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The report's title comes from the Archbishop of Canterbury's words in the General Synod July 2000 debate on the response to the Stephen Lawrence Inquiry, "I was reminded of that wonderful and haunting verse in the book of the prophet Micah: 'What is it that the lord requires of us, but to act justly.' ... Love without justice tends simply to keep things as they are – we may feel better, without doing better or being better." (Report of Proceedings. Vol.30 no.1 p.417).

I. Introduction

‘Racism declares that what invests people with value is something extrinsic, a biological attribute arbitrarily chosen, something which in the nature of the case only a few people can have, making them instantly an elite, a privileged group not because of merit or effort but because of an accident of birth. ... What does the colour of one’s skin tell us that is of any significance about a person? Nothing, of course, absolutely nothing. It does not say whether that person is warm-hearted or kind, clever or witty, or whether that person is good’ (Desmond Tutu in Allen, 1997:16-17).

This report follows on from Called to Lead: A Challenge to Including Minority Ethnic People (2000, GS Misc 625) - an initial response to the Stephen Lawrence Inquiry Report (1999). It has been prepared by staff of the Archbishops’ Council and brought by the Council to the Synod for consideration. It has three main reasons for its existence. First, Called to Lead did not make recommendations because of a lack of information about the participation of minority ethnic people in the life of the Church of England, at both national and diocesan levels. Second, Called to Lead identified five priority issues on which to focus in the future-education and training; young people; vocations; nurturing new leaders; police and society. And third, there was some criticism of the discussion of institutional racism and a need for a more focused theological formulation that would provide a basis to the recommendations that were to be anticipated.

This report aims to go beyond the tokenism of simply ensuring that there is the “correct” proportion of minority ethnic representation, as important as that is, within the Church of England. As the Stephen Lawrence Inquiry Report and the Race Relations (Amendment) Act 2000 aimed to do, this report seeks to go deeper than the numbers to the foundational mindset that is expressed by institutional racism. It links the bedrock of sociological and theological analysis with very specific areas of engagement for the Church of England.

This report is shaped around the three issues listed in the first paragraph. It opens with a reflection on the meaning of institutional racism. It briefly outlines the history of the concept, the debate about appropriate use of the concept, and how best it could be used to address racism within the Church of England.

Second, it responds to that understanding of racism by suggesting that there is a theological acknowledgement of the structural nature of sin. Such acknowledgement requires an appropriate response involving individual and corporate repentance demonstrated through the pursuit of social justice.

Third, it provides a more detailed understanding of minority ethnic people’s participation within the Church of England than in Called to Lead. It does this in two ways. First by offering a broad understanding of their role within the Church of England as part of English society. It takes national statistics on ethnicity and compares them to related data on the church. Secondly it focuses on the five issues identified in Called to Lead - education and training, young people, vocations, nurturing new staff and leaders, and the police.

The section on **education and training** considers the provision of racial awareness / cultural diversity training for clergy and staff, structures to deal with racism within dioceses, and racial awareness /cultural diversity training for laity.

The section on **young people** examines national statistics on young people and the extent to which minority ethnic participation is reflected in them. It then deals with the specific experience of minority ethnic young people within the Church of England, and the need to develop models of youth ministry that address their needs but that do not lead to their further isolation or exclusion from participation in the broader church.

The section on **vocation** looks specifically at the under-representation of minority ethnic people in ordained ministry, as this relates to those on parish councils and those selected for training. It then deals with two diocesan case studies –from Southwark and the other from Birmingham. The section concludes with a short discussion on the CMEAC vocations sub-committee’s consultation project and the particular response of the Ministry Division.

The section on **nurturing new staff and leaders** looks at minority ethnic representation within the National Church Institutions and parish structures. It reflects on the general under-representation of minority ethnic people within these structures, both in terms of over-all numbers and positions held. It concludes with some possible responses to the situation.

The section on **relations with the police** considers the nature of racist incidents and how minority ethnic people experience the criminal justice process. It then looks at a range of possible ways that dioceses and parishes could express their Christian response to this experience of racism, and the mechanisms to deal with it.

This report ends with a number of recommendations, which set an agenda for practical action. It needs report needs to be seen as a whole. We have been faced – through the death of Stephen Lawrence – with a very specific reflection on institutional racism. Th report does not contain the complete picture. As will be evident, there are large gaps in the information that we have. Some of the recommendations will relate to filling those gaps in the information, but on some issues the picture we have is very clear and requires a very specific response. This report then, needs to be read as part of an unfolding picture of the Church of England’s response to racism in its midst.

II. Institutional Racism

Called to Lead took as its terms of reference the definitions of racism and institutional racism from The Stephen Lawrence Inquiry - Report (1999) as follows:

Racism

Racism in general terms consists of the conduct or words or practices which disadvantaged or advantage people because of their colour, culture or ethnic origin. In its more subtle form it is as damaging as in its overt form.

Institutional Racism

The collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people.

The concept of institutional racism has its origins in the work of Carmichael and Hamilton, and their work in the American Civil Rights movement in the United States in the 1960s. They defined racism as ‘the predication of decisions and policies on considerations of race for the purpose of subordinating a racial group and maintaining control over that group’ (in Haralambos & Holborn, 1995:690)¹. They acknowledged that racism was ultimately about power and control, and was social and profoundly political in nature. They then extended this discussion on racism to indicate that, within an institutional framework, racism was often ‘covert and hidden’ and was the result of ‘the active and pervasive operation of anti-black attitudes’ (ibid.). They recognised that racism was structured, and that there was a clear distinction between prejudice and discrimination.

Barndt in defining racism as ‘power to enforce one’s prejudice’, acknowledged that it has the capacity to become ‘institutionally empowered’ and thus ‘administered in a seemingly impersonal way’ (in Haslam, 1996:11). Thus ‘institutional racism can be observed in the effects of a combination of historical inequalities and an ideology of racial superiority – either overt or covert – which between them results in particular ethnic groups being discriminated against both in the opportunities offered and the sanctions operated within a given society’ (ibid.).

Cashmore defined racial prejudice as ‘learned beliefs and values that lead an individual or group of individuals to be biased for or against members of a particular group’ (in Haralambos & Holborn, 1995:688). Racial discrimination, in contrast, is the ‘unfavourable treatment of all persons socially assigned to a particular category.’ While that distinction fell out of favour for the general term of “racism”, it is an important distinction that informs our discussion on institutional racism because it acknowledges that discrimination is historically rooted in prejudice. Simultaneously, it acknowledges that people who are not racially prejudiced can practice racial discrimination because they participate in an institution that is corporately racist.

The Commission for Black Staff in Further Education gave a valuable brief overview of the key emphasises of the Stephen Lawrence Inquiry as they relate to tertiary institutions that serve our own framework well. They suggested that the ‘relevant findings conclude that:

- ◆ institutional racism could arise from overt acts of discrimination and/or hostility by individuals acting out their personal prejudices and from inflexible, ‘traditional’ ways of doing things, especially in tight-knit or long-standing communities
- ◆ racism was sometimes fuelled by a mistaken ‘colour blind’ approach where everybody is treated the same instead of recognising and responding to individual needs
- ◆ racism could be imbedded in laws, customs and practices in the structures, policies and processes, resulting in allegations of institutional racism regardless of the intentions of individuals
- ◆ ‘unwitting’ racism could arise from a lack of understanding, ignorance or mistaken beliefs; from well-intentioned but patronising words or actions; from a lack of familiarity with the behaviour or cultural traditions of people or families from Black or minority ethnic communities; and from unconscious racist stereotyping

¹ References by author, date and page number are to sources listed in Appendix VIII.

- ◆ the culture of an organisation was an important vehicle for the transmission of negative stereotypes, views and assumptions and might pressurise individuals to conform to prevailing norms' (The Commission for Black Staff in Further Education, 2002:20).

That complex weaving together of an individual's prejudice, or lack thereof, and institutional discrimination is well illustrated in two examples. In Smith's discussion on the Rodney King incident in Los Angeles in the early 1990s one can clearly see a situation where individual police officer's own prejudice and discrimination is reinforced through institutional support. Here the attitudes and actions of a number of police officers find institutional approval (in Bulmer & Solomons, 1999). Then, in terms of the Stephen Lawrence Inquiry, Bourne points out that 'if you work in an organisation whose structures, cultures and procedures are racist, it is inevitable that individuals who work there should be contaminated by such racism.' The converse, though, is not necessarily true. Thus 'individuals who are prejudiced cannot, merely by virtue of their attitude, contaminate the organisation – unless they are allowed to act out their prejudice in discriminatory ways' (Bourne, 2001:19).

Called to Lead affirms the challenge of the Stephen Lawrence Inquiry Report that 'it is incumbent upon every institution to examine their policies and the outcome of their policies and practices to guard against disadvantaging any section of our community'. And thus that 'The Archbishops' Council has recognised that the Church of England, like other institutions in society, must accept the challenge of institutional racism and repent' (GS Misc 625, 2000:2).

Such an act of acknowledgement and repentance needs to be informed if it is going to be effective in dealing with the issue of racism. In critique of the concept of institutional racism we need to recognise that such an accusation can, at times, mask a number of other issues and causative factors in discrimination. As Haralambos and Holborn acknowledge, the 'term is most useful when it is used to refer to actual policies and practices in institutions which can be shown to have an effect of disadvantaging some groups.' And, as Richardson has argued, that 'regardless of the original intention of the personnel involved, there is little doubt that their policies – or sometimes lack of policies – nevertheless have damaging social consequences for the less powerful ethnic and racial minorities' (in Halambos & Holborn, 1995:692). It is ultimately on this level of policy that the church needs to reflect on its on theology, and thus its own praxis, if it is going to effectively deal with the institutional racism within its own structures.

Institutional racism then, as part of the bedrock of an institution's culture, needs to be addressed. But how does one do that without tending towards tokenism? The key here is the recognition that theology as belief can be a powerful tool for articulating an adequate response and for providing the ideological building blocks for a change in mindset. Our theology should address the underlying racist attitudes, whether hidden or obvious, within our institutional identity and provide us with a framework for social engagement. In this sense it should provide us with a balanced response of belief and practice.

III. Theological Discussion on the Structural Nature of Racism

‘Each human being is of intrinsic worth because each human being is created in the image of God. That is an incredible, a staggering assertion about human beings. It might seem to be an innocuous religious truth, until you say it in a situation of injustice and oppression and exploitation. ... To treat a child of God as if he or she was less than this is not just wrong, which it is; is not just evil, as it often is; not just painful, as it often must be for the victim; it is veritably blasphemous, for it is to spit in the face of God. It is because God has said this about each of us, that our faith in God demands the obedience of our whole being in opposing injustice. For not to oppose injustice is to disobey God.’(Desmond Tutu in Allen, 1995: 8-9).

‘Our response to this call (Neville Lawrence’s address to the final meeting of the Inquiry) must surely be a commitment to justice, inspired and nourished by love and compassion, instead of the illusionary bad principles of liberty and equality because they are so hide-bound by individualistic subjectivity’ (Bishop John Sentamu, General Synod, July 1999).

The Stephen Lawrence Enquiry refocused the debate on racism from dealing with individuals to acknowledging the corporate nature of such discrimination (Bourne, 2001). It began to challenge many of the strongly individualistic assumptions underpinning racial awareness training and began to force corporate responsibility back into the public domain. In addition, by refocusing the debate on the distinction between racial prejudice and racial discrimination, it highlighted that significant distinction between attitude and action. In this sense it provides the church with some key theological points on which to focus.

First, it acknowledges the Gospel imperative that Jesus set, namely that the attitude is as sinful as the action. Thus in reference to murder Jesus suggests that the act of undermining or denying another’s humanity is itself tantamount to murder. A confessional life deals both with the attitude and the action, both the prejudice and the discrimination.

