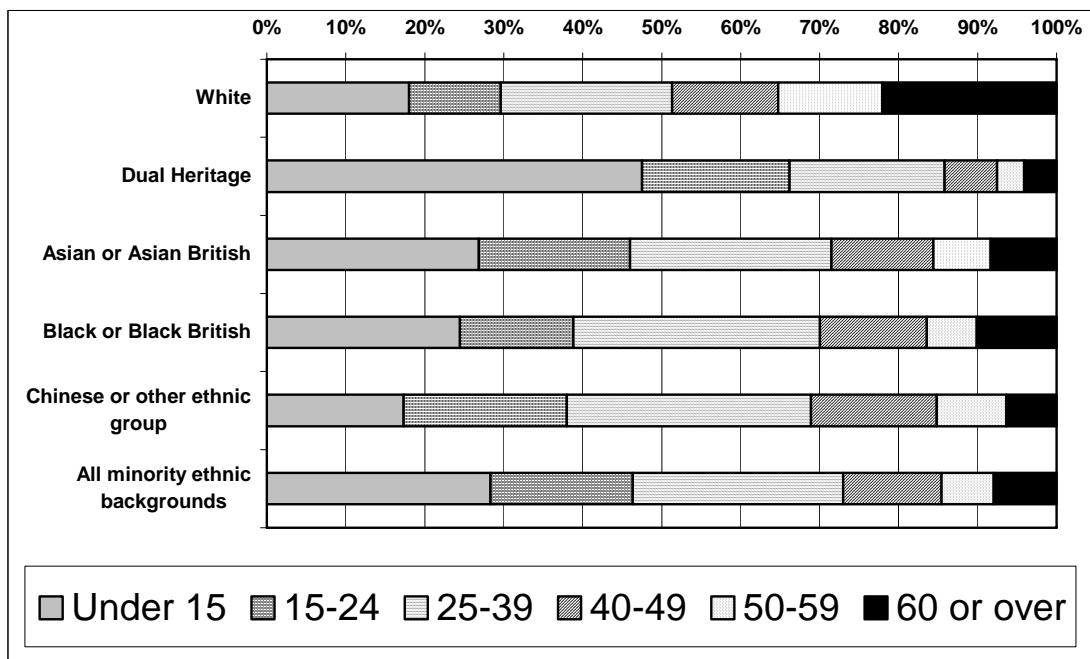
Figure 10: Age distribution of the population, England and Wales, 2001 government census



Note: The age distribution of the population by ethnic background is not available for England alone.

32. Because of the difference in scale in the numbers of people from different ethnic backgrounds it is worth looking at the age distributions for people from different ethnic backgrounds separately. The following chart, figure 11, shows the age distributions for people from different ethnic backgrounds by broad age bands. It shows that people from minority ethnic backgrounds tend to be younger than people from White ethnic backgrounds. For example, 28% of people from all minority ethnic backgrounds are under 15 years old and 46% are under 25 years old; whereas among people from White ethnic backgrounds 18% are under 15 years old and 30% are under 25 years old. The chart shows that people with dual heritage ethnic backgrounds tend to be much younger than people from all other ethnic backgrounds; nearly half (48%) of people from dual heritage ethnic backgrounds are under 15 years old and two-thirds (66%) are under 25 years old. At the other end of the age bands, one in five (22%) of people from White ethnic backgrounds are over 60 years old; whereas only one in twelve (8%) of people from all minority ethnic backgrounds are over 60 years old.

