

GENERAL SYNOD

Racial Justice in the Church of England

Summary

This paper summarises the developments as the Church of England since the reaction to the murder of George Floyd in the USA prompted an international outcry at the persistent racism through society, including the churches. It notes the report of the Archbishops' Racial Justice Task Force, *From Lament to Action*,¹ and summarises actions taken on the recommendations (with further detail in Annexe 1). The paper also notes the recent work of CMEAC and some relevant work on the links between racial justice and public policy. It also gives the background to the Archbishops' Commission on Racial Justice which has begun its work and which will be making a presentation to Synod.

Introduction

1. May 2020 saw a sea-change in the discourse on race, ethnicity and inclusion across the Western world. The murder of George Floyd by a police officer in Minneapolis – at first sight, just another in a seemingly unstoppable series of killings of Black people – sparked a reaction which empowered people of Global Majority Heritage (GMH) in the USA and beyond forcefully to affirm their presence in society, their humanity - and their refusal to endure the treatment that continued to marginalise, belittle, and in too many cases, kill them. In Britain, the voices of UK Minority Ethnic (UKME/GMH) people swelled to add to the story – and within the Church of England, accounts of racist discrimination at many levels gained a salience they had never had before.
2. The stories were shaming. The Archbishops committed the church to action and to immediate progress. This led to the formation of a Task Force, to report quickly, and the longer-term establishment of a Commission on Racial Justice to drive systemic change across the church.
3. The Task Force report, entitled *From Lament to Action*, appeared in April 2021. Although its remit was to propose recommendations for immediate action, naturally, in seeking to present the scale of desired change, the recommendations included some that would require more fundamental and radical changes in the life and structures of the church.
4. Within the NCIs, work began immediately, following receipt of *From Lament to Action*, to address the recommendations in so far as they lay within the NCIs' remit. Other recommendations – most notably and controversially, the recommendation that every diocese should employ a full time racial justice officer – were reserved pending a clearer idea of the likely impact both in terms of cost and benefit and to take into account the strategic thinking of the Racial Justice Commission as it emerged..
5. In October 2021, the Archbishops' Commission for Racial Justice began its work under the Chairmanship of Lord Paul Boateng. The Commission's roles include ensuring that the momentum for change in the church does not abate, building upon

¹ [FromLamentToAction-report.pdf \(churchofengland.org\)](https://www.churchofengland.org/FromLamentToAction-report.pdf)

the recommendations of *From Lament to Action*, and bringing forward its own, considered, recommendations for action.

Theological Foundations

6. Although the responses to the murder of George Floyd brought together people of many faiths and ideologies, the Church of England is embarking on a programme of change in its approaches to racial justice because, not in spite, of our Christian conviction.
7. Ultimately, our theology of race derives from Galatians 3:28. The differences that the world deploys to calibrate the value of human persons, and to group them inequitably, are as nothing in Christ. As the saying is, “there is one race: the human race”. Our equality in the eyes, and in the love, of God must be replicated in our social structures and relationships if the Kingdom of God is to be realised in its fulness. Racial Justice follows from the example of Our Lord who died for all and whose resurrection testifies to God’s supremacy over the deadly dehumanisation that people impose upon one another.
8. Because the movement for racial justice is not confined to Christians, there will be overlaps, but also differences, in approach. For example, there have been concerns among some Christians about the salience of Critical Race Theory (CRT) and whether it is consistent with a theological rationale for racial justice or inimical to Christian convictions. And among theologians in this field, there are disagreements about how racial justice is understood through the lens of Christology and other key areas of doctrine.
9. Some secular theories overlap with Christian theology, for example, in exploring the ways in which racial injustice persists in the face of apparently benevolent legislation, since moral orientation is not formed by law alone. And the concept of intersectionality challenges the liberal trope that neutrality is a sufficient condition for fairness, calling us to consider a person in the context of overlapping identities and noting how disadvantage can be entrenched.
10. The ways we approach theologies of racial justice are contested in the church, despite near-unanimity that racial injustice is a sin, and the wider ideologies around the topic are also disputed. But our commitment to racial justice should begin and end in our commitment to Christ and His Kingdom. On the way, we may sometimes walk, to mutual benefit, with others who share our objectives but not our faith.