Secondly, we are compelled to acknowledge the corporate nature of the sin of racism. Haslam has argued that ‘all white people are beneficiaries of institutional racism, whether we are aware of it or not. We benefit from it, but it corrupts us. It remains a poison, even if it offers pleasing hallucinatory effects. Ultimately, everyone suffers from racism’ (1995:11). Racism is then a social sin that undermines our joint humanity. Our inability to deal with this sin, even if we feel we are not racist in ourselves, is a sin. Our silence is our sin.

Faith in the City affirmed both of these theological propositions. It affirmed our understanding of our true worth as those created in God’s image and the true potential of those “found in Christ”. It acknowledged that the denial of a person’s true humanity was sin. Thus, ‘Jesus was deeply concerned for the potential of every individual to become a true child of his heavenly father, and proclaimed the infinite worth of one sinner who repents. The church has consistently followed him in stressing the inalienable dignity and worth of every individual, and the absolute equality of all before God’ (Faith in the City, 1985:48).

Faith in the City then acknowledged the corporate nature of sin and the need for the church to engage with evil on both a personal and corporate level. Thus, ‘In the Middle Ages, it was taken for granted that the whole of political and economic life was an appropriate sphere for

the concern and influence of the Church. It was only with the individualistic humanism of the Renaissance ... that it became possible, and eventually popular, to think of religion as essentially a matter of the relationship between the individual and God, without regard to the society in which the individual was set' (Faith in the City, 1985:50).

In addition, there has been for some time within the Church of England an acknowledgement of the profound relationship between the church and the world in which it resides. That, in many senses, the nature of our Christianity is formulated within the social context that we find ourselves. In dealing with racism the church needs to acknowledge its structural position in the society in which it finds itself. Thus Bishop David Sheppard argued that 'the Church and the world stand together in the face of sin and death, which manifests itself in racial hatred. The Church does not stand by the world, as though impervious to the power of death; it knows that it too has 'fallen victim to hatred, that it has allowed itself to be torn, shattered, rendered impotent and controlled by racism.' Racism is our problem, within our own hearts and minds and within the Church. Many of the assumptions we make about 'the other' are conditioned by our own cultural experience' (Sheppard, 1983:97).

This is where Faith in the City fell short. While acknowledging that racism was a significant issue that the church needed to grapple with, it failed to acknowledge the profound sense of corporate sin of the church. It is to acknowledge theologically Bourne's point in response to the Stephen Lawrence Inquiry, that 'if you work in an organisation whose structures, cultures and procedures are racist, it is inevitable that individuals who work there should be contaminated by such racism' (2001:19). That is true whether that institution be the church or any other organisation within a society that is structurally racist.

Leach made that point in response to Faith in the City. He argued that the report had 'nothing to say about racism as a structural reality in church and nation' and failed to recognise 'the degree to which racism is part of our culture – of the sense of 'Britishness' – and the role of the Church of England in reinforcing this cultural nationalism' (in Haslam, 1996:173).

The point was further reinforced by Pityana's response to Faith in the City. He argued, 'Significantly ... the Report fails to address the question of nationality, nor does it face up to the essential or structural inequality of British society ... The Report is Eurocentric in its mould. No effort is made to examine the history and culture of the black community ... It appeals to the conscience of the wealthy and powerful to give due regard to the needs of the poor, the implications being that **they** hold the key to change towards a more just and caring society (bold in original)' (in Haslam, 1996:174).

Such a theological formulation and critique begins to address the extent to which the church deals with its own experience of the sin of racism and the recognition that such an experience is deeply embedded in the very nature of the society in which the church finds itself. Any theological formulation of a way forward needs to have an acknowledgement of the situation as we find it; an adequate response to that situation; and mechanisms for future engagement that are structural in nature.

Sin is ultimately about the fragmentation of relationships. The Christian life is profoundly relational in its understanding. Thus the summation of our faith is contained within the commandment to love God and our neighbour as ourselves. Sin ultimately fragments the relationship between ourselves and God, between ourselves and our neighbour, and the way

we relate to ourselves. Racism, as an individual and structural sin, fragments those relationships individually and corporately. It thus requires both an individual and corporate response. It is imbedded within the extent to which some have the power to abuse others – and thus undermine their own sense of humanity – simply on the basis of external appearance and cultural assumption. It thus requires an acknowledgement of who holds the power or capacity to abuse whom, which relationships are fragmented through that abuse of power and the mechanisms needed to reconcile those relationships.

Law argues that ‘in the Judeo-Christian tradition, the attitude towards the powerful and rich is very different from the attitude toward the poor and the powerless. The powerful in society are challenged to give up their power and wealth and redistribute it in order to achieve equality among the people of God. ... The powerful are judged by God for their use of their power and privilege. ... The powerless, however, are lifted up, cared for and loved by God because of their faithfulness. To the powerless, the emphasis is on endurance and faithfulness. God has compassion on those who are oppressed and suffering. They are loved by God even though they have no worldly good or power. They are blessed even though they are suffering now’ (Law, 1993:41). The nature of racism is such that it empowers some, by the very colour of their skin, and disempowers other. It thus places upon some the judgement of God, whether they chose it or not, and on others God’s compassion for the disadvantage that they face. It thus raises in us, as the church, questions about how we should respond to that judgement and compassion. Institutional relationships are contexts for that power play. That demands that we understand the manner in which relationships are fragmented and how reconciliation is to be achieved.

Law takes this discussion one step further by acknowledging that power is situational and part of a cycle of Christian life. In a true sense, the Christian life is an ongoing cycle of death and life. He argues that ‘the Gospel invites the powerful to take up the cross and follow Jesus. Salvation for the powerful comes from the decision to give up power and take up the cross. The Gospel, however, never asks the powerless to choose the cross because the powerless, by their condition of powerlessness, are already on the cross. ... It is crucial in a given situation which side of the cross we are on if we are to experience the wholeness of the Gospel. No one can stay on one side of the cross all the time. That would be neglecting the wholeness of the Gospel. Living the Gospel involves moving through the cycle of death and resurrection, the cross and the empty tomb, again and again’ (1993:42-43).

But we need to take this theological discussion one step further, by addressing the very issue of structural racism. Part of the process of taking up the cross, and finding wholeness in the Gospel, is profoundly social in nature. It engages us on an ongoing journey of reconciliation as power relations are redefined. Haslam makes the point that ‘Reconciliation is an important concept, and a necessary aim. It must not be diminished to refer only to the peace which those with wealth or power seek when their position is threatened. It contains within its meaning the sense of a return to the way things were, or should be, not ‘conciliation’ but ‘reconciliation’. The prerequisites for this are repentance and justice; without them there can be no genuine reconciliation’ (1996:159). As Bonino has noted, true reconciliation is not simply about reaching a pragmatic compromise. It is, at its root, transformative. A movement from an old way of engagement to a new way of engagement. A movement from an old way of relating to a new way of relating (in Haslam, 1996:163). This is a significant shift in the very nature of the structural relationship in which we find ourselves.

It is in this regard that Haslam suggests that ‘there are three stages through which white people need to go before true reconciliation can occur – listening to black people, repenting of white sin, and responding in committed, sacrificial action to the inequalities and injustices to which black people are subject’ (1996:167). In repentance then we ‘turn away as followers of Jesus from racism, we repent, we turn towards anti-racism – but we are never entirely free of it. ... recalling that the term ‘racist’ refers to something partly inbred within us, partly institutionalised in our society, a poison ensconced with us; not something we have actively espoused. White people are no more free from racism than free from sin’ (Haslam, 1996:171). It is in this sense then that we find a link between Law’s imagery of the ongoing relationship between the cross and power, and Haslam’s insistence that racism – as a sin imbedded in the abuse of power – is part of our ongoing journey of repentance.

Haslam then makes the connection between that personal act of repentance and the corporate nature of the church. He argues that ‘the obverse of the struggle for repentance, which is primarily but not only an individual struggle, is the struggle for justice, which is primarily but not only collective and structural. It is first of all the individual who must come to an acceptance of failure and sin, even if a good deal of that sin has roots which are historical, economic and political. Without that personal conviction this grace of God cannot work. When, however, it does work, it creates new opportunities and challenges. White people have to take on what James Cone calls ‘the awesome political responsibility which follows from justification by faith’ (Haslam, 1996:171).

But, again, we need to remind ourselves of Petyana’s critique of the Faith in the City. This is not about white people doing things for minority ethnic people. This is a profoundly different relationship that questions the very foundation of white people holding onto their dominant position in order to do things for minority ethnic people. It is about a significant shift in the way we, as a diverse church, see ourselves and relate to each other. It has to do both with prejudice and discrimination, attitude and action, position and possibility. As Wilkinson has argued, ‘Survival and liberation together, however imply a community which is willing to bring its gifts and heritage to white people as a call to repentance and an offering of forgiveness, which is willing to struggle for the transformation of church and society ... the Black liberation struggle is not simply a list of activities to be undertaken zealously over a period of time; it is a much deeper call to the white dominated church to repent, receive forgiveness and be remade’ (1993:263). Over all then our theology requires a clear recognition of the nature of racism, both individually and institutionally as a sin. An acknowledgement that the church, as “in the world”, is itself structurally racist. That the sin, which we experience, is primarily about power and control. That this sin fragments our very relationships with God, our neighbour and ourselves. That true restoration of those relationships involves repentance and justice. And that true justice involves a fundamental change in the nature of our life as church.

When we begin to apply that theology to our own institutions it will require a profoundly different approach to the way we see ourselves and the manner in which we engage with institutional racism. That, as Called To Lead recognised, requires that we understand our context well in order that we might be better informed as to a how to apply our theology to the specific circumstances that we face. We need to move from the bigger picture of the Church of England within England, as it relates to ethnic demographics of our context, and onto the more specific types of issues that relate to institutional racism with which we need to deal.

IV. The Bigger Picture: Minority Ethnic People and the Church of England

The United Kingdom is a profoundly multi-ethnic society, but the numbers of minority ethnic people within England vary enormously from one geographic location to another. Understanding the bigger picture will help us begin to place the Church of England within it

The minority ethnic population in the United Kingdom in 2001/2 consisted of 4.5 million people or 7.6% of the population. This represented a 44% increase from 1991. Over half would have regarded themselves as Asian or Asian British and just over a quarter as Black or Black British (Social Focus in Brief: Ethnicity, 2002) (Table One).

Table One: Ethnic Composition of the Population of the United Kingdom in 2001 by Percentages

United Kingdom	Percentages	
	Percentage of Total Population	Percentage of minority ethnic population
White	92.2	na
Mixed	0.8	11.0
Asian or Asian British		
Indian	1.7	21.7
Pakistani	1.3	16.7
Bangladeshi	0.5	6.1
Other Asian	0.4	5.7
Black or Black British		
Black Caribbean	1.0	13.6
Black African	0.9	12.0
Other Black	0.1	1.5
Chinese	0.3	4.2
Other	0.6	7.4
Not stated	0.2	na
All minority Ethnic Population	7.6	100.0
All Population	100.0	na

Regionally, people from a minority ethnic population in 2001/2 were more likely to live in England than Wales or Scotland. In England they made up 9% of the total population. In addition, minority ethnic people are far more likely to live in larger urban centres, with 48% of all minority ethnic people in the United Kingdom living in London and making up 29% of all of London's residents (Social Focus in Brief: Ethnicity, 2002) (Diagram One and Table Two). Finally, it should be noted that specific categories of minority ethnic people are more likely to live in specific areas of England. Thus 78% of Black Africans and 56% of Bangladeshis lived in London. Other categories of minority ethnic people are more evenly dispersed.

Diagram One: Regional Distribution of Minority Ethnic Population in the United Kingdom in April 2001(Social Focus in Brief: Ethnicity, 2002).

