

Church of England

Clergy

Diversity Audit

2005

Executive Summary

*Research & Statistics Department
Archbishops' Council*

June 2006

GS Misc 833

Clergy Diversity Audit 2005

Contents

1. Introduction

2. Committee for Minority Ethnic Anglican Concerns

A working response from CMEAC

3. Main findings

National findings
Diocesan findings
Urban and rural dioceses
Country of birth
Gender, age and appointment

4. Background statistics

Local church membership
Parish based positions of responsibility
Civil population statistics

5. Audit design

Questionnaire

*June 2006
Research & Statistics department
Archbishops' Council*

statistics.unit@c-of-e.org.uk

Clergy Diversity Audit 2005

1. Introduction

1.1 In July 2003 the General Synod approved the recommendations of the report *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 different 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 Executive Summary presents the main findings of the baseline audit. *A fuller report is also available on request from www.cofe.anglican.org/info/cmeac giving more detailed findings and more background information.*

1.2 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 are given in a separate report. The audit covered all licensed Church of England chaplains, stipendiary and non-stipendiary clergy in active ministry (ie 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.

1.3 *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, it favoured a structured 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 this national 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

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.

consultation with the dioceses to develop a means by which a national structured sampling approach can be conducted alongside diocesan exercises (including local census approaches) to meet individual diocesan needs.

- 1.4 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.
- 1.5 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 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.
- 1.6 This report presents statistics 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

- 2.1 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.
- 2.2 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.
- 2.3 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.
- 2.4 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.
- 2.5 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.

2.6 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.

2.7 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.

2.8 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. Main findings

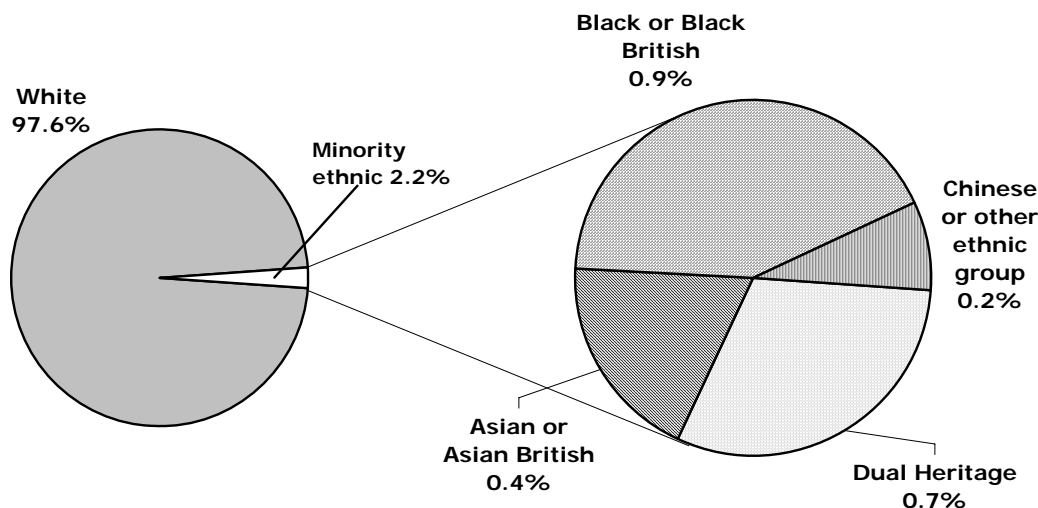
Response rates

- 3.1 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.
- 3.2 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.

National findings

- 3.3 In 2005 only 2.2% of all Church of England clergy (excluding retired stipendiary clergy) were from minority ethnic backgrounds. 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.

Figure 1: Ethnic backgrounds of all licensed 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 section 1 for more details.

3.4 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).

3.5 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 (for different reasons) Black/Black British and Asian/Asian British are particularly under represented.

3.6 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.

3.7 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

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

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

responding to the survey would change the findings. However, the proportion of chaplains (excluding military chaplains and those in the Diocese in Europe) from all minority ethnic backgrounds appears lower at 1.9%³. The proportion of clergy in the Diocese in Europe from all minority ethnic backgrounds appears to be higher at 3.5%⁴. The proportion of military chaplains from all minority ethnic backgrounds, at 2.9%⁵, would appear to be between these two values.