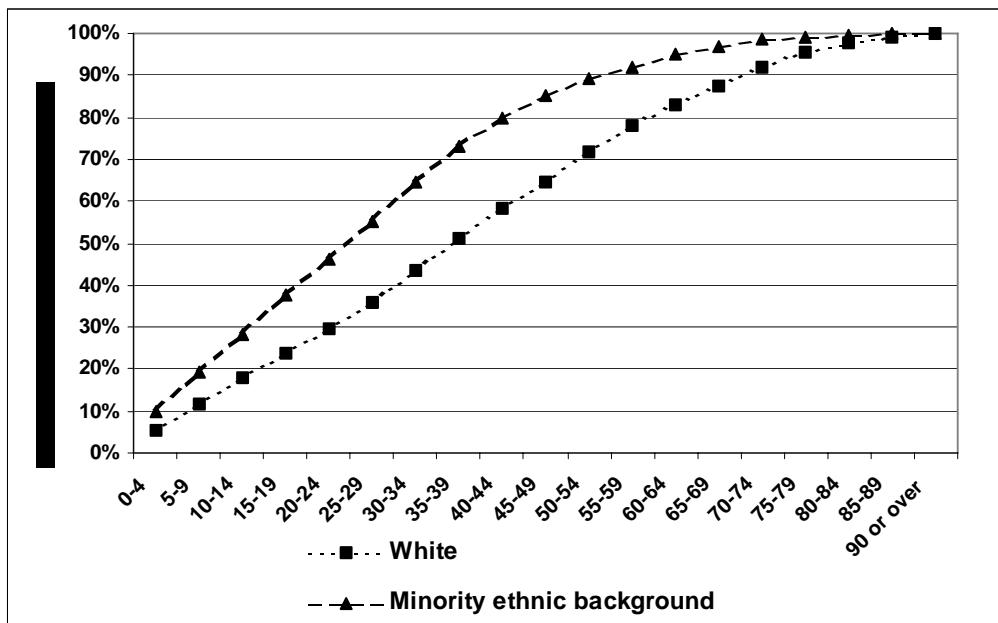
Figure 11: Age distributions by ethnic background, England and Wales, 2001 government census



Note: The age distribution of the population by ethnic background is not available for England alone.

33. The following graph, figure 12, shows the cumulative age distribution of the population by ethnic background. It shows that 51% of people from White ethnic backgrounds are under 40 years of age and 65% are under 50 years old. In contrast 73% of people from minority ethnic backgrounds are under 40 years old and 85% are under 50 years old.

Figure 12: Cumulative age distribution of population, England and Wales, 2001 government census



Note: The age distribution of the population by ethnic background is not available for England alone.

4. Summary of main findings

4.1 Response rates

34. The response rates across clergy contacted for this audit were high. For the main postal mailing the final response rate was 86%; this means that **9,921** out of 11,477 clergy responded to the postal questionnaire. The response rates for different dioceses were fairly uniform. The lowest was 81% and the highest was 94%; the average was 86%. The response rate for institutional chaplains (excluding military chaplains) and other clergy from organisations outside the diocesan structure was 81% as **438** out of 544 replied. Clergy in the Diocese in Europe were contacted individually by e-mail rather than post. **113** out of 138 replied, giving a response rate of 82% for the Diocese in Europe. For military chaplains the response rate was 60% as information was received for **102** out of 169 military chaplains. This rate is lower, but is not unreasonable. Many such chaplains, including some of those that responded, were serving overseas at the time of the audit.

35. These high response rates mean that the overall results and national analyses have good foundations. For smaller groups of clergy, such as military chaplains or individual dioceses, the results should however be treated with caution. This is because a small movement in the number of minority ethnic clergy, from one diocese to another for example, could change the percentages of clergy from different ethnic backgrounds in each of the dioceses. The same movement however would not affect the national percentages.