CMEAC

11. The existing body for the church’s work on issues of race and ethnicity is CMEAC – the Committee for Minority Ethnic Anglican Concerns. Established for over 30 years, CMEAC has submitted numerous reports critical of the church’s record in racial justice yet, as *From Lament to Action* noted, few of the ensuing recommendations had been implemented and little if anything had changed.
12. *From Lament to Action* recommended major changes to CMEAC. CMEAC remains, under the Chairing of the Dean of Manchester, an important mechanism for ensuring that the Racial Justice Commission, and the racial justice work more

widely, is connected to the formal structures of the NCIs and can access a range of UKME/GMH views within the church.

13. The Archbishops' Council has decided not to abolish CMEAC but to review its terms of reference along with those for other AC Committees. Whilst making the Chair of CMEAC a full member of the Archbishops' Council would require primary legislation and could not be done quickly, it has been agreed that the Chair (or the Chair's nominated representative) should attend the Archbishops' Council on the same basis as the Chair of the Business Committee and the lead bishop on Safeguarding.
14. CMEAC activity in 2021 included a national theology conference in collaboration with the British & Irish Association for Practical Theology and a national roundtable on how to support the planned migration from Hong Kong in collaboration with the Teahouse, the support network for the Church of England East Asian and Chinese-heritage clergy. There have also been a variety of roundtables and activities supporting the work of Gypsy, Traveller and Roma Networks and issues, and Persian & Farsi speaking network and issues.
15. CMEAC has also commissioned two larger projects for 2022. The first is to produce a diocese-by-diocese report on the work undertaken on Anti-racism, racial justice and Belonging, Inclusion and Diversity of Race. The second initiative (the Commissioning of the St George Collection) is a co-creative project that will collaborate with 42 ecclesial and secular organisations to commission a collection of sacred liturgical objects. These objects will narrate the diversity of heritage, culture and ethno-social community found in the Church of England and the Anglican Communion, mediate theological truths, and bring together communities in celebration and lamentation to the foot of the Cross. This project is still in the development/ (external) funding application phase.
16. CMEAC has also developed a number of resources with various Christian publishers to support and guide racial justice work at parish and diocesan level. The first of these, *Staying Awake in Gethsemane*, will be published with SCM press later this year.

Racial Justice in the life of the nation

17. The pursuit of racial justice in the church is inseparable from our mission to the world. If our own practices and life are deficient, we have no locus from which to call out racism and injustice in the world at large. If we are seen to be trying hard to put our own house in order, we can – humbly and in love – work for a more just society.
18. An example of a pressing issue which impacts on the lives of UKME/GMH people is the Nationality and Borders Bill currently before Parliament. This is a major piece of legislation the primary of focus of which is on changes to the asylum and refugee system. It follows the publication of the New Plan For Immigration, which laid out a wider government strategy. MPA and the Bishop of Durham produced a response to the consultation on the NPI raising a number of concerns, particularly over changes to the asylum system that we believe will be ineffective in meeting the goal of reducing irregular migration, but which are likely to have a significant negative impact on many vulnerable people. We have continued to engage with ministers

and officials, and a team of nine bishops has committed to following the Nationality and Borders Bill through the Lords.

19. Clause 9 of the Bill allows for the Secretary of State to remove citizenship without notice from anyone who is eligible for citizenship of another state. Foreign-born British citizens without dual nationality can be made stateless so long as the government believes they are eligible for foreign citizenship. Between 2006 and 2017, Home Office figures show, 199 people were stripped of their citizenship, with 104 cases in 2017 alone. The major change is being able to do so without notice. This disproportionately impacts on the UKME/GMH population.
20. Three bishops (Durham, London and Chelmsford) spoke at Second Reading on the 5th of January. Between them they covered the values behind the Bill; concerns about a proposed two tier system for asylum and refugees; the need for safe and legal routes; family reunion and provision for children; the impact of the proposals on modern slavery; citizenship; the right of asylum seekers to work and community sponsorship. They have committed to supporting a number of amendments across those areas. Had the church not been able to demonstrate its commitment to putting its own house in order, the bishops' task would have been considerably harder.