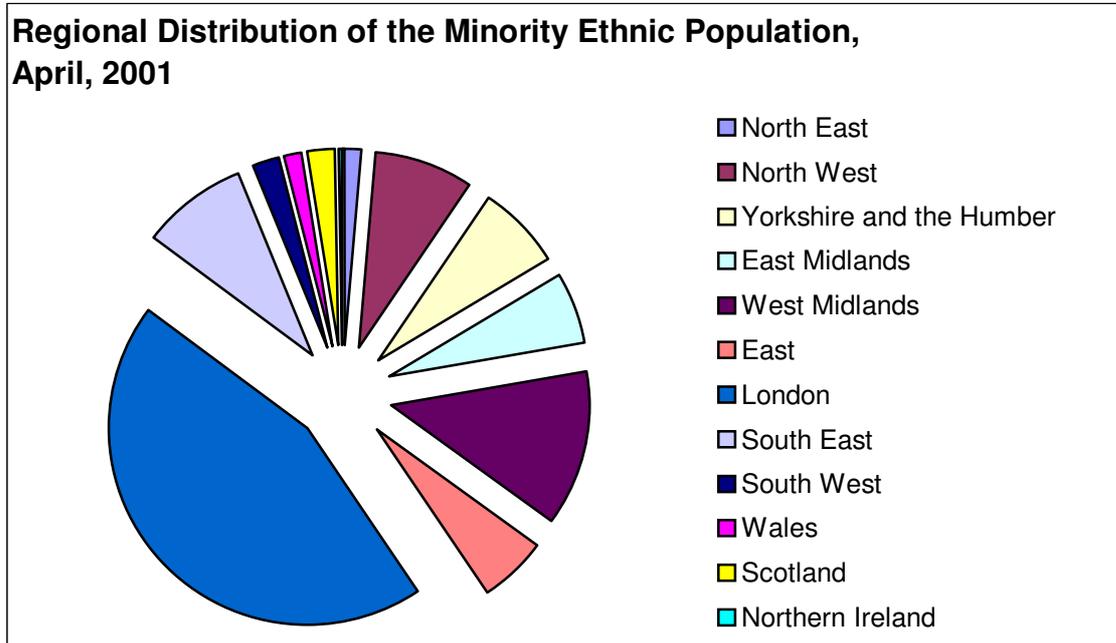


Table Two: Distribution (by Percentage) of Minority Ethnic People within each Region of England, April 2001 (Social Focus in Brief: Ethnicity, 2002)

Region	Percentage per Region	Number per Region
North East	2.39	60 119
North West	5.56	374 174
Yorkshire & the Humber	6.25	310 302
East Midlands	6.51	271 608
West Midlands	11.26	593 098
East	4.88	262 941
London	28.85	2 069 148
South East	4.90	392 031
South West	2.30	113 353
Total for England	9.08	4 461 805
Total for United Kingdom	7.88	4 632 588

What does the picture look like for the church in England generally and the Church of England specifically? The difficulty is that the picture is not as clear as we would have hoped, primarily because of the nature of the information we have and because of the way the data was collected. It, in fact, could give us very different pictures to the reality on the ground. What we do have is a very overly optimistic picture in Brierley's (2000) work and under-count in the statistics provided by a Church of England Electoral Roll survey

undertaken in 2002. We will start off by looking at Brierley’s statistics and then attempt to move towards a more balanced understanding of the picture.

Brierley has argued that, in terms of church attendance nationally, people from minority ethnic backgrounds are twice as likely to be in regular attendance at church than whites are. According to his 1998 survey (which attracted a low response rate from all denominations) 88% of churchgoers in England were white and 12% came from other ethnic backgrounds (Table Three). In contrast 94% of the national population in the same year were white, while only 6% came from minority ethnic backgrounds.

Table Three: Ethnic Breakdown of Church Attendance in all Denominations, 1998 (Brierley, 2000)

Group	Number	Percentage	National Percentage
White	3 274 600	88.1	93.8
Black	268 600	7.2	1.9
Indian	54 700	1.5	3.0
Chinese	54 300	1.5	0.3
Other Asian	36 300	1.0	0.4
Other Minority Ethnic	26 200	0.7	0.6
Total	3 714 700	100.0	100.0% (47 million)

Then using the statistics from How We Stand (1993) and his own research, Brierley argues; “The actual number of black Anglicans reflected ... is 58,200, a number about double the 27,200 counted in the 1992 report, and this despite an overall decrease of 16% in Anglican churchgoing in these 6 years. This considerable increase in black attendance probably comes from their switching from their own black denominations rather than a large number of black conversions through white congregations’ (2000:136). Over all then, in Brierley’s estimation, 9.2% (numbering 90,215 and excluding the 0.4% regarded as other) of all Anglicans attending church are from a minority ethnic background (Table Four). This would indicate an over-all percentage of minority ethnic people in the Church of England that is proportionately higher than that for the minority ethnic population of England in 1998.

Table Four: Percentages of Anglicans by Ethnic Groups in 1998 (adapted from Brierley, 2000:135)

	White	Black	Indian	Chinese	Asian	Other	Total
Percentage:	90.4 %	5.9 %	1.3 %	1.3 %	0.7 %	0.4 %	100%
Number:	886 462	57 855	12 747	12 747	6 864	3 922	980 600

Using Church of England Electoral Roll figures for 2002, we gain a significantly different picture. Of the 517,136 members of the Church of England whose ethnicity was recorded, only 3.17% (number: 16,393) indicated they were from a minority ethnic background (Table Five). If we take three dioceses where we would expect a significant proportion of minority ethnic representation we get a clearer picture of possible variability. In the Diocese of Southwark, where the survey had a 94% return rate, minority ethnic people constitute 18.21% of those on the Electoral Roll. In Birmingham, where there was a 61% return rate, minority ethnic people constituted 5.4% of those on the Electoral Roll. In the Diocese of London,

where there was only a 32% return rate, minority ethnic people constitute 18.6% of those on the Electoral Roll (Table Five)(See Annex One, Tables A & B). While we can see the obvious regional variation to a limited extent, these results would indicate percentages below that of minority ethnic people in the regions in which those dioceses are placed and significantly lower than for the total population of minority ethnic people living in England.

When the nature of church attendance within the Church of England is considered, these statistics may indicate a reluctance among some people to have their ethnicity recorded and/or may indicate a significant pattern of participation among minority ethnic people within the local church. Anecdotally there is evidence that some minority ethnic people were reluctant to indicate their ethnic identity on the Electoral Roll out of fear of becoming more “visible” within the communities in which they reside. In addition minority ethnic Anglicans are more likely to be ‘found in parishes where there is a closer match between usual Sunday attendance and Electoral Roll figures’, but are more likely not to view the ‘Electoral Roll with the same degree of importance as other Anglicans’ (How We Stand, 1994:25). This is reflected in the extent to which there is a significant undercount for statistics comparing adult church attendance with the Electoral Roll. Finally, if one compares the percentages in the previous paragraph with those given for 1993 we see there has been a slight increase of 0.17% nationally, but significant percentage reductions for the Diocese of Southwark (8.79%), London (5.4%) and Birmingham (2.4%). Care needs to be taken in how these statistics are read, primarily because of the nature of the research in 1993 and the enormous possible range of variability for those particular figures (Called To Lead, 2000)(For example with Lichfield and Southwark in Table Five).

Table Five: Percentages of Minority Ethnic Anglicans on the Electoral Roll in 1993, 2000 and 2002 in selected dioceses (How We Stand, 1994; Called To Lead, 2000)

Diocese	Percentage – 1993	Percentages – 2000	Percentage - 2002	Increase (+) or Decrease (-) in % 1993-2002?
Birmingham	7.8%		5.4%	- 2.4
Chelmsford	7.3%		4.7%	- 2.6
Lichfield	0.8% - 2.5%	1.0% - 1.2%	1.1%	- 1.4 or + 0.3
London	24.0%		18.6%	- 5.4
Manchester	3.7%		3.4%	- 0.3
St.Albans	3.4%		2.0%	- 1.4
Southwark	7.2% - 27.0%	11.0% - 14.2%	18.2%	- 8.8
Total for Church of England	3.0%		3.17	+ 0.17

The conflicting trends, when one compares Brierley’s attendance figures with the significant shifts we see on the Electoral Rolls for 1993 and 2002, would indicate something significantly wrong with the data being provided. What we end up with is a series of conflicting pictures. We thus have at least three possible scenarios before us. The first is that Brierley is correct and we are seeing a significant increase in the percentage of minority ethnic people within the Church of England. The second is that Brierley is partially correct and we are seeing a slight increase in the percentage of minority ethnic people in the Church of England, but a slight shift in the dioceses in which minority ethnic people worship. The

third is that Brierley has over-estimated or inflated the figures, but we are still possibly in a similar position to that for 1993.

The difficulty with Brierley's figures, particularly those given for 1998, is that they work from a 25% return rate. We have no indication of the nature of the parishes surveyed or of how representative they are of the whole. The difficulties surrounding the Electoral Roll figures for 2002 would indicate that we have a significant undercount for that year and that we are looking at a picture of minority ethnic participation in the Church of England that is somewhere between 4% and 8%. That provides us with a large margin for error, but it is the most realistic picture we have at present. In essence we are possibly looking at a percentage marginally below the national average for minority ethnic people in the entire population of England, with variability across dioceses that is determined by the proportion of minority ethnic people within given regional populations and slightly below these.

V. The Focused Picture: Five Key Issues

The broad brush approach of the picture as we see it above has limited value. It is only once we get to a more specifically focused approach that it is possible to understand what we, as a church, need to do. Called to Lead recommended five key areas on which to focus: education and training; young people; vocations; nurturing new leaders; police and society. Part of the process of dealing with each of these five areas raised, again, a number of concerns about the type and nature of information that is available. The end result is that some areas of focus yielded far more information. This does not indicate a level of preference, but rather the reality of the situation.

A. Racial Awareness / Cultural Diversity in Education and Training

At present we have a very limited understanding of the extent of racial awareness or cultural diversity training provided within the Church of England. The NCIs run an introductory equal opportunities staff-training workshop for new staff. It is not compulsory and, because of the time allocated, it is limited to a brief introduction to the legislation covering the issue of race in employment (and a range of other issues to do with equal opportunities).

We do not have a clear picture of the extent of racial awareness or cultural diversity training for clergy in training. At present this form of training appears to be optional and does not seem foundational to theological education.

On a diocesan level there is a fairly fragmented picture of engagement around the issue of racism. The survey undertaken by the Communications Division in 2002 (Making Use of our Talents and Celebrating our Diversity) indicated that only three of the 44 dioceses had strongly recommended racial awareness training for all of those in ministry. Ten dioceses had racial justice officers (primarily part-time or voluntary), 15 dioceses indicated that they had either a Minority Ethnic Anglican Concerns group or a Racial Justice Group and four had minority ethnic or racial justice advisers to their bishops. Generally, those dioceses that had a strong racial justice focus tended to use more than one strategy or mechanism to deal with racism. 20 dioceses indicated that racial justice work fell under the remit of their social responsibility officer or interfaith adviser (Table Six). What these figures do not indicate is the amount or quality of time allocated to this area of work. On the whole the general

impression is that some of our dioceses are adequately resourcing racial justice work or deal with racism, but most are not.