3.8 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 of Europe) is only 0.2%.

3.9 Diocesan licensed 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, similar to that of all diocesan clergy. The proportion of non-stipendiary clergy (and local ordained ministers) from all minority ethnic backgrounds who responded to the survey 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.

3.10 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.

3.11 Among Church of England clergy serving in Europe and with the armed forces there is a higher 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.

3.12 Table 2 shows the percentage of groups of clergy in different roles from each ethnic background. It also compares these with the percentages of laity

³ Similarly, the possible estimated error among chaplains is estimated as $\pm 0.6\%$.

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

⁵ Similarly, the possible estimated error among military chaplains is estimated as $\pm 2.1\%$.

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

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

and of the whole population from each ethnic background from other statistical exercises shown in table 10 section 3. Table 11 provides further details of those designated Christian by the 2001 government national census.

Table 2 : Clergy ethnic backgrounds, 2005

	Diocesan licensed clergy *		TOTAL diocesan licensed clergy *	Chaplains (excluding European & military)	Diocese in Europe	Military chaplains	All clergy in Audit**	2002 Clergy on PCCs		2002 Laity on Electoral Roll	2001 government census		
	Stipendiary	Non-stipendiary						Stipendiary	Non-stipendiary		England	England & Wales – all ages	England & Wales – 25-64 yrs old***
White	97.7%	97.3%	97.6%	97.9%	96.5%	97.1%	97.6%	99.0%	97.9%	96.8%	90.9%	91.2%	92.1%
Dual Heritage	0.7%	0.5%	0.7%	0.2%	2.7%	2.9%	0.7%	0.4%	0.1%	0.4%	1.3%	1.3%	0.7%
Asian/ Asian British	0.4%	0.3%	0.4%	0.3%	0.0%	0.0%	0.4%	0.0%	0.3%	0.3%	4.6%	4.4%	4.0%
Black/ Black British	0.8%	1.5%	0.9%	0.9%	0.9%	0.0%	0.9%	0.5%	1.6%	2.3%	2.3%	2.2%	2.3%
Chinese/ other ethnic group	0.2%	0.2%	0.2%	0.5%	0.0%	0.0%	0.2%	0.0%	0.1%	0.2%	0.9%	0.9%	0.9%
TOTAL ** (100%)	7,770	2,008	9,778	579	113	102	10,574	2,864	808	70,211	45 million	52 million	28 million

*Diocesan licensed clergy excluding chaplains and clergy in the Diocese in Europe.

**Totals include clergy for whom some information is unknown, hence rows and columns will not always sum to the totals shown.

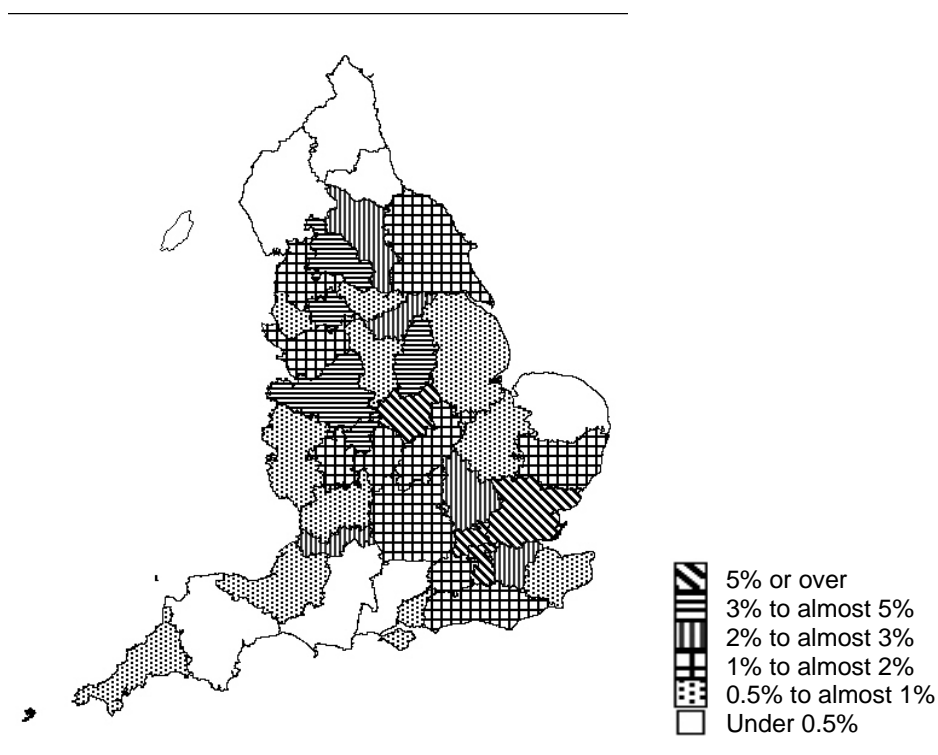
***Percentages for those aged 25 to 64 years old are shown to compare with those for clergy in the audit who, on the whole, are in this age group. Separate figures for 25 to 64 year olds in England alone are not available.