4.2 National findings

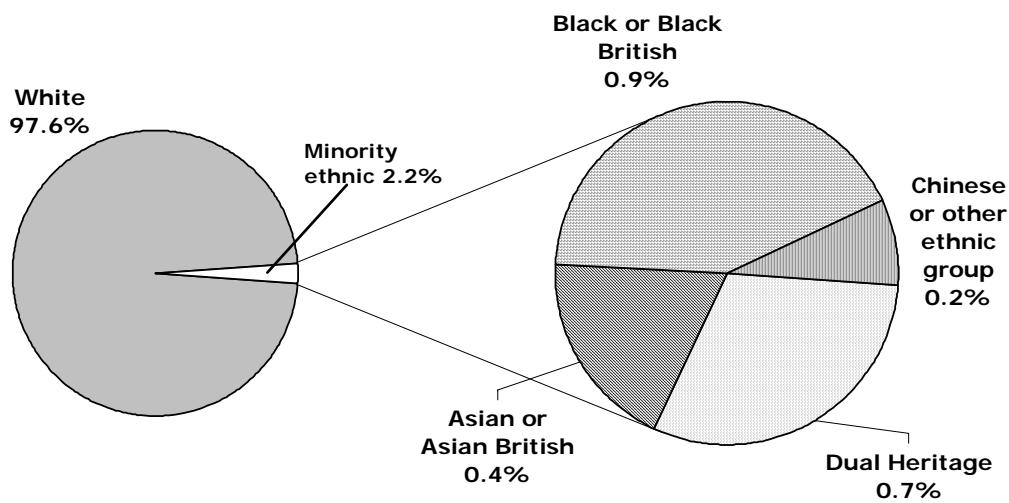
36. In 2005 only 2.2% of all Church of England clergy (excluding retired stipendiary clergy) are from minority ethnic backgrounds¹. In contrast to this, a 2002 national enquiry found that 3.2% of Church of England electoral roll members (2002) were from minority ethnic backgrounds. In 2001, 9.1% of the (all ages) civil population of England and 8.7% of the (all ages) civil population of England and Wales were from minority ethnic backgrounds. Among those in England and Wales of a similar age to clergy in the audit, i.e. aged 25 to 64 years old, a slightly smaller proportion, 7.9%, were from minority ethnic backgrounds.

Overall 97.6% of clergy in the audit were from White backgrounds and 2.2% were from minority ethnic backgrounds¹. The largest minority ethnic backgrounds among clergy were Black/Black British (0.9% of clergy) and Dual Heritage (0.7% of clergy).

¹ If the assumption is made that the audit respondents are typical of all clergy, we can estimate the possible error as only □0.1%.

¹ If the assumption is made that the audit respondents are typical of all clergy, we can estimate the possible error as only □0.1%.

Figure 13: Ethnic backgrounds of all Church of England clergy



Note: ‘Dual Heritage’ includes ‘White and Black Caribbean’, ‘White and Black African’, ‘White and Asian’ and ‘Other Mixed backgrounds’. Refer to paragraph 7 for more details.

37. Among the national civil population, the national Christian population and the Church of England electoral roll over 2% of people are from Black/Black British ethnic backgrounds. In contrast less than 1% of all clergy in the audit are from these backgrounds. In the civil population around 4% of people are from Asian/Asian British backgrounds while less than 1% of all clergy in the audit, the national Christian population and of electoral roll members are from such backgrounds. All minority ethnic backgrounds are under represented among clergy in the audit but Black/Black British and Asian/Asian British are particularly under represented.

38. The proportion of diocesan licensed clergy (excluding chaplains and clergy in the Diocese in Europe) from all minority ethnic backgrounds is 2.2%², the same as the proportion of all clergy in the audit who are from minority ethnic backgrounds.

39. For smaller groups of clergy the results should be treated with caution as a small change in the number of clergy from minority ethnic backgrounds responding to the survey would change the findings. However the proportion of chaplains (excluding military chaplains and those in the Diocese in Europe)

² Similarly, the possible error among diocesan licensed clergy is estimated as □0.1%.

from all minority ethnic backgrounds appears to be lower at 1.9%³. The proportion of clergy in the Diocese in Europe from all minority ethnic backgrounds is higher at 3.5%⁴. The proportion of military chaplains from all minority ethnic backgrounds, at 2.9%⁵, would appear to lie between these two values.

40. Chaplains (excluding military chaplains or those in the Diocese in Europe) have the lowest proportion of clergy from minority ethnic backgrounds. This is particularly apparent among Dual Heritage ethnic backgrounds where the proportion among chaplains (excluding military chaplains and those in the Diocese in Europe) is only 0.2%.