Table Six: Diocesan Racial Justice Officers and Diocesan Structures Related to Racial Justice Work in 2002 (SLFG (02) 01) or (ComDiv (02) 03)

Officer or Structure	Number
Minority Ethnic Anglican Committee	10
Racial Justice Group	5
Racial Justice Officer	10
Bishop's Adviser	4
Racial Awareness Training	3
Social Responsibility Officer	19

Two pictures of what could serve as good practice are the leads given by the Diocese of Manchester and Diocese of Sheffield. The Diocese of Manchester is attempting to develop an integrated strategic, rather than reactive, approach to the issue of racism within the church and society. It has created a half-time post for a racial justice officer, embarked upon a one-week training programme for trainers in racism awareness and is setting up a support group to deal with institutional racism. There is an expectation that all those in ministry need this form of training. The over-all initiative is being run through the Diocesan Board for Ministry and Society and will run alongside an interfaith agenda.

The Diocese of Sheffield has a Bishop's Adviser on Black Concerns, Mrs Carmen Franklin, who is also the CMEAC Diocesan Link Person. In addition, the Diocesan Social Responsibility Officer has over-all responsibility for racial justice issues on an executive level. There is both a Diocesan Racial Awareness Group and a Black Anglicans Concerns Group, and race awareness training is mandatory for those within the Diocese.

We do not have a clear picture of the extent of racial awareness/cultural diversity training for laity within the Church of England. We are aware of a number of initiatives being taken in a few dioceses to offer courses. An example of good practice is that within Salisbury Diocese in co-operation with the Racism Focus Group of Wiltshire Churches Together. In response to a racially motivated crime, the Social Responsibility Officer for the Salisbury Diocese (Kathleen Ben Rabha) and the Racism Focus Group for Wiltshire Churches Together devised a Lent Studies Course In God's Image. The five-week course is designed for use by discussion groups and has a 16-page insert of stories from Wiltshire relating to experiences of racism. It provides a model of good practice that emphasises the universal nature racism, while dealing with it within a specific locality using local illustrations. It is thus both locally appropriate and transferable, in that the central 16-page insert could be replaced with one from another diocese or county to reflect their own stories and experiences of racism.

B. Young People

Minority ethnic groups in the United Kingdom have a younger age structure than the white population, this being particularly true of those of mixed descent. It reflects both the patterns of immigration and fertility. In contrast, the highest proportion of white people are between

the ages of 16 and 64, or 65 and older (Office for National Statistics, December 2002) (Table Seven).

Table Seven: Age Distribution by Ethnic Group for United Kingdom by Percentages, 2001/02 (Office for National Statistics, December 2002)

		Age group			<i>Unweighted base = 100%</i>
		Under 16	16-64	65 and over	
White	%	19	65	16	335758
Mixed	%	55	43	2	2900
Indian	%	22	71	6	5667
Pakistani	%	35	61	4	4412
Bangladeshi	%	38	58	3	1693
Other Asian	%	22	74	4	1330
Black Caribbean	%	25	67	9	3187
Black African	%	33	66	2	2730
Other Black	%	35	60	5	337
Chinese	%	18	77	5	1033
Other	%	20	76	4	1760
All ethnic groups	%	20	65	15	360807

Sample size too small for a reliable estimate of the Other Black group aged 65 and over.

Education and Schools

Nationally the Church of England engages with children and young people through the distinct yet complementary work of its 4,700 Church schools (as well as through the education system more generally) and through its extensive parish work.

Church of England schools provide 12.4% of all maintained school places in England. Lord Dearing's report, *The Way ahead* (2001) identified the imbalance within this provision. While the Church of England educates some 771,000 primary school pupils (18.3% of all primary pupils), it provides only 156,000 places in Church of England secondary schools (4.8% of all secondary pupils). That is to say, on a national level, only one in five of all Church of England primary school pupils can currently go on to a Church of England secondary school. This generally results in a large demand for places and significant levels of over-subscription at the most popular secondary schools.

The proposed expansion of the Church's provision at secondary level to reduce this imbalance has required the Board of Education to be explicit about the approach that it believes should be adopted on the issue of admissions to Church of England schools. This approach is set out in formal guidance to Diocesan Boards of Education issued in November

2002, which builds on the policy agreed by the General Synod in November 2001 and endorsed by the House of Bishops in January 2002. It states that all Church of England schools should be both distinctively Christian communities *and* inclusive in admissions, seeking to serve the local community in all its diversity. It should be emphasised that the vast majority of Church of England primary schools and a significant number of Church of England secondary schools take the majority of their pupils from the area immediately around the school. Amongst these schools are a number in which the majority of pupils, and sometimes all the pupils, are drawn from minority ethnic groups.

For the minority of Church of England schools that use Church attendance as a significant criterion for admissions, the Board of Education's guidance has emphasised the need for such schools to reserve some places for children of other faiths and/or the local community as appropriate to local circumstances. The Church of England Board of Education also negotiated the inclusion within the Education Act 2002 of an amendment to the Diocesan Boards of Education Measure 1991 that has strengthened the ability of the Diocesan Boards to give advice on admissions to the governing bodies of Church of England Voluntary Aided and Foundation schools, to which advice the governors must have regard. This is designed to assist the governing bodies of the small number of Church of England schools whose admission policies are criticised for not being sufficiently inclusive to respond positively to the "inclusion agenda".

It should be noted that an "inclusive" education is not simply a matter of admissions. It should be reflected in a variety of ways through the life of the school and its relations with the local community and with other schools in its area. Some ways of developing inclusive approaches to education were outlined in the report by Mr Ted Cattle on Community Cohesion published in December 2001, following the riots in some of the northern towns earlier that year. Mr Cattle's report suggested measures such as "twinning" arrangements between schools and developing community-based learning programmes. Most Church of England schools in the areas affected by those disturbances are taking forward the proposals in the report energetically, and indeed some had already developed good practice in this area before 2001.

The provision of an "inclusive" approach to education is the task of *all* schools whether or not they serve areas of ethnic diversity. For this reason the Board of Education collaborated with CMEAC on the project "Valuing Cultural Diversity", which seeks to provide help and support to schools in largely mono-cultural areas so that they can confidently address this issue. The project materials are being used by a number of Diocesan Advisory teams in their work with their Church schools.

Every Church of England school is inspected under Section 23 of the Schools Inspection Act 1996 by inspectors trained by the National Society at least once in every six-year cycle. The handbook for these inspections includes a number of references to "inclusion" issues including the following two questions: -

1. Does the school demonstrate a commitment to valuing the cultural diversity experienced locally and/or nationally?
2. Does the school offer pupils the opportunity to recognise, respect and celebrate cultural diversity?

The Church of England is not just concerned with its own schools, but rather with the education system as a whole, seeing its own schools as a lively and leading part of that system. The contribution that the Church can make to the education system as a whole, through the example of its own schools and through its advocacy of school Collective Worship and Religious Education, is of considerable benefit to the education of all pupils.

The Church of England's contribution to education goes well beyond school age pupils. At any given moment, Church of England schools employ nearly 44,000 teachers and a similar number of support staff, and they are served by 60,000 school governors. The Board of Education is currently negotiating access to statistics collected by the Department for Education and Skills (DfES) which will enable it to monitor the ethnic diversity of all those involved in any of these capacities in its schools. Given the concern about the administrative burden being placed on schools in recent years it would not be appropriate for the Church to undertake its own statistical work to monitor these issues, when the DfES already holds this information.

The Church of England also makes a contribution to Further and Higher Education through the Chaplaincy services that it provides, often ecumenically, and through the 64,000 student places in the Church Colleges of Higher Education. Some, but not all, of the students at these colleges will be new entrants into the teaching profession at the end of their courses.

The Church of England's involvement in, and commitment to, the education service as a whole are significant ways in which the Church is in regular contact with students and their families from many ethnic groups, from many faiths, and from those who have no religious affiliation.

Young people in parishes

The report must now turn to those children and young people who are in regular contact with the Church through the services offered and facilitated by its parish churches. The collection of statistics for this work is extremely difficult, both because of the complexity and variety of provision, and the difficulty of establishing definitions. Probably Leslie Francis and David Lankshear undertook the most complete study of these issues for the report *Children in the Way* (CIO 1988). The data in that report is now too out of date to be of use except for comparative purposes, and it is therefore necessary to use other more recent studies in order to understand the range of work being undertaken and the way in which this reflects the ethnic diversity of the Church.

We have no clear picture of the numbers of young people involved in the life of the Church of England. What we do know is that the Church of England is in crisis when it comes to broad participation of young people in its life. We need to ask, though, whether that is true for minority ethnic young people as well

The English Church Attendance Survey (Brierley, 2000: 94-95) highlighted particular trends for young people and their involvement in the life of the church. Again we need to take care in reading these statistics and noting over-all trends, particularly as they relate to the 1998 figures.

For the period 1979 to 1998 the number of those under nineteen attending church had halved and the number of those in their twenties attending church had dropped by 45%. In addition,

proportionately then, all those under thirty in church had dropped from 46% to 34% (Table Eight). There is no indication that this downward trend has bottomed out or been reversed since then.

Table Eight: Sunday Attendance by age-group for England, 1979-1998 (Brierley, 2000:94)

Age Group	Under 15	15-19	20-29	30-44	45-64	65+	Total
1979	1 416 000	489 700	598 200	870 300	1 087 800	979 000	5 441 000
1989	1 177 000	337 300	481 200	809 400	1 042 500	895 400	4 742 800
1998	717 100	210 600	320 600	646 700	885 800	927 900	3 714 700
% 1979	26	9	11	16	20	18	100%
% 1989	25	7	10	17	22	19	100%
% 1998	19	6	9	17	24	25	100%

Comparatively, over the same period, the Church of England saw a significant drop in the numbers of teenagers in the 1980s and a drop in children in the 1990s. Significantly though, the shift in proportions of young people to adults is far more marked for the Church of England than was average for churches in England. Thus, while the proportion of all those under 30 dropped from 46% to 34% throughout England, in the Church of England that dropped from 46% to 26%! Part of that is indicative of a significant increase in the numbers of those 65 years of age and older, but it is also indicative of a marked drop off of attendance and participation of young people (Table Nine).

Table Nine: Age Distribution of Churchgoers for Church Of England, 1997-1998 (Brierley, 2000: 117)

Year /Age	Under 15	15-19	20-29	30-44	45-64	65+	Total
1979	27%	9%	10%	17%	18%	19%	1 671 000
1989	24%	5%	8%	17%	24%	22%	1 491 900
1998	18%	4%	7%	16%	26%	29%	980 600

While we do not have comparative figures for these trends for particular ethnic groups, Called to Lead indicated that children (defined as those under the age of sixteen in the survey used) form a significant part of life of churches with minority ethnic representation. Thus the proportion of minority ethnic young people participating in the life of the church within any given area was significantly higher relative to their numbers in that given area. Thus, for example, in areas where over 50% of the population were of minority ethnic background, 66% of the children attending the churches surveyed were from minority ethnic backgrounds. What is clear is that minority ethnic children/young people are far more likely to participate in the life of the church than white children/young people are.

Simply Value Us (2000), in a study of minority ethnic young people within the Church of England, noted that while the needs of young people in the United Kingdom are similar they are not all the same. Firstly, the experience of minority ethnic young people within the Church of England needs to be located in their experience within English society. They experience particular forms of marginalisation that they bring with them when they

participate in the life of the church. Thus the report noted, 'Several young people commented on the issues that minority ethnic young Christians face in the United Kingdom, such as marginalisation: bullying in primary school, racist remarks by friends; racist remarks by teachers; and the feeling about being unsure about their own personal identity' (2000:3).

Secondly, while minority ethnic young people have to grapple with their sense of inclusion in a church that is struggling to relate to young people, they face the added reality of their marginalisation within that same church because they come from minority ethnic backgrounds. As Simply Value Us noted, 'It was clear from the response of all the groups that, in addition to having to cope with the experience of young adult life, many also had to address issues that related to cultural identity. The issue appeared to arise out of the contrast between the following factors:

- ◆ The young people's cultural background;
- ◆ wider youth culture in the UK;
- ◆ their identity as Christians and young people from different faiths but from the same cultural background;
- ◆ cultural differences between themselves and their older family members' (2000:24).