The high response rates mean that the overall results and those for large groups such as stipendiary clergy are well founded. For smaller groups of clergy, such as military chaplains, the results should be treated with caution as a small difference in clergy numbers could change the percentages of clergy from different ethnic backgrounds whereas the same movement would not affect the national percentages. More information on levels of accuracy is given in the footnotes to paragraphs 3.4 to 3.9.

Diocesan findings

3.13 In every diocese the percentage of clergy from White ethnic backgrounds is higher than the percentage of the (all age) 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 4 below)

Figure 3: Percentage of licensed Church of England clergy from all minority ethnic backgrounds



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

3.14 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.

Table 4: Clergy and population by diocese and ethnic background

Diocese	Total clergy	Clergy: total respondents	Clergy: % from a minority ethnic background	2002 Electoral Roll: % of ER members from a minority ethnic background	Percentage of population (all age) from a minority ethnic background, 2001 Census
1 Bath & Wells	290	251	0.8%	0.6%	1.5%
2 Birmingham	205	178	4.5%	5.4%	24.0%
3 Blackburn	268	223	1.3%	0.5%	7.1%
4 Bradford	128	111	3.6%	0.7%	16.5%
5 Bristol	174	160	2.5%	1.5%	5.4%
6 Canterbury	245	206	1.0%	0.6%	2.4%
7 Carlisle	195	174	0.0%	-	0.7%
8 Chelmsford	491	411	6.1%	4.7%	14.7%
9 Chester	299	258	1.9%	-	2.4%
10 Chichester	397	320	1.9%	0.6%	3.4%
11 Coventry	178	154	1.9%	1.1%	9.2%
12 Derby	208	184	0.5%	0.3%	4.0%
13 Durham	247	207	0.5%	0.4%	1.7%
14 Ely	193	172	0.6%	0.9%	3.9%
15 Exeter	293	249	0.4%	-	1.3%
16 Gloucester	211	190	0.5%	0.8%	2.8%
17 Guildford	270	247	1.2%	1.3%	4.9%
18 Hereford	144	129	0.8%	-	1.1%
19 Leicester	189	177	5.1%	1.5%	14.9%
20 Lichfield	421	376	3.5%	1.1%	7.7%
21 Lincoln	233	202	1.0%	0.2%	1.5%
22 Liverpool	266	227	0.9%	0.9%	2.7%
23 London	655	538	5.9%	18.6%	31.8%
24 Manchester	385	330	3.0%	3.4%	10.7%
25 Newcastle	176	153	0.0%	0.3%	3.2%
26 Norwich	264	236	0.0%	0.4%	1.5%
27 Oxford	631	564	1.6%	-	8.4%
28 Peterborough	179	152	1.3%	0.6%	5.8%
29 Portsmouth	174	158	0.6%	0.6%	2.5%
30 Ripon & Leeds	162	136	2.9%	1.6%	7.3%
31 Rochester	261	221	2.3%	1.8%	5.8%
32 St. Albans	358	317	2.8%	2.0%	9.1%
33 St. Edmundsbury & Ipswich	241	198	1.0%	-	2.9%
34 Salisbury	334	288	0.3%	-	1.5%
35 Sheffield	201	170	2.4%	1.2%	5.2%
36 Sodor & Man	25	22	0.0%	-	-
37 Southwark	530	441	6.8%	18.2%	24.7%
38 Southwell & Nottingham	220	196	3.1%	0.8%	5.8%
39 Truro	161	137	0.7%	0.0%	1.0%
40 Wakefield	206	179	0.6%	1.0%	7.3%
41 Winchester	297	262	0.4%	0.5%	3.5%
42 Worcester	173	154	1.9%	0.5%	4.0%
43 York	299	263	1.1%	0.4%	2.0%
National Total	11,477	9,921	2.2%	3.2%	9.1%*
44 Europe	138	113	3.5%	-	-
Institutional Chaplains**	544	438	1.1%	-	-
Military chaplains	169	102	2.9%	-	-