41. Diocesan clergy include stipendiary clergy and non-stipendiary clergy including ordained local ministers. Overall 2.2% of diocesan clergy are from all minority ethnic backgrounds. The proportion of stipendiary diocesan clergy from all minority ethnic backgrounds is 2.1%⁶, similarly to that of all diocesan clergy. The proportion of non-stipendiary clergy (and local ordained ministers) from all minority ethnic backgrounds is 2.5%⁷ which on statistical grounds is significantly higher than the proportion of all diocesan clergy who are from all minority ethnic backgrounds.

42. Among diocesan licensed clergy (excluding chaplains and the Diocese in Europe) the proportion of non-stipendiary clergy from Black/Black British backgrounds (1.5%) is higher than the equivalent proportion of stipendiary clergy (0.8%). Among the other minority ethnic backgrounds proportions are lower.

43. Among Church of England clergy serving in Europe and with the armed forces there is a significant proportion of clergy with Dual Heritage ethnic backgrounds (2.7% and 2.9% respectively). Other minority ethnic backgrounds are as under represented as among their colleagues based in England.

³ Similarly, the possible estimated error among chaplains is estimated as □ 0.6%.

⁴ Similarly, the possible estimated error among clergy in the Diocese in Europe is estimated as □ 1.4%.

⁵ Similarly, the possible estimated error among military chaplains is estimated as □ 2.1%.

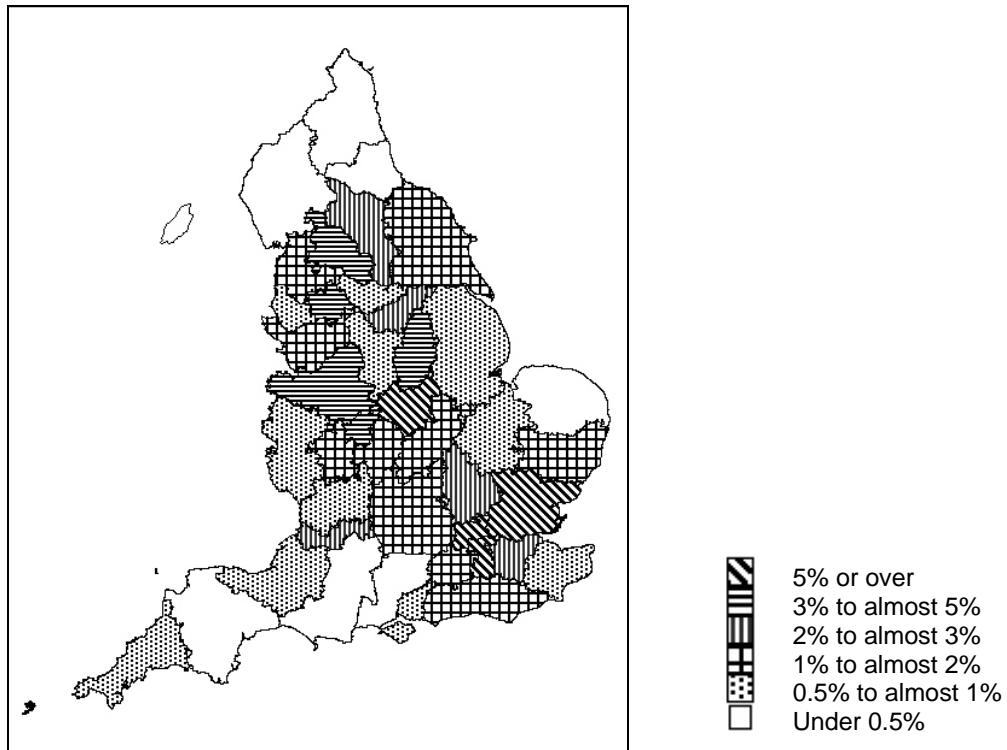
⁶ Similarly, the possible estimated error among stipendiary diocesan clergy is estimated as □ 0.1%.

⁷ Similarly, the possible estimated error among non-stipendiary diocesan clergy is estimated as □ 0.2%.

4.2 Diocesan findings

44. In every diocese the percentage of clergy from White ethnic backgrounds is higher than the percentage of the population of the diocese from White ethnic backgrounds. The percentage of clergy from all minority ethnic backgrounds is consequently lower. This difference is greater in London, Birmingham, Southwark and Bradford (see table I in appendix 2).