These young people expressed some clear issues concerning their own involvement in the life of the church. 43% of those surveyed expressed a clear sense of being separated from adults in the wider church. 22% indicated a desire to be part of the life of the church. 54% felt that their options for involvement in the church were too limited. 14% of those surveyed were bored with the church because of the lack of space for their involvement. 16% felt the church had nothing to offer them. 32% felt that even though there were activities planned for them, the way the activities were planned did not take into account their abilities or talents.

In addition, while participating in group feedback sessions, one group raised the issue of 'tokenistic inclusion of minority ethnic young people, just to show there is something going for them' (Simply Value Us, 2000: 26). As one young person expressed it: 'It really makes us feel frustrated when we are asked to go to every event and play music and sing, we do not mind doing so every now and then but it gets too much when it is at each and every occasion. It also makes us feel that we are being used to put the other minority ethnic young people down when we are introduced as young people involved in the life of church' (Ibid.).

The minority ethnic young people surveyed expressed a real desire to:

- ◆ find solutions to their sense of separation from older family members and the church
- ◆ be included in the life of the church
- ◆ have a greater range of options or choices for their involvement
- ◆ not to be pressured by church leadership to participate in the limited range of options set before them
- ◆ be given more space for direct participation in the planning and organising of activities within the church. (Simply Value Us, 2000:24-27)

Chakko-George has argued that the 'recognition of the need for appropriate, culturally specific provision for young people from minority cultures is crucially important. Historical inequalities, daily experiences of discrimination, verbal and physical attacks, struggle with cultural identity, negative self-image created by racial stereo-typing and prejudice – all this is

part of the racist experience of black young people. Culturally specific youth ministry is necessary in order for the self-understanding of young people to become positive – informed from a perspective that challenges, rather than simply a reinforcement of, the dominant white cultural view. It underpins any work in this context that seeks to be ‘wholistic’, which addresses the social as well as the spiritual needs of black young people’ (Chakko-George 1998:104).

She continues, ‘Failure to recognise and provide for cultural differences institutionalises racism; white cultural dominance becomes structural, part of the set-up of the youth ministry. ‘Colour blind’ ministries are visually and intellectually impaired ministries, as well as being impaired or disabling ministries, for if cultural difference is made illegitimate, then the ability to own, explore and express one’s cultural identity is lost. ‘Colour blind’ ministries are also ‘prophetically impaired’ ministries – they are unable to declare God’s will against injustice, oppression and inequality as they can neither see beyond nor speak into a situation of which they are intrinsically a part.’

In short then, much of youth ministry has ignored ethnicity for the sake of targeting specific types of young people. Most of the current models of youth ministry work on specific assumptions about generational distinctiveness that are often aimed at specific sub-cultural groups within white society. In the process they reinforce generational and cultural divides. The full gospel is no longer presented to all young people, but particularly to the disadvantage of those from minority ethnic backgrounds.

Any form of response to the Stephen Lawrence Inquiry Report by the church needs to be focused upon children and youth, but located in the broader church. We need to investigate a broad range of models of youth ministry and acknowledge that the present dominant approaches – detached work (Ward, 1997), accompanying (Green & Christian, 1998) and youth congregations (Cray, 2002) – are inadequate for dealing with the issue presently at hand. While many of these models of youth ministry address culture as a starting point, many simply reinforce social distance as an element of discipleship. We need to find a balance between catering for young people from diverse social backgrounds in distinct and appropriate ways, and acknowledging that their incorporation into a diverse and tolerant church is a desirable end.

That, as the Revd Simon Pothén pointed out in the November 2002 Synod debate on a national youth strategy, is where Good News for Young People: The Church of England’s National Youth Strategy (2002) falls short. By not specifically articulating an agenda that addresses minority ethnic young people’s concerns, the church simply repeats the old pattern of exclusion and marginalisation. What a truly missiological approach to youth ministry articulates is the concern of incarnating Christ in the specific context where we find young people (Ward, 1997), while simultaneously articulating what it means to be truly human and part of the church universal. To fail to do that is simply to repeat our attempts at keeping existing ecclesiastical frameworks in place, while building parallel and exclusive forms of belonging.

As Chakko-George so clearly puts it, ‘The challenge for the church or, more specifically for youth ministry, is to enable ... black young people to begin the task of theologising – not as a hobby or activity as a consequence of a faith commitment, but as part of their journey to faith. The Christian faith that they make their own must make sense **in** their unique place of

cultural tension, in order for the Gospel it embraces to make sense of their lives. So, wrestling with their understanding of God must somehow be addressed simultaneously with grappling with issues of culture, equality and identity – in fact, the whole gamut of concerns that impact on their understanding of self’ (1998:118).

The youth sub-committee of the Committee for Minority Ethnic Anglican Concerns is involved in a joint project with the Church of England’s Education Division to encourage a broader participation of minority ethnic young people in the life of the denomination. The project, entitled Joynt Hope, aims to provide a project worker with a research and development brief to work alongside four diocesan youth officers over a period of a year. Their task will be to assess the level of involvement of minority ethnic young people within those dioceses and to develop models of ministry that work within the framework of diocesan youth structures that address the particular concerns of minority ethnic young people. The end result will be a model of engagement that could appropriately be duplicated in a range of dioceses. The project is still in the process of being finalised, but aims to be operating in 2004.

C. Vocations – Ethnic Diversity Among Those in Ordained Ministry

At present we have a relatively clear picture of the numbers of minority ethnic people pursuing ordination within the Church of England. The Ministry Division’s ongoing monitoring of the ethnic origins of those starting training provides a good indication of whom is entering the ordination process. The statistics we have from the data collected in relation to the Electoral Roll gives us a picture of the range of priests, both stipendiary and non-stipendiary, readers and lay workers that we have in those dioceses that participated in the survey.

Called to Lead indicated that we had around 200 minority ethnic priests within the Church of England in 2000. For 10 dioceses surveyed as part of the Electoral Roll exercise in 2002, there was a total of 2864 stipendiary and 808 non-stipendiary clergy serving as Church Council members. Of these 99.02% were white stipendiary clergy and 97.89% were white non-stipendiary clergy. Thus less than 1% of these stipendiary and slightly more than 2% of the non-stipendiary clergy were from minority ethnic backgrounds (Table Ten).

Table Ten: Summary of Statistics of Ethnic Origins of Clergy as Church Council Members after Elections in 2002 (Supplied by Archbishops’ Council Ministry Division)

	(a)		(b)	(c)	(d)	(e)	Number responding (100%)
	White British	Other					
Stipendiary clergy	96.65%	2.37%	0.35%	0.03%	0.52%	0.07%	2,864
Non stipendiary clergy	95.79%	2.10%	0.12%	0.25%	1.61%	0.12%	808
TOTAL Percentages	96.22%	2.23%	0.23%	0.14%	1.06%	0.19%	100%

At present, we do not have an indication of what range of positions they hold across dioceses. In terms of those entering training the situation is highly variable. Thus, while there was a steady increase in the number (and as a percentage of the whole) of minority ethnic candidates entering training between 1999 and 2001/2, there was a significant drop in 2002/3 (Table Eleven & Twelve). More problematic though are the very low or non-existent numbers of British born minority ethnic candidates being sent for training (Tables Eleven & Twelve).

Table Eleven: Ethnic Origins of those Starting Training in the Church of England, 1998/9-2002/3, with specific reference to Minority Ethnic Origins
(Supplied by Archbishops' Council Ministry Division)

Ethnic Origin	1998/9	1999/00	2000/01	2001/02	2002/03
African	0	2	4	2	2
Caribbean	2	1	1	3	0
Indian	1	1	0	2	2
Asian	0	1	0	3	0
UK (Black)	0	2	0	1	0
Other	3	3	7	4	4
Total	6	10	12	15	8

Table Twelve: Ethnic Origins of those Starting Training in the Church of England, 1998/9 – 2002/3 (Supplied by Archbishops' Council Ministry Division)

	1998/9	1999/00	2000/01	2001/02	2002/03
Ethnicity specified as					
African/Caribbean	3	5	5	10	4
Indian/Asian					
UK Black	0	2	0	1	0
Other Minority Ethnic*	3	3	7	4	4
Total Minority Ethnic	6	10	12	15	8
UK White	399	444	430	436	389
Other White**	11	17	15	9	15
% of candidates from ethnic origins other than white	1.5%	2.2%	2.7%	3.4%	2.0%
* Other Minority Ethnic includes Chinese/Middle Eastern/double ethnic					
** Other White includes USA, European, Australian White					
The information for this table is collected through self-declaration by candidates. Response rate for 2002/03 was 90%					

The percentage of minority ethnic candidates, in relation to candidates in general, being sponsored and recommended for training has shifted (Table Thirteen). In 1997 minority

ethnic candidates were slightly less likely to be recommended than other candidates. In contrast, for the period 1998-2000 minority ethnic candidates were more likely to be recommended for training. For the period 2001-2002 they were just as likely to be recommended for training as other candidates. Finally, the figures for those minority ethnic candidates considered by the Candidates' Panel are those who are already ordained and who are wishing to have their ordination recognised within the Church of England. Their figures are not substantial and would indicate that we do not have a ready pool of minority ethnic clergy coming into the process externally.

Table Thirteen: Number of Minority Ethnic Candidates Sponsored and those Recommended for Training, 1997-2002 (Supplied by Archbishops' Council Ministry Division)

	1997	1998	1999	2000	2001	2002
Ethnicity specified as African/Caribbean/Indian/Asian	3	5	10	10	11	8
UK Black	1	2	1	1	3	4
Other Minority Ethnic candidates	4	3	4	6	7	4
Total Minority Ethnic candidates sponsored	8	10	15	17	21	16
Total candidates attending conference	669	705	703	657	611	582
Minority Ethnic candidates recommended	5	7	11	13	15	12
Total candidates recommended	441	489	495	472	434	440
Percentage of minority ethnic candidates recommended	62.5%	70.0%	73.3%	76.5%	71.4%	75.0%
Percentage of total candidates recommended	65.9%	69.4%	70.4%	71.8%	71.0%	75.6%
Minority ethnic candidates recommended as a percentage of all those recommended	1.1%	1.4%	2.2%	2.8%	3.5%	2.7%
Minority Ethnic candidates considered by Candidates' Panel : recommended	1		1			1
Minority Ethnic candidates considered by Candidates' Panel : not recommended			1	1		

The Stephen Lawrence Follow-up Staff Group of the Church of England commissioned a report (Making Use of Our Talents and Celebrating Our Diversity) (ComDiv (02) 03)(SLFG (02) 01), as part of the follow-up work to the Stephen Lawrence Inquiry Report. It was concerned with how the Church of England might be proactive in eliminating institutional racism within its structures with a particular focus on how minority ethnic Anglicans might be encouraged to consider ordained ministry, the difficulties they faced and ways in which the national Church could support them.

The report did not purport to give a full picture of what was being done to promote vocations and help combat institutional racism across all 44 dioceses of the Church of England. It

offered some initial research in this area to supplement the broader racial justice work of the Committee for Minority Ethnic Anglican Concerns (CMEAC) and the work of its Vocations Sub Committee.

The report focussed on 10 of the dioceses where there were sizeable minority ethnic communities, namely Birmingham, Bradford, Chelmsford, Coventry, Leicester, Lichfield, London, Oxford, St Albans and Southwark. It gave a series of snapshots of work that was already under way in the 10 dioceses on encouraging minority ethnic Anglicans to consider their vocation and ordination. Diocesan Directors of Ordinands were interviewed and asked a series of questions that related to ethnic monitoring of candidates for ordination training and those in training, the barriers facing minority ethnic candidates, the initiatives being taken at diocesan level and what the Church of England might do at a national level to support and encourage this work.