Notes: "-" means not available or not relevant. *9.1% for England (8.7% for England and Wales).

**Includes Institutional Chaplains working outside of the diocesan system (e.g. those based in the health or prison service, or in educational institutions) and a small number of clergy in other organizations such as mission societies.

The above table includes by diocese 9,778 diocesan licensed clergy (both stipendiary clergy and non-stipendiary including ordained local ministers) and 143 chaplains linked to a diocese other than the Diocese in Europe. Clergy in the Diocese in Europe are shown separately.

The high response rates mean that the overall results and those for large groups are well founded. For smaller groups of clergy, such as individual dioceses or military chaplains, the results should be treated with caution as a small difference in clergy numbers could change the percentages of clergy from different ethnic backgrounds whereas the same movement would not affect the national percentages. More information on levels of accuracy is given in the footnotes to paragraphs 3.4 to 3.9.

- 3.15 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.
- 3.16 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.

Urban and rural dioceses

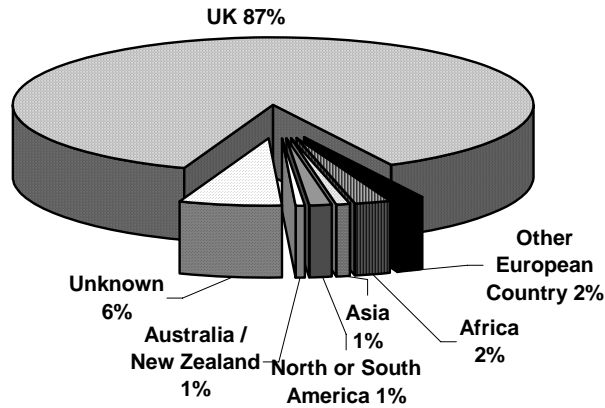
- 3.17 For the purposes of the current analysis only, dioceses were grouped according to whether the majority of their parishes are *rural* or *urban* (based on information from the government's Rural and Urban Area Classification 2004). Where more than half the parishes are urban/rural, dioceses have been classified as *urban/rural*.
- 3.18 Using these broad analytical classifications *urban* dioceses were found to 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.
- 3.19 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.
- 3.20 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 civil 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.

- 3.21 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.
- 3.22 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.
- 3.23 However, on average, so designated *rural* dioceses have higher percentages of clergy than electoral roll members from Dual Heritage ethnic 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.
- 3.24 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 ethnic backgrounds have a low presence in church life as electoral roll members but a slightly increased presence among the clergy.

Continent of birth

- 3.25 The following chart, figure 5, shows the country or continent of birth for all clergy in the audit. It shows that 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 complete this question. 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%.

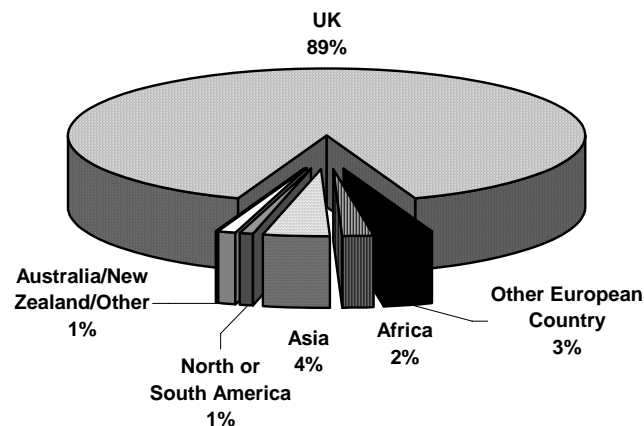
Figure 5: Place of birth, all licensed clergy in the audit



Note: All countries outside the UK are grouped together by continent.