Figure 14 : Percentage of Church of England clergy from all minority ethnic backgrounds



Note: The above map includes: 9,778 diocesan clergy, (both stipendiary clergy and non-stipendiary (including ordained local ministers); and 143 chaplains linked to a diocese other than the Diocese in Europe.

45. In three-quarters of dioceses the proportion of clergy from Black/Black British backgrounds is lower than the proportion of the population from Black/Black British backgrounds. In London and Southwark the proportion of clergy from Black/Black British ethnic backgrounds is noticeably lower than the proportions of the populations of each diocese who are from Black/Black British ethnic backgrounds.

46. Again in three-quarters of dioceses the proportion of clergy from Dual Heritage ethnic backgrounds is lower than the proportion of the population who are from Dual Heritage ethnic backgrounds. Only in eight dioceses is the proportion of clergy from Dual Heritage ethnic backgrounds higher than the proportion of the population from Dual Heritage ethnic backgrounds. It is most noticeably lower in Birmingham and London dioceses.

47. In all dioceses the proportion of clergy from Asian/Asian British ethnic backgrounds is lower than the proportion of the population of the diocese from Asian/Asian British ethnic backgrounds. The greatest disparities between the proportions of the clergy and the population who are from Asian/Asian British ethnic backgrounds are in London, Birmingham, Bradford and Leicester.

4.3 Urban and rural dioceses

48. For the purposes of the current analysis only, dioceses were grouped according to whether the majority of their parishes are rural or urban (based on information from the government's Rural and Urban Area Classification 2004). Where more than half the parishes are urban/rural, dioceses have been classified as *urban/rural*.

49. Using these broad analytical classifications *urban* dioceses have a lower percentage of clergy from Black/Black British ethnic backgrounds than laity (as measured by electoral roll). This is particularly true in London and Southwark dioceses. For other minority ethnic backgrounds there are similar proportions of clergy and electoral roll members from minority ethnic backgrounds in most so classified *urban* dioceses. However, in the diocese of London the proportions of clergy from Dual Heritage ethnic backgrounds and from Asian/Asian British backgrounds are slightly lower than the proportions of electoral roll members from these two backgrounds.

50. On average across dioceses where urban parishes dominate (in number) the proportion of clergy from White backgrounds is greater than the proportion of electoral roll members from White backgrounds and greater than the proportion of the civil population from White backgrounds.

51. On average across so designated *urban* dioceses the proportion of clergy from each of the four minority ethnic backgrounds is lower than the proportion of the population from each of the minority ethnic backgrounds. The greatest

difference is between the proportions of clergy and population from Asian/Asian British backgrounds and the *urban* dioceses where this difference is particularly noticeable are Birmingham, Bradford and London.

52. In dioceses where rural parishes dominate (in number) slightly different patterns were evident. In so designated *rural* dioceses the proportion of clergy who are from White ethnic backgrounds is higher than the proportion of the civil population who are from White ethnic backgrounds, but generally lower than the proportion of electoral roll members who are from White ethnic backgrounds.
53. Dioceses with a majority of rural parishes have lower proportions of clergy than population from each of the separate minority ethnic backgrounds: Dual Heritage, Asian/Asian British, Black/Black British and Chinese/Other ethnic groups.
54. However, on average, so designated *rural* dioceses have higher percentages of clergy than electoral roll members from Dual Heritage and Asian/Asian British backgrounds. The proportions of clergy from Black/Black British and Chinese/Other ethnic backgrounds in these *rural* dioceses are similar to the proportions of electoral roll members from each of these backgrounds.
55. Overall, it could be said that in dioceses where there is a majority of urban parishes people from minority ethnic backgrounds have a relatively low presence in church life both as electoral roll members and clergy. In dioceses where rural parishes dominate (in number) people from minority backgrounds have a low presence in church life as electoral roll members but a slightly increased presence among the clergy.