Concern was voiced by those interviewed in the course of the research about the need to encourage young people (under 30 years of age), majority and minority ethnic, to consider ordained ministry. In some of the dioceses surveyed - Birmingham, Bradford, Leicester, Lichfield, Southwark, London and Oxford - there were higher proportion of younger candidates for ordination than the rest of the country. However, very few of these were from a minority ethnic background.

Two of these dioceses were selected as case studies of what could be recommended as good practice.

Southwark Diocese

Southwark Diocese has a long history of a Racial Justice Commission, which has been superseded by a Minority Ethnic Anglican Concerns Committee and a full time Executive Officer, Mr Delbert Sandiford. In addition Southwark has a Black and Minority Ethnic Forum, which organises an annual event around issues of racial justice and is planning to do more regular work on empowerment. It was noted that whereas previously work on these issues within the diocese had been somewhat disparate, a more strategic way of working was now available.

The diocese experienced some problems with the ordination process. The key problem they encountered was that incumbents were not asking minority ethnic members of their congregations to consider ordination. Some incumbents were being over-protective and did not want to place people in an exposed position, because the process of applying to train for ordination is quite rigorous and there are numerous hurdles to clear. Secondly, there was a perceived lack of information on ordination available to congregations. They chose to find ways to augment the information to congregations provided by incumbents. Thirdly, there was a lack of mentors, to act as role models and to support people through selection and beyond. This was compounded by three factors: there is only a small pool of minority ethnic clergy on which to draw; the same people cannot be called upon to do everything; and that they should be given the opportunity to say *no* as well as *yes* when asked to become involved. Finally, it was recognised that the number of minority ethnic national selectors needed to be increased.

The diocese set up a Working Party on Minority Ethnic Participation in Accredited Ministry which recommended that:

- There is need to consider the location of Vocational Guidance Units and ensure that at least one each year focuses on an area where there is a large minority ethnic population.
- Within the diocese the two DDOs, the Vocations Advisers and the Area Directors of Ordinands are white and this needs to be borne in mind when future appointments are made. If minority ethnic people are seen to be involved in the selection process it will encourage potential candidates to come forward.
- Material providing information about ministry needs to be attractive and easy to read.
- There is an absence of material on stipendiary and non-stipendiary ministry.

Vocations road shows were planned for 2002 to sow the seeds of encouraging vocations to recognised ministry. Two road shows were held in each Episcopal area, targeting the 52 churches within the diocese where minority ethnic Anglicans make up more than 50 percent of the congregation.

Those dioceses that take a more pro-active stance on encouraging minority ethnic vocations do increase the numbers of candidates coming forward. For example, from January 2002 Southwark Diocese began detailed ethnic monitoring of those attending Vocational Guidance Units and those starting the selection process for ordained ministry. Vocational Guidance Units are now a formal part of the selection process. They are events that are held three times a year in each of the three Episcopal areas within the diocese giving people a chance to examine what it is to have a sense of call and to hear from representatives of lay and ordained ministry about their experiences.

In June 2001 there was a total of 74 ordinands in the selection process in Southwark, of whom 15 were minority ethnic (seven stipendiary, three NSM and five OLM). In October 2001 there were 57 ordinands in the selection process, of whom 11 were from minority ethnic backgrounds (five stipendiary, two NSM, three OLM and one uncertain). The Bishop of Southwark has taken a particular interest in tracking the progress of minority ethnic candidates for ordination and in the last two years there has been a marked increase in the numbers coming forward for training.

Birmingham Diocese

Birmingham Diocese produced a booklet Vocations for Minority Ethnic Anglicans in response to the recommendations in Serving God in Church and Community: Vocations for Minority Ethnic Anglicans in the Church of England (2000). It outlines the work that has already been done by Canon Parsons and Dr Barton and indicates what steps will be taken in the near future.

They found that some of the sticking points that minority people come up against are:

- The memory and the hurt that many of their family – parents and grandparents - experienced when they first came to the UK and to worship in the Anglican Church here. This is certainly true for many of the families who initially came from the Caribbean to the UK in the 1950s and 1960s.
- The ongoing institutional racism in much of the Church of England and in many Church of England congregations.
- The lack of good role models in the church.
- The lack of appreciation of Black experience, Black theology and Black spirituality.

In light of their experience they took the following steps:

- All minority ethnic candidates for ordination training are referred to Dr Barton for at least one interview.
- All minority ethnic candidates are encouraged to work with a spiritual director. Minority ethnic directors are also made available.
- All candidates from minority ethnic backgrounds have an interview with a minority ethnic Examining Chaplain, unless all three minority ethnic Examining Chaplains are well known to them.
- In October 2000 Canon Parsons and Dr Barton organised a Network Conference on vocation for minority ethnic Anglicans in the diocese. A report of that conference was presented to the meeting of the Board of Ministries held on 7 March, 2001. The issues raised were identical or similar to those raised in the CMEAC report. The findings of all three were presented to the Diocesan Vocations Group on 5 April 2001.
- In the diocese, a special fund *Bishop's Lent Appeal 2000* was set up to support minority ethnic people in their studies, especially theological. In 2000 eight people were supported by grants from this fund. Dr Barton organised a presentation, which she and a group of minority ethnic Anglicans made at Diocesan Synod on 24 March 2001. They talked about their discipleship and faith journey in an impressive way. The then Bishop of Birmingham gave a presidential address on issues relating to building a culturally diverse church. This special fund and the Bishop's address signalled diocesan commitment to fostering vocations amongst minority ethnic Anglicans. The presentation signifies minority ethnic Anglicans' resilience in pursuing their vocations in the face of difficulties posed to them because of their skin colour.
- The encouragement and support of potential minority ethnic candidates for ministry has already produced results. There are three Black Readers in training. One Black and one Asian person began training for ordination in September and others are in an earlier stage of the process.

The following steps are being planned:

- A training event is being planned for the Vocations Group and the Bishop's Examining Chaplains to explore how White people can become agents of racial justice by reflecting on their *whiteness*.
- The diocese will continue to be encouraged to respond to all the recommendations so that vocations amongst minority ethnic Anglicans are well fostered.

The National Response

CMEAC has a Vocations Sub Committee that is chaired by Rev Charles Lawrence. It launched a consultation in Birmingham that was aimed at those in significant positions within the three surrounding dioceses who could substantially influence those seeking vocations. This consultation was run as pilot events intending to encourage ongoing consultations of this nature. It is also recognised that the next significant step in this process will be to engage with those providing theological education to accommodate the specific needs of those from minority ethnic backgrounds coming forward for training.

In response to the disappointingly low numbers coming forward as candidates for ordained ministry, the Ministry Division - through its Vocations Officer - has been proactive in addressing the issue in three ways:

- The Vocations Officer, as a member of the CMEAC Vocations Sub Committee, has been closely involved in the planning and delivery of the Consultation in May 2003 in Birmingham. It addressed, head on, the issue of why there are so few minority ethnic candidates and how this can be remedied. DDOs, Vocations Advisers and clergy from key parishes were invited by their bishops to attend the Consultation. The Senior Selection Secretary from the Ministry Division was one of the keynote speakers. It is hoped that the format of this Consultation will provide a template for a series of other day consultations in different regions which will highlight the issue of Minority Ethnic vocations.
- The Vocations Officer, in meetings with Diocesan Vocations Advisers, consistently focuses on the issue of minority ethnic vocations as one of the most important and pressing concerns within vocations work. The issue will be one of the subjects under discussion at the Vocations Advisers Consultation in July 2003.
- Minority ethnic vocations were highlighted through the graphics in the leaflet promoting Vocations Sunday and one of the sermon outlines for use by those leading worship on Vocations Sunday is devoted to encouraging minority ethnic vocations.
- The Ministry Division is committed to working with the CMEAC Vocations Sub Committee in whatever ways possible to encourage vocations among people from minority ethnic background.

D. Nurturing New Staff and Leaders – Ethnic Diversity in Church of England Employment Practice and Parish-based Lay Leadership

One of the key national and regional initiatives to come out of the Stephen Lawrence Inquiry Report was the extent to which a number of government agencies and public bodies took stock of their recruitment and employment practices, and encouraged a move toward greater ethnic diversity representation among their staff. This was a direct recognition that the lack of ethnic diversity within the police force undermined public confidence, and specifically undermined the approach the police were taking in dealing with crime and the victims of crime.

This impetus for change was given a major boost by the Race Relations (Amendment) Act 2000. This Act extended the scope of the 1976 Act by:

- making it “unlawful for public authorities to discriminate on racial grounds in carrying out any of their functions”
- placing a “statutory duty on a wide range of public bodies to promote racial equality and to prevent racial discrimination”
- giving the Home Secretary the ‘power to make Orders imposing specific duties on all or some public authorities bound by the general duty’ and these duties would be enforced by the Commission for Racial Equality
- giving the CRE ‘powers to issue statutory codes of practice, providing practical guidance to public authorities on how to fulfil both the general and specific duties to promote racial equality’ (Commission for Racial Equality, April 2001:7).

The 2000 Act went beyond the issue of discrimination in employment by addressing quality in service, particularly as it related to racial discrimination in the service offered. It attempted to go beyond the tokenism of filling posts with minority ethnic people by suggesting that there was a need for a significant shift in corporate culture.

In terms of the 2000 Act a public authority is defined to include ‘any person certain of whose functions are functions of a public nature’ and include any private or voluntary organisation that carries out public functions through a contractual or service level agreement (Commission for Racial Equality, April 2001:8). It also extended the possibility that an employer could be held vicariously liable for unlawful discrimination by one of its employees if the employer had not taken steps that are ‘reasonably practical’ to prevent racial discrimination.

This resulted in a range of initiatives to monitor and increase the range of minority ethnic staff in the public service. Thus, for example, in July 1999 the Home Secretary announced race equality employment targets for the Home Office and its related public services. An added component of that initiative was the recognition that minority ethnic women faced double discrimination in the work place and the Home Office took added measures to address the specific issues associated with the intersection of racial and gender discrimination (Home Office, November 2001). These target figures were also informed by the ethnic profile of the service, regional variation and employment grades (Table Fourteen). The basic intention was that by 2009 the percentage of minority ethnic staff at each grade be the same as for white staff. This they hoped to achieve by a range of mechanisms, including: recruitment drives, targeted promotion, fast-tracking, and mechanisms to ascertain why staff leave the Home Office as a way of addressing staff retention.

Table Fourteen: Targets Set by Home Office for Minority Ethnic Representation (by Percentage) for Its Services (Home Office, November 2001)

Service Area	Minority Ethnic Representation 2000 (%)	Minority Ethnic Representation 2001 (%)	Target 2001 (%)
Prison Services	3.2	3.7	7.0
Police Services	3.0	3.1	7.0
Fire Services	1.6	1.6	7.0
Probation Services	9.3	9.8	8.6
Home Office London & Croydon	24.0	28.2	25.0
UK Passport Services	10.0	12.7	8.6
Forensic Science Services	11.0	10.4	7.0
Liverpool/ Merseyside	1.3	3.8	2.1
Immigration Services	7.3	17.5	7.0
Fire Service College	0.6	0.6	1.7

In essence the Home Office was attempting to improve quality of service and work environment through encouraging a broader representation of minority ethnic people in its employment. This has become a common trend in a number of other services. Thus the Commission for Black Staff in Further Education (2002:19) has suggested that there is 'considerable evidence to show that inclusive organisations benefit from diversity by:

- enhanced competitiveness – attracting and retaining more competent employees who understand the needs of their clients and respect differences
- improved performance and outcomes – creating a working environment in which everyone is encouraged to perform to their maximum potential
- improved customer services – being able to reflect and meet the diverse needs of their clients
- increased people management practices – using monitoring, impact assessment, staff consultation and other strategies
- improved organisational ethics and values
- increased understanding of race, diversity and equal opportunities issues
- improved staff relations
- reduced cost of costly tribunals – complying with anti-discriminatory legislation.'