3.26 Figure 6 below, shows the country or continent of birth for the population of England and Wales aged 16 to pensionable age. It suggests that the percentage of the population who were born in the UK is slightly higher than the proportion of Church of England clergy who were in the UK. The percentages of the population of England and Wales born in other continents are similar to the percentages of Church of England clergy who were born in other continents except that a lower proportion of clergy were born in Asia.

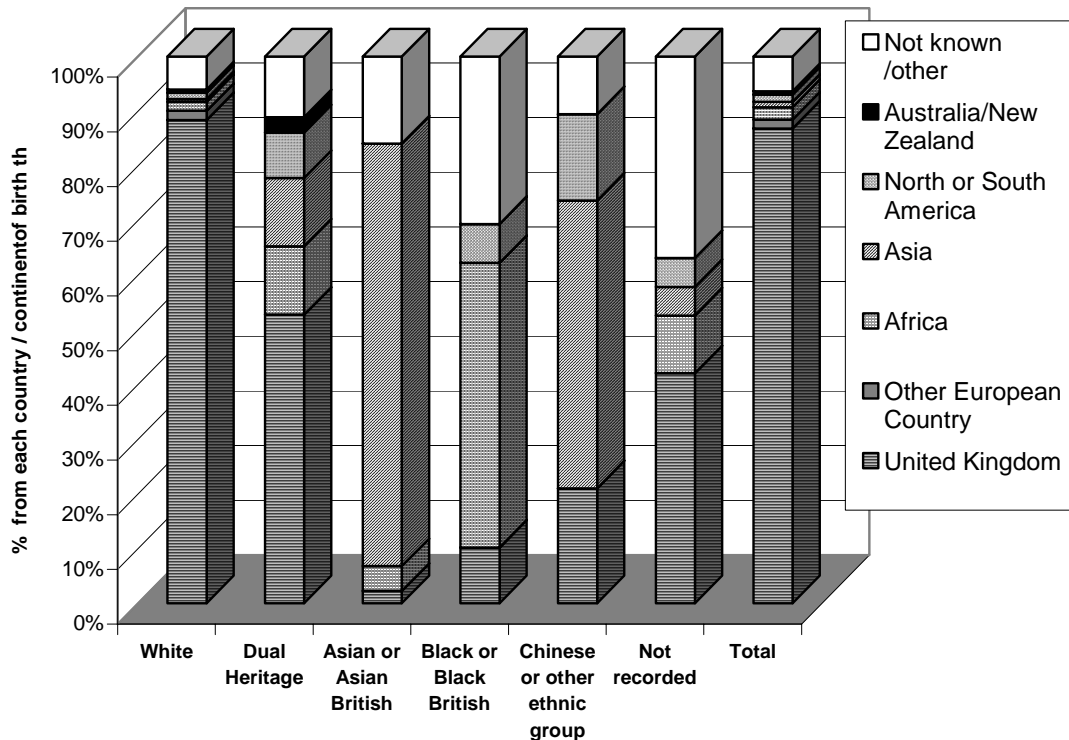
Figure 6: Place of birth for the population of England and Wales aged 16 years to pensionable age



Source: 2001 government census. *Notes: Information for England alone is not available. All countries outside the UK are grouped together by continent.*

3.27 The following chart, figure 7, shows the reported country or continent of birth for clergy from each ethnic background. It shows that around half of all clergy from Black/Black British backgrounds were born in Africa. Of the clergy from Dual Heritage backgrounds around half were born in the UK. Clergy from Asian/Asian British backgrounds or Chinese/Other Ethnic backgrounds were more likely to have been born in Asia than in any other continent.

Figure 7: Place of birth of licensed clergy by ethnic background



3.28 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 population (adults and children) of England and Wales from minority ethnic backgrounds who were born outside the UK (50%).