4.4 Continent of birth

56. 87% of all clergy in the audit said that they were born in the UK, 7% said that they were born outside the UK and 6% did not indicate where they were born. The proportion of the population of England who were born in the UK appears to be higher at 91% although it is difficult to be sure as 6% of clergy did not say where they were born. The percentage of the population of England and Wales who were born in the UK is 91%, the same as that for England alone. The proportion of those in England and Wales aged 16 years to pensionable age (65 for men and 60 for women in 2001) who were born in the UK was slightly lower at 89%.

57. Approaching a quarter of all Church of England clergy (23%) from minority ethnic backgrounds were born in the UK, the highest proportions being among Dual Heritage ethnic groups. 57% were born outside the UK; the continents of birth noted most often were Africa (26%) and Asia (23%). 20% of clergy from minority ethnic backgrounds did not answer the question about country of birth. However the proportion of clergy from minority ethnic backgrounds who were born outside the UK appears to be higher than the proportion of the (all age) population of England and Wales from minority ethnic backgrounds who were born outside the UK (50%).

58. In contrast, 88% of White clergy said that they were born in the UK, 6% said they were born outside the UK and 6% did not complete the question. The proportion of clergy from White ethnic backgrounds born outside the UK (6%) therefore appears higher than the percentage of the civil (all age) population of England and Wales from White backgrounds who were born outside the UK (5%).

4.5 Gender, age and appointment

59. Church of England clergy from minority ethnic backgrounds are younger than their White counterparts. 10% of White clergy are aged under 40 years compared with 14% of clergy from minority ethnic backgrounds. Among clergy from the main minority ethnic groups those of Dual Heritage ethnic backgrounds are the youngest.

60. Military chaplains and clergy serving in the Diocese in Europe have a similar profile in terms of age as their colleagues based in England.

61. Clergy from minority ethnic backgrounds have a higher proportion of men aged under 50 (42%) than among White clergy (28%). Women comprise 21% of clergy from minority ethnic backgrounds compared to 25% of clergy from White ethnic backgrounds.

62. A smaller proportion of clergy from minority ethnic backgrounds are incumbents, 26% compared with 40% of clergy from White ethnic backgrounds. A larger proportion are assistant curates, 24% compared with 11%. 22% of minority ethnic clergy serve in a non-stipendiary capacity compared with 19% of White clergy.

5. The Survey Questionnaire

5.1 Methodology

63. The *Clergy Diversity Audit 2005* used a voluntary, confidential questionnaire form which was sent to all active licensed ministers in the Church of England. It therefore included all licensed chaplains, stipendiary and non-stipendiary clergy but not those with permission to officiate or those retired from paid ministry. For the main postal mailing the Crockford's clerical database was used to identify all non-retired, licensed ministers in active ministry for whom an individual UK address was held. The group of clergy identified includes stipendiary clergy, non-stipendiary clergy, and chaplains other than those in the Diocese in Europe chaplains or military chaplains. The main mailing was sent to 12,021 such clergy on 6th June 2005 and a follow-up letter was sent to the 3,251 of these who had not responded by the beginning of July.
64. The questionnaire asked for the participants' gender, date of birth, ethnic group, country of birth and disability status (see paragraph 2). The form was pre-printed with the participants' national insurance number (and date of birth where available) so that incoming data could be linked to existing information held on the Crockford's database regarding the appointment and active diocese of that respondent. It was mailed with an explanatory letter signed by the Bishop of Chelmsford, Chair of the Ministry Division (see Appendix 3).
65. Information on clergy appointments from the Crockford's database was used to help identify those to include in the mailing and also in the analysis of the returns. For clergy with more than one appointment the details of just one appointment, normally the main appointment, were used. For example a full-time parish priest who is also a school chaplain will have been counted only as a parish priest in the analysis.
66. An e-mail including the Bishop's letter and the questionnaire was sent to the 138 ministers who were registered within the Diocese in Europe on the 1st July 2005. A reminder e-mail was sent to the 91 who had not responded by 15 July 2005.
67. In order to include chaplains to the armed services in the audit, the chaplaincy organisations for the Army, Royal Navy and Royal Air Force were contacted. The RAF supplied relevant information on all its chaplains. The Royal Navy

and the Army distributed copies of the questionnaire and original covering letter to their chaplains for individual completion and return.