In light of these trends and shifts in employment practice, what is the situation within the Church of England? Using the National Institutions of the Church of England as a guide on employment practice, we can note a number of key trends that could be transferable to other Church of England institutions.

The National Institutions are comprised of eight main bodies. These fall into four main categories for the purposes of this analysis: the Church Commissioners; the Archbishop's Council; the Pensions Board and Lambeth Palace (Tables Fifteen and Sixteen). Of key interest to this report is to consider what percentage of the staff are from minority ethnic background and what positions they tend to hold. We will look at each of these institutions in turn and then consider the over-all picture. What we need to recognise in looking at these statistics that there is a large percentage of staff for whom there is no indicated ethnic category (34% to 17%, depending on the body).

Ten out of 138 of the staff of the Church Commissioners indicated that they were from a minority ethnic background (Table Fifteen) (47 or 34% are unknown). The most senior male staff member from a minority ethnic background is that of Senior Professional Technical Officer (SPTO) and for a female staff member that of Executive Officer (EO). Of the 36 staff in senior or senior management posts in the Church Commissioners, only one is from a minority ethnic background. In contrast, a disproportionate number of minority ethnic staff hold junior management or support posts.

Seventeen out of 253 staff employed by the Archbishops' Council indicated that they were from minority ethnic backgrounds (Table Fifteen) (62 or 24.5% unknown). Here, minority ethnic staff are primarily females under the age of 40 (table Sixteen). A minority ethnic person holds one of the senior management posts. In contrast, minority ethnic staff tend to be clustered in middle management or support posts (Table Fifteen).

Seven of 49 of the staff employed by the Pensions Board indicated that they were from minority ethnic backgrounds (Table Fifteen) (14 or 29% unknown). Minority ethnic staff tend to be female and under 40 years of age (Table Sixteen). No minority ethnic person holds

a senior or senior management post in the Pensions Board. There are two minority ethnic employees in middle management with the remainder in support posts (Table Fifteen).

Two out of the 46 staff of Lambeth Palace are indicated to be from minority ethnic backgrounds (Table Fifteen) (8 or 17% unknown). Both of these staff members are female and working as administrative support staff.

Table Fifteen: Staff Composition of Four Bodies in the National Institutions (NCIs) by Ethnic Origin and Staff Grade for 2003 (Statistics Supplied by the Human Resources Department of the Archbishops' Council)

NCI	Grade	Female				Male			
		Min Ethnic	White	Un-known	Total	Min Ethnic	White	Un-known	Total
CC	Senior	0	0	0	0	0	4	0	4
	Senior Manage	0	6	3	9	1	14	8	23
	Middle Manage	2	18	5	25	2	17	15	34
	Support	3	10	7	20	2	12	9	23
AC	Senior	0	1	1	2	0	7	0	7
	Senior Manage	1	19	6	26	0	50	10	60
	Middle Manage	5	24	11	40	4	33	12	49
	Support	6	29	15	50	1	11	7	19
PB	Senior	0	0	0	0	0	1	0	1
	Senior Manage	0	1	2	3	0	5	2	7
	Middle Manage	1	8	3	12	1	6	3	10
	Support	4	4	3	11	1	3	1	5
LP	Senior	0	0	0	0	0	2	0	2
	Senior Manage	0	1	1	2	0	4	1	5
	Middle Manage	0	6	0	6	0	1	0	1
	Support	2	14	3	19	0	8	3	11
Total	Senior	0	1	1	2	0	14	0	14
	Senior Manage	1	27	12	40	1	73	21	95
	Middle Manage	8	56	19	83	7	57	30	94
	Support	15	57	28	100	4	34	20	58
Total		24	141	60	225	12	178	71	261
Percent		10.6	62.6	26.6	100%	4.5	68.1	27.2	100%

CC – Church Commissioners; AC – Archbishops' Council; PB – Pensions Board;
LP – Lambeth Palace

Thus, 7.5% (36 out of 486) of the staff working in the above four institutions within the National Church Institute of the Church of England are indicated to be from minority ethnic background (130 or 26.7% unknown). Of those 36 staff members, only two hold a senior or senior management post. Thus minority ethnic employees within the NCIs are predominantly black females under the age of 40 who hold middle management or support posts.

Table Sixteen: Staff Composition of Four Bodies in the National Institutions (NCIs) by Ethnic Origin and Age for 2003 (Statistics Supplied by the Human Resources Department of the Archbishops' Council)

NCIs	Age	Female			Male				
		Min Ethnic	White	Un-known	Total	Min Ethnic	White	Un-known	Total
CC	-30	1	7	3	11	0	8	2	10
	30-40	1	7	7	15	3	12	10	25
	41-50	1	12	2	15	2	9	9	20
	51-65	2	8	3	13		18	11	29
AC	-30	1	9	3	13	2	5	2	9
	30-40	6	15	6	27	2	25	7	34
	41-50	2	18	10	30	1	34	12	47
	51-65	3	31	14	48	0	37	8	45
PB	-30	2	3	2	7	0	3	3	6
	30-40	2	1	2	5	1	3	1	5
	41-50	0	3	1	4	0	5	1	6
	51-65	1	6	3	10	1	4	1	6
LP	-30	0	4	1	5	0	1	0	1
	30-40	1	7	0	8	0	3	2	5
	41-50	0	4	1	5	0	5	0	5
	51-65	1	6	2	9	0	6	2	8
Total				225				261	

CC – Church Commissioners; AC – Archbishops' Council; PB – Pensions Board; LP – Lambeth Palace

We have no picture of the percentage of minority ethnic people who are employed in diocesan or parish offices or of the rank that they hold. What we do have, at present, is a general indication of minority ethnic representation on the Church Councils of the Church of England. Of all of the parishes that took part in the Electoral Roll survey in 2002, 97.38% of their church council membership was white and 2.62% were minority ethnic. While the over-all level of minority ethnic participation is low, it is also variable. Thus minority ethnic members are more likely to be laity (2.78%) than clergy (1.56%). In addition they are more likely to be an "other member" (3.44%) than a reader/lay worker (2.04%), churchwarden (2.82%) or deanery synod member (2.82%) (Table Eighteen). This would clearly indicate a glass ceiling in the opportunities afforded to those in leadership within parishes and, possibly by implication, within dioceses.

Table Seventeen: Summary of Statistics of Ethnic Origins of Parish Church Council Members after elections in 2002

	(a)		(b)	(c)	(d)	(e)	Number responding (100%)
	White British	Other					
Stipendiary clergy	96.65%	2.37%	0.35%	0.03%	0.52%	0.07%	2,864
Non stipendiary clergy	95.79%	2.10%	0.12%	0.25%	1.61%	0.12%	808
Readers / Lay workers	96.63%	1.33%	0.21%	0.12%	1.58%	0.12%	2,406
Churchwardens	95.55%	1.64%	0.19%	0.71%	1.88%	0.03%	6,447
Deanery Synod members	95.69%	1.49%	0.17%	0.19%	2.39%	0.08%	6,328
Other members	94.30%	2.26%	0.36%	0.24%	2.76%	0.09%	29,119
TOTAL PCC	95.54%	1.84%	0.30%	0.24%	2.00%	0.08%	70,259

The question we need to ask is what these trends look like on a diocesan level. In looking at Southwark as a case study, primarily because of the very high return rate for the Electoral Roll survey in 2002, we can see the same trends emerging. While the level of minority ethnic participation is higher (16.35% minority ethnic) than the average (2.62%), it is still not representative of the proportion of minority ethnic people on the Electoral Roll (18.2% in Table Five) (See also Annex One – Table B). Again, minority ethnic members of the church councils are more likely to be laity (14.72) than clergy (3.87). They are also still likely to be ‘other members’ (19.82%) than members of deanery synod (14.39%), churchwardens (16.2%) or readers/lay workers (8.48%) (Table Eighteen). While Southwark Diocese has made a concerted effort to make itself more representative of minority ethnic people - by setting up their own independent inquiry on institutional racism (Southwark Diocese, 2000) and ethnic monitoring - there are still imbalances in minority ethnic participation that are reflections of the broader church. Worthy of note here is that the “corrective trend” seems to have resulted in an over-representation of minority ethnic ‘other members’ on church councils and a disproportionate number of minority ethnic non-stipendary clergy. This trend does indicate a way forward, but one that will have future implications.

Table Eighteen: Summary of Statistics of Ethnic Origins of Church Council Members after Elections in 2002 for Southwark Diocese

	White				Mixed		Asian /Asian British		Black or Black British		Chinese or Other		Total
	British		Other		no	%	no	%	no	%	no	%	
	no	%	no	%									
Stipendiary clergy	271	93.45%	10	3.45%	0	0.00%	1	0.34%	7	2.41%	1	0.34%	290
Non stipendiary	119	92.25%	4	3.10%	1	0.78%	1	0.78%	4	3.10%	0	0.00%	129
Readers/Lay workers	243	89.67%	5	1.85%	1	0.37%	2	0.74%	19	7.01%	1	0.37%	271
Church wardens	435	81.01%	15	2.79%	4	0.74%	2	0.37%	81	15.08%	0	0.00%	537
Deanery Synod	574	82.59%	21	3.02%	2	0.29%	3	0.43%	94	13.53%	1	0.14%	695
Other members	1,993	77.46%	70	2.72%	39	1.52%	21	0.82%	443	17.22%	7	0.27%	2,573
Total	3,635	80.87%	125	2.78%	47	1.05%	30	0.67%	648	14.42%	10	0.22%	4,495

In essence the Church of England needs to adopt a more strategic response to addressing these imbalances in its staffing and leadership practice. While the NCIs and many of our dioceses have equal opportunities policies, these are not adequately reflected in the broader structures of the denomination. Such a policy would need to include:

- ongoing monitoring that takes ethnicity, gender and age as comparative variables into consideration
- setting employment targets that take regional variation into consideration in order to ensure that our church structures are more representative of minority ethnic participation
- a more engaging programme of recruitment that seeks out and encourages the appointment of minority ethnic staff and leadership
- a programme of fast tracking that begins to address the glass ceilings evident in our staffing and leadership structures.

E. The Church of England in Relation to the Police and Racially Motivated Crime

The Stephen Lawrence Inquiry Report had a specific focus. It arose out of the racially motivated murder of Stephen Lawrence by five white youths. The Report recognised in its recommendations that such crime needed to be dealt with through a substantial restructuring of the police services and a profound shift in the way that those services related to broader community initiatives, including those by the church. In essence it recognised that the church could provide the police with some key resources as a community-based partner in dealing with racially motivated crime. Those resources included assistance with monitoring the

service the police provided, advice on improving those services, encouragement to people to report racially motivated crime and broader voluntary engagement with public institutions that dealt with legal justice.

All police forces in the United Kingdom have collected statistics on racist incidents since 1986. From that period a racist incident was defined as:

‘Any incident in which it appears to the reporting or investigating officer that the complaint involves an element of racial motivation; or any incident which includes an allegation of racial motivation made by any person.’

That definition was changed in 1999, in light of the Stephen Lawrence Inquiry, to:

‘any incident which is perceived to be racist by the victim or any other person’ (Home Office, 2002).

This definition includes incidents, like threatening behaviour, that are wider than the police’s “normal” definition of crime.