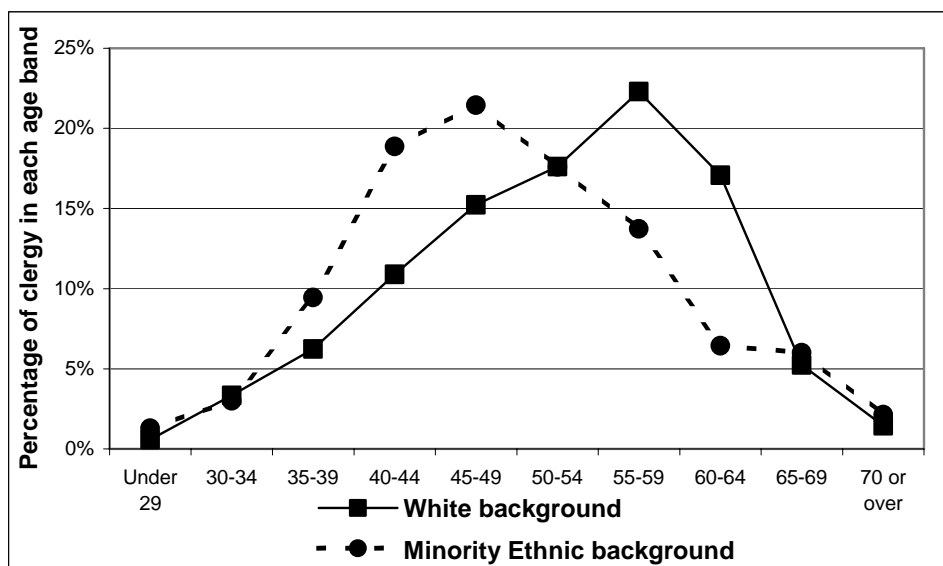
3.29 In contrast, 88% of White clergy said that they were born in the UK, 6% said they were born outside the UK and 6% did not complete the question. The proportion of clergy from White ethnic backgrounds born outside the UK (6%) therefore appears higher than the percentage of the civil (all age) population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

Gender, age and appointment

3.30 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.

3.31 The following graph, figure 8, compares the age distribution of White clergy with that of clergy from all minority ethnic backgrounds. Despite the small numbers of clergy from minority ethnic backgrounds in each age group, the graph shows a clear tend for clergy from minority ethnic backgrounds to be younger than those from White backgrounds. This is consistent with the younger age profile for people from minority ethnic backgrounds recorded by the 2001 government census as shown in figure 12, section 4.

Figure 8: Age distributions for White clergy and for clergy from all minority ethnic backgrounds