Progress on Implementing the *From Lament to Action* Recommendations

21. *From Lament to Action* broke down its recommendations into five categories, as below. As noted already, the NCIs have engaged strategically with the recommendations that fall within their remit. A much more detailed summary for each recommendation can be found in Appendix 1.
22. The summary below should be read in conjunction with the detail in the annexe in order to show a balanced picture of real progress and the reasons why progress has not been more rapid.
23. The Archbishops' Council is considering how resources can be deployed to expedite these actions as far as possible during 2022.

i) Participation

Much preliminary work has been done here as outlined in the Annexe. The constituency which would elect additional UKME/GMH members to Synod has been defined (although not all eligible persons yet identified) and the proposals signed off. A process for bringing UKME/GMH participant observers into the House of Bishops, in a way which is commensurate with the expectation of increased numbers of UKME/GMH bishops who would sit in the House as of right, has required much work, but clear proposals now await sign-off.

The significant obstacles to meeting the 16 recommendations under the 'Participation' category, are partly because it requires a substantially larger budget than is available in the NCIs, and partly due to the fact that a significant number of the recommendations are outside the remit and sphere of influence of the NCIs. Some recommendations are also currently progressing more slowly than desired, due to GDPR and similar requirements. The COVID measures have only exacerbated these issues.

ii) Education

The 11 recommendations under this category have achieved significant progress as shown in the Annexe. The Education and National Society teams have drawn in internal and external expertise and a wide forum of consultants and allies to deliver these aspirations. Where recommendations fall outside NCIs mandate, they have found ways to influence and engage external partners. While there has been excellent progress, some of these recommendations require significant funding to continue on the current trajectory to meet these targets.

iii) Training & Mentoring

The 9 recommendations under this category are also making good progress. Many TEIs have invested significant time, resources and efforts into supporting and fulfilling these recommendations. However, it is important to consider that much of the liturgical interventions and lectionary revisions of these recommendations do not always translate easily into some specific Anglican traditions and demographics and the TEIs allied to these traditions. It is important that our institutional strategy does not exclude these traditions.

iv) Young People

5 of the 6 recommendations under this category were outside the NCIs' mandate and remit, or beyond their capacity. Nevertheless, the appendix shows alternative proposals that support the aspirations of these recommendations and which have been operationalised by staff engaged in these areas.

v) Structures & Governance

The posts forming the Racial Justice Unit have been designed and are being finalised in consultation with the Commission. The Head of the RJU will be a Band 0 post, equivalent to a Director. The posts will be advertised shortly.

The recommendation that every diocese have a full time Racial Justice Officer, funded centrally, is still under consideration although the recommendation raises difficult questions about the opportunity cost when competing priorities have a claim to finite central funding. Some dioceses already have a Racial Justice Officer in post.

Of the 4 recommendations under this category at least 2 are affected by other national processes such as the Transforming Effectiveness/Simpler NCIs work, and are procedurally complex to deliver in the required time scale.

Capacity, Resources and Triennium Funding

24. A significant barrier to implementing the more ambitious recommendations in *From Lament to Action* is because the Task Force did not have the remit or capacity to evaluate the limits of the NCIs' current staffing and resource capacity. Work is continuing to cost and contextualise the outstanding recommendations of the report. A comprehensive draft bid was presented to the Triennium Funding Working Group and will be developed further in the light of comments from that Group. Other potential funding sources will be explored.

The Archbishops' Commission on Racial Justice

25. Following the groundwork done by the Anti-racism Taskforce, the Racial Justice Commission was appointed by Archbishops' of York and Canterbury to stand alongside the Church of England, as the Church drives forward a compelling agenda for racial justice, embedding transformative change.
26. The Commission will report to the Archbishops every six months during the three-year period 2021-2023, with recommendations to support the Archbishops fulfil their commitment to identify, respond to, and root out systemic racism in the Church.
27. The Commission is committed to a process of participative engagement, and will listen, learn from and consider detailed quantitative data and qualitative evidence, commissioning new research and inviting submissions where necessary, and engaging with stakeholders and conversation partners across and beyond the Church.
28. The Commission's monthly meetings will be contextually immersed in various dioceses across the country and the next couple of meetings will include dioceses such as Bristol, Manchester, Turo, Liverpool, Durham, Oxford, Chester, Worcester, London, Coventry & Portsmouth. These meetings will engage with various diocesan programmes as well with partner organisations. For example, in Truro the Commission will spend some time engaging with the Education Office's work in Church of England schools, as well as other strategic initiatives initiated by the dioceses, to gain a grassroots view of changes to policies and programmes that have been stimulated by *From Lament to Action*. Similarly, in Durham, the Commission will engage with the Common Awards programme, as well as with TEIs and current ordinands, alongside the diocesan anti-racism and racial justice work.
29. The 'Racial Justice Commission' website will be publishing information on the work of the Commission as it progresses;
<https://www.archbishopofcanterbury.org/priorities/archbishops-commission-racial-justice>