Racist incidents reported to and recorded by the police rose in England and Wales by 2 % (from 53 092 to 54 351) for the period 2000/1-2001/2. However, there was enormous variation in all police forces over this period. Thus the City of London and the Metropolitan Police recorded a drop of 21 and 19 percent each. In contrast, Lincolnshire, Staffordshire, West Midlands, and North Wales saw a doubling of their figures for the same period. The Home Office (2002) is of the opinion that these increases are a reflection of increased reporting and recording of such incidents, rather than an actual increase in the number of incidents.

A total of 8,892 (8, 288 for 2000/1) persons were cautioned or prosecuted for racially aggravated offences in 2001/2. 24 % (25% for 2000/1) of these person were under the age of 18. For the period 2000/1, 52% of those prosecuted were either terminated early or acquitted and 30% were convicted at magistrates’ courts. On the whole though, ‘non-racially aggravated offences were more likely to be detected than racially aggravated offences’ (Home Office: 2002:63).

Collins and Begum argue that there ‘is a commonly held belief that racism is not a problem in areas with a small minority ethnic population. This is very much a myth. Not only is racism widespread in rural areas, but it is often compounded by limited contact with minority ethnic individuals and limited knowledge of other cultures in predominantly white areas’ (2002:3). They are thus critical of the institutional culture that claims it is ‘colour-blind’ and ‘available to all’, but fails to take into account the particular difficulties that people from minority ethnic backgrounds face in dealing with a predominantly white society.

NACAB have argued that ‘an entrenched ‘no problem here’ mentality appears to expose black and minority ethnic people living in rural areas to continued racism. The repeated failure to recognise the day-to-day experiences of black and minority ethnic people living in rural communities and a prevailing regional myth that racism is an ‘urban’ problem still represents the biggest obstacles to achieving social inclusion and racial equality.’ When it came to racist incidents, the reality is that ‘ethnic minorities in low density ethnic areas were at greater risk (ten times more likely) of being attacked on racial grounds’ than those living in areas with a higher density of minority ethnic people (NACAB, 2002) (Table Nineteen).

It is evident from the statistics for the South West of England, as an example, that the numbers of racist incidents reported have increased drastically for the period 1994/5-1999/00 (Table Nineteen). In addition, this level of reporting exists within areas where there is a high level of reluctance by minority ethnic people to report such crime because of a fear of the police authorities (Collins & Begum, 2002).

Table Nineteen: Racist Incidents Reported to the Police in the South West: 1994/95 to 1999/2000 (NACAB, 2002)

Police Force Area	1994 /95	1995 /96	1996 /97	1997 /98	1998 /99	1999 /00	Change on previous year
Avon & Somerset	286	318	310	409	626	887	+ 42%
Devon & Cornwall	44	73	82	90	116	538	+ 364%
Dorset	37	41	67	86	145	185	+ 28%
Gloucestershire	37	34	34	32	83	258	+ 211%
Wiltshire	64	37	35	59	101	221	+ 119%
Total Incidents	468	503	528	676	1071	2089	+ 95%

In addition, people from minority ethnic backgrounds are over represented in dealings with the Police and Prison Services. They are far more likely to be stopped and searched, arrested, cautioned or end up being registered as youth offenders or prisoners as a proportion of the population (Table Twenty). These statistics tell us more about the nature of the Police and the Judicial services in the United Kingdom, than they do about the nature of the minority ethnic population. There has been an ongoing campaign to get the police services to address the disproportionate number of minority ethnic people subjected to “stop and search” exercise, but the latest statistics on the disproportionate percentage of minority ethnic people within the criminal justice process is causing increased alarm. As the *Voice* reported, ‘Ethnic minorities as whole make up nine percent of the British population, but 21 percent of prisoners – and black inmates are still getting longer sentences than white people for the same crimes. ... The grim picture is causing great concern with prison campaigners and community leaders claiming the figures prove that racism is rampant in the criminal justice system’ (2 April 2002:2).

Finally, ethnic minorities are still under-represented in all grades as employees in the police service and prison services and in senior posts in all the criminal justice agencies. Recent increases in ethnic minorities are seen to reflect recruitment of certain ethnic groups (i.e. Asians in Police and Probation Services) rather than recruitment from all ethnic groups. Ethnic minorities are also seen as over-represented in those dismissed or resigning from the Police or Prison Service’ (Home Office, 2002:vi). As indicated above, the police services are presently engaged in a targeted approach to increase the proportion of minority ethnic people in their employment (Table Fourteen). But how can the Church of England assist in this area of social justice?

Table Twenty: Representation of ethnic groups at different stages of the criminal justice process 2001/2 (Home Office, 2002).

	White	Black	Asian	Other	Not known	Total
Population (aged 10 and over)	94.5%	1.8%	2.7%	1.1%	0.0%	100%
Stops and searches (1)	79.6%	12.0%	6.1%	1.1%	1.2%	100%
Arrests	85.1%	8.6%	4.7%	1.2%	0.4%	100%
Cautions	85.3%	6.1%	4.6%	1.1%	2.9%	100%
Youth Offender	81.6%	5.6%	3.1%	2.2%	7.6%	100%
Prison receptions(4)	84.3%	9.8%	2.7%	3.2%	0%	100%
Prison population(4)	81.9%	12.1%	2.8%	3.1%	0.1%	100%

(1) Stops and searches recorded by the police under section 1 Police and Criminal Evidence Act and other legislation.

(2) Notifiable offences.

(3) 'Other' includes mixed.

(4) Sentenced

There are, in fact, a range of initiatives that the various police forces and authorities have taken or could be encouraged to take that would assist them in dealing with race related crime and in making the police services less racist. We highlight three: third party reporting; Independent Advisory Groups; and Independent Custody Visitors. The application of these initiatives varies across police forces, but each serves as an example of what is possible. Dioceses are encouraged to investigate what initiatives are being taken by their own local police force and, in response, to encourage recommend these initiatives as areas for involvement. In some cases dioceses might need to take the lead because of the reluctance of some police forces to deal with the issue of racially motivated crime in their area of jurisdiction.

Third Party Reporting

Recommendation 16 of the Stephen Lawrence Inquiry Report (2000: 329) stated, "All possible steps should be taken by police services at a local level in consultation with local communities to encourage the reporting of racist incidents and crimes." As the Metropolitan Police (September 2000:3) indicated; 'Recommendation 16 challenges the police service to:

- remove the requirements for crime and incidents to be reported directly to the police;
- bring about changes in the police training strategies and training delivery; and
- find effective ways for local authorities and other agencies to work in partnership with us.'

Furthermore, 'Third party crime reporting at remote sites is a practical means of helping those who often suffer in silence. It also provides us with opportunities to:

- draw a more accurate picture of crime;
- identify offenders; and
- implement strategies to prevent crime and repeat victimisation using specialist agencies.'

In addition, importantly for the victims of racially motivated crimes and for the church, third party reporting draws the police services into an accountability relationship that is strongly imbedded within the local community.

There are a number of police services that are piloting third party reporting projects that rely on religious institutions to act as 'neutral venues' for reporting and / or interviewing of victims of hate crimes. Some of these schemes facilitate a process where a 'neutral individual' could report the incident on behalf of the victim or could provide an 'neutral' address from where reporting packs could be distributed and collected.

Independent Advisory Groups

A number of police authorities, for example the Merseyside Police and the Devon & Cornwall Constabulary, have set up independent advisory groups to assist the police to act upon the recommendations of the Stephen Lawrence Inquiry. The groups are constituted from senior officers in the local police authority and members of the public. There is an attempt to ensure that the groups are representative of a broad range of community organisation and with high levels of minority ethnic participation.

Because of the broadly experimental nature of the groups they play a range of functions. They, in part, serve as a body to which the police services give accountability or from whom advice is solicited for particular strategic projects. In other cases, some of the minority ethnic members might be asked to assist the police by acting as observers or providing advice with specific cases of racial assault or "critical incidents" (Metropolitan Police, November 2001). It is in this sense that they provide the police with a pool of volunteers; some of them with key specialities, in order to deal with hate crime more effectively.

One example of such an advisory group was that set up by the Merseyside Police. Its terms of reference were:

- 'To urgently consider the report on the Stephen Lawrence Inquiry, together with the HMIC reports *Winning the Race* and *Winning the Race Revised* and to recommend how the Force should respond.
- To consider how the Force manages Community and Race relations, particularly with minority ethnic groups and recommend improvements.
- To lead, co-ordinate and manage the Force response to the reports and to ensure the implementation of approved recommendations' (Merseyside Police, undated: 1).

Independent Custody Visitors

The Independent Custody Visitors Scheme was set up by the Metropolitan Police Authority as an accountability mechanism to the local communities. Independent custody visitors "play a valuable role in maintaining public confidence in the welfare of people detained in police custody. They call at police stations unannounced and write short reports about their visit. Their recommendations can require the police to make improvements for the welfare of detainees" (Metropolitan Police Authority, 6 Feb 2003). They serve on a local panel who organise random visits to local police stations to interview those being detained so as to ensure that detainees are being treated properly by the police. They are appointed for a three-year term and given appropriate training. They are expected to act independently.

We have found all three of these initiatives to be well supported by various churches and minority ethnic Anglicans. These initiatives have their difficulties and a sustained interest

can be difficult to maintain, but they do provide positive mechanisms for engagement that provide the church with a opportunity to make a contribution to social justice while providing a platform for keeping the police services accountable.

VI. Conclusion

This report has attempted to provide the Church of England with a formulated understanding of the nature of institutional racism in its midst and a focused picture of five key areas of ministry and work where an adequate response could start engagement. It has also provided a more focused discussion on institutional racism and a theological response to provide a clear recognition that the problem of racism requires a structural and ideological shift within the life of the church if it is going to be dealt with adequately.

What follows are eight recommendations. They address some of the key concerns about minority ethnic representation and participation in the life of the Church of England, and the need for ongoing monitoring of such representation for future engagement. There is an acknowledgement of the need for ongoing work in this area of the church's life.

Each of these recommendations is achievable and will provide the Church of England with a programmed and specific response. Seven of them focus on the nature of the Church of England itself and deal with it "getting its own house in order". One relates to the very specific nature of racism and racially motivated crime as these relate to the police services. Ultimately, though, all of these recommendations relate to the broader witness of the church in society and the need for it to be an example of justice.

VII. Recommendations

1. The Church of England should continue to exercise a prophetic role by calling attention to issues of racial injustice in society and promoting Gospel values.
2. Renewed effort should be invested in enhancing the participation of minority ethnic people within all aspects of the life of the Church of England, in view of their continued under-representation and unjust treatment in spite of the steps taken since the report *Called To Lead* (GS 625, 2000) and its acknowledgement of the challenge of institutional racism.
3. The Research and Statistics Unit undertake regular and reliable statistical ethnic monitoring of dioceses, deaneries and parishes including information on gender, age and offices held;
4. Bishops, in consultation with the Ministry Division, introduce racial awareness/cultural diversity training as a standard component within CME 1-4 and in training for others in leadership positions in dioceses;
5. CMEAC and the Education Division collect and disseminate examples of the effective participation of minority ethnic young people in the life of the Church of England and lessons from the forthcoming Joynt/Hope project to develop models of youth ministry to assist good practice in such youth work
6. The Ministry Division, in partnership with CMEAC and dioceses, undertake:
 - the carrying out of an audit of the clergy in 2004 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;
 - specific projects in the period 2004 to 2008 to encourage vocations to the ordained ministry among minority ethnic people, particularly those who are British born, and explore with the House of Bishops the possibility of introducing targets
7. The National Church Institutions become an example of best practice in providing racial awareness/ cultural diversity training, mentoring and support of minority ethnic staff and by the end of 2004 set targets for the proportion of NCI staff in London drawn from minority ethnic backgrounds.
8. Dioceses work with their local police service to build on the progress made in recent years both in tackling racist crime, in achieving greater representation of minority ethnic people and working towards a more racially equitable criminal justice system.

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