68. Some clergy expressed concerns that linking the forms to Crockford's records meant that the audit was not anonymous and so might be open to misuse, either now or in the future. It is worth noting that all information will be held in accordance with UK data protection law regarding data on ethnic origin and physical and mental health. Only anonymous and aggregated statistics will be published from the data set, and the original data were seen only by data processors and staff of the National Church Institutions directly involved in the project.
69. Other concerns focussed on possible future action that might result from the statistics gathered. In particular, some ministers indicated they did not support the use of quotas. The most frequently aired argument was that all are equal in the eyes of God, and that it is God (rather than the Archbishops' Council) who calls people to ministry. Another concern was that the relationship between ethnicity and religion might be ignored in any future policy. Some respondents indicated that they had suffered from discrimination within the Church due to their ethnicity and others wrote that they were glad the survey was being carried out.

5.2 Questionnaire Design

70. The questionnaire form itself was largely based on tickboxes so that the data could be scanned electronically to increase the efficiency of the exercise. A copy of the questionnaire is included as Appendix 3. The first two questions on gender and date of birth enable ongoing monitoring to be initiated. The third question, on ethnic group, is taken from the question used in the government's 2001 UK Census of Population. It does not specify the Irish ethnicity within the White background but is otherwise the same.
71. The fourth question, on country of birth, comprised two parts. The first part was a tickbox list which recorded either that people were born in the UK, or the continent of birth for those not born in the UK. The second part asked respondents to write the name of the country they were born in if this was not the UK. This information was then converted into a code which could be read

by machine. A few people gave their continent of birth without indicating their country of birth.

72. Some respondents indicated that they would like to have been asked other questions that could shed light on their ethnic origins and cultural awareness. In particular some ministers noted that they had lived amongst other cultures for many years, or had partners from other ethnic backgrounds as evidence for their ability to relate across ethnic divides. This view must be balanced with the argument that a short and manageable form was more likely to generate a high response rate. Indeed, a few respondents commented that they were pleasantly surprised by its concise and clear nature.
73. The fifth question asked whether the respondent had a disability, as defined by the UK Disability Discrimination Act 1995; and whether the respondent was willing to be contacted by an advisor to the Archbishops' Council on deafness and disability issues in relation to this. **Responses to these questions have been reported separately and are therefore not included in this report.**

5.3 Survey Responses

74. The response rates for this survey have been high. 74% of those sent a questionnaire in the main mailing had replied by early July, the reminder mailing then brought the response rate up to 86%. The response rates across the dioceses were fairly uniform varying only between 81% and 94%, on average being 86%. For institutional chaplains (excluding military chaplains) the response rate was 81%. For the small number of other clergy in other organisations the response rate was 67% while for clergy in the Diocese in Europe, contacted by e-mail, the response rate was 82%. Finally information was received for around 60% of military chaplains. The actual numbers of replies from each group of clergy are shown in table I in Appendix 2.
75. In total replies relating to 10,574 clergy were analysed, representing an overall response rate of **86%**. The concise form and the reply paid envelope included in the first mailing no doubt helped to generate this very high response rate.
76. Some questions received more answers than others. 12% of respondents did not indicate their gender, possibly because the question was situated above a

pre-printed date of birth. For these people gender information from the Crockfords database was subsequently used so that all data could be analysed by gender. On the other hand, only 0.2% of people did not indicate their ethnicity. Country (or continent) of birth was not indicated by 6.8% of people (perhaps because people might have felt this was obvious from the preceding section). However, no assumptions were made by the researchers about ethnicity from country of birth or vice versa.

77. As far as it is possible to tell, the survey respondents seem to provide a good sample of the underlying clergy population. Broad comparison with existing information by age, appointment and diocese shows that all these groups were equally likely to complete and return the questionnaire. 25% of replies to the audit were from women slightly higher than the proportion of all licensed clergy (stipendiary and non-stipendiary) who are women (22%). It seems that women were slightly more likely to participate in this audit exercise.