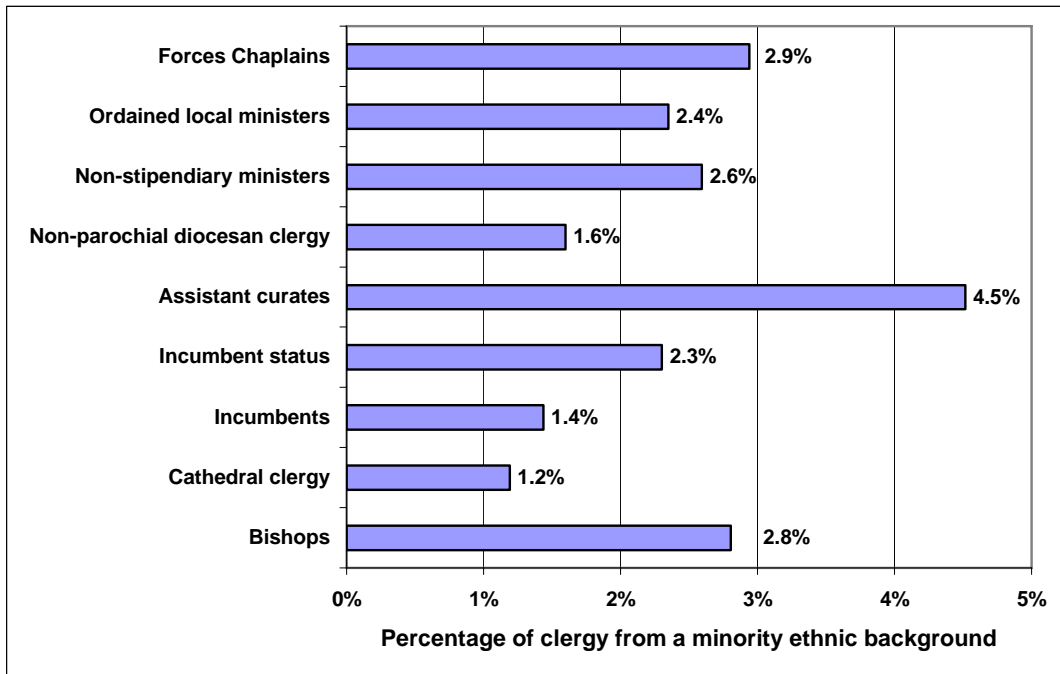


3.32 Military chaplains and clergy serving in the Diocese in Europe have a similar profile in terms of age as their colleagues based in England.

3.33 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.

3.34 The following chart, figure 9, shows for different types of appointment the percentage of clergy from a minority ethnic background. A relatively high proportion (4.5%) of assistant curates are from minority ethnic backgrounds. A relatively low percentage (1.4%) of incumbents are from minority ethnic backgrounds.

Figure 9: Percentage of licensed clergy from minority ethnic backgrounds by type of appointment



3.35 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%. A slightly higher proportion of minority ethnic clergy serve in a non-stipendiary capacity, 22% compared with 19% of White clergy.

4. Background Statistics

Local church membership

4.1 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 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.

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

Table 10: Findings of past reports on electoral roll membership and church attendance

Report	Findings	
How we Stand (1991)¹	'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)²	Church attendance by people from a minority ethnic background	9.6% of attenders
Called to Lead (2000)³	Church goesers 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 Origin⁴	Minority ethnic membership of electoral roll	3.2% of electoral roll

¹ 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]

² 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]

³ 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]

⁴ The Collection of 2002 Statistics of Ethnic Origin. Report by the Research and Statistics Department of the Archbishops' Council. GS 1502.

Parish based positions of responsibility

4.3 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.

4.4 *How we Stand* found that there were 92 'Black Anglican' clergy participating in the ministry of parishes in 1992. 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.

4.5 *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.

4.6 *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.

4.7 *Presence and Engagement* (2005)⁵ reported results from an extensive survey 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'.

Civil population statistics

4.8 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 64 years (a similar age group to the clergy in the audit) the percentage from minority ethnic backgrounds was 7.9%.

4.9 The largest minority ethnic background is Asian/Asian British (4.37% of people in England and Wales) and the next is Black/Black British (2.19% of people in England and Wales). In contrast among Christians people from

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]

Black/Black British backgrounds comprise the largest minority ethnic group (2.17% of Christians).

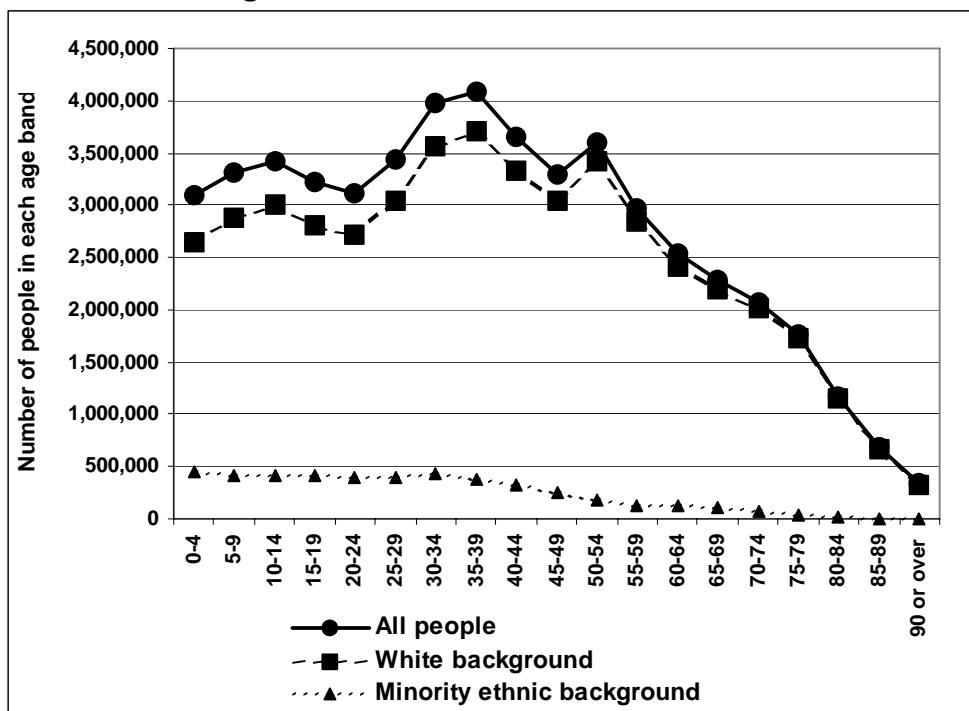
Table 11: Population of England and Wales by ethnic background, 2001 government census

	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 section 1 for more details.*

4.10 The following graph, figure 12, shows the age distributions for the population of England and Wales in 2001 by ethnic background. The graph shows the numbers of people from White and minority ethnic backgrounds in five year age bands. It shows that people from minority ethnic backgrounds have a younger age distribution than people from White backgrounds.

Figure 12: 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.

5 Audit design

- 5.1 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. The questionnaire asked for the participants' gender, date of birth, ethnic group, country of birth and disability status (see section 1). A copy of the form is attached.
- 5.2 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.
- 5.3 Information from clergy in the Diocese in Europe and from chaplains to the Army, Royal Navy and Royal Air Force was collected separately in consultation with their respective organisations.
- 5.4 The questionnaire form itself was based on the question on ethnic group taken from the question used in the government's 2001 UK Census of Population. The question on country of birth asked respondents to indicate whether they were born in the UK. Those not born in the UK were asked to name the country in which they were born.
- 5.5 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.
- 5.6 The question on disability 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.**
- 5.7 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 was 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 4.

5.8 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.

5.9 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.

*Research & Statistics
June 2006*



Confidential Licensed Ministry Enquiry

NI number

General Synod has requested that those in licensed ministry in the Church of England are analysed in terms of their ethnicity and other relevant information. We would be grateful if you could supply the following information. The information supplied in this form is confidential, will be kept securely and will only be made available to data processors, to the staff of the Archbishops' Council's Research and Statistics Department (for the purpose of producing statistics prepared on a diocesan and/or national basis) and, where relevant and with your agreement, to the adviser to the Archbishops' Council on deafness and disability issues.

1. Gender: MALE FEMALE (tick box as appropriate)

2. Date of birth (insert if missing)

3. What is your ethnic group? Choose one section (a) to (e), then tick the appropriate box to indicate your cultural background:

- (a) White British
- Any other White background
- (b) Mixed White and Black Caribbean
- White and Black African
- White and Asian
- Any other Mixed background
- (c) Asian or Asian British Indian
- Pakistani
- Bangladeshi
- Any other Asian background
- d) Black or Black British Caribbean
- African
- Any other Black background
- (e) Chinese or other ethnic group Chinese
- Any other

4. What is your country of birth? tick the appropriate box

- UK
- Other European country
- Africa
- Asia
- North or South America *For office use only*
- Australia / New Zealand

If outside UK please also write the present name of the country

5. Disability

'A person has a disability if he or she has a physical or mental impairment which has a substantial and long-term effect on his or her ability to carry out normal day to day activities' (Code of practice, Rights of Access - Goods, Facilities, Services and Premises (2002). Issued in relation to the Disability Discrimination Act 1995.)

On the basis of this definition, do you have a disability? YES NO

If YES, would you be willing to be contacted by the Revd Philip Maddock, adviser to the Archbishops' Council on deafness and disability issues? YES NO

THANK YOU for helping us in this way.

If you have any queries please get in touch with: Research and Statistics Department, Church House, Great Smith Street, LONDON SW1P 3NZ