The Rev'd Canon Dr Malcolm Brown
Director of Faith and Public Life

Canon Dr Sanjee Perera
Archbishops' Adviser for Minority Ethnic Anglican Concerns

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Annexe 1

The NCIs' responses to the *From Lament to Action* Recommendations in Detail

This Annexe is taken from a report made to the Archbishops' Council in January 2022 on progress in responding to the recommendations of *From Lament to Action* where they fell within the responsibilities of the AC to take forward. It does not attempt to explore all the responses that are the responsibility of other NCIs, dioceses or parishes, as collating all the relevant information was not possible in the time available. However, as a significant number of recommendations do lie within the AC's remit, the Annexe gives a clear view of progress on some key aspects of the report.

PARTICIPATION

Action 1; currently in discussion. Not AC lead.

“General Synod to co-opt 10 UKME/GMH candidates – 5 Clergy and 5 Lay – to serve as members of the General Synod for the 2021- 2026 Quinquennium. As co-optees, these 10 to serve with full participation and voting rights.”

This recommendation has been deferred to the Feb 22 Group of Sessions for a variety of reasons. The Prolocutors of the Convocations of Canterbury & York and the Chair & Vice Chair of the House of Laity have communicated that;

- i. A timetable and methodology for implementing this recommendation would need to be discussed by the relevant Standing Committees.
- ii. The earliest opportunity for the Convocations and House of Laity to meet to make any in-principle decision and to consider specific proposals for co-option would be February 2022.
- iii. The process for co-opting members across these bodies varies and whilst some work has already taken place during the last quinquennium, (e.g. allowing the House of Laity to co-opt 5 members in one go if required), there are some practical questions around the recommendation which need to be considered, such as the nature and communication of the electoral or appointment process, eligibility criterion, and threshold of experience.

Action 2; in progress. Not AC lead

“UKME/GMH participant observers to attend House of Bishops. One UKME/GMH clergy elected from each region to attend meetings of the House of Bishops as participant observers for three year periods until such time as there are six UKME/GMH bishops able to sit as members of the House. The process should mirror that used for election of women as participant observers in 2013.”

This recommendation is currently in progress. An electorate of UKME/GMH clergy is being assembled following a 'cascade' letter sent by all Diocesan Bishops in November 2021. The December 21 House of Bishops discussed suggested changes to the Standing Orders to enable elections of observers. The House of Bishops proposed that existing UKME suffragan bishops should be made participant observers without election. They also proposed that the participant observers should be representative of the provincial demarcations. This will provide for one elected observer from York, and two from Canterbury, plus four automatically appointed observers, at present. They

authorised the Standing Committee to make appropriate final decisions on the details of the election which is projected for March 2022; Observers to join May 2022 House of Bishops.

Action 3; in progress. AC lead, jointly with other bodies

“Data and monitoring are crucial to help us understand what needs to change. The current processes do not allow for the necessary monitoring of appointments in both clergy and lay appointments.

- *Draw together all racial diversity data held across the Church of England at National and Diocesan level.*
- *Supplement this by making Diversity Monitoring forms mandatory for every application process, monitoring racial diversity at each stage. This will require a protocol for how data is handled to ensure it is confidential at an individual level.*
- *Use data to inform accountability by owners of individual recruitment process and for wider analysis, to identify good practice and areas of weakness.*
- *Monitor data on recruitment and (crucially) progression over time, against external benchmarks.*
- *Work on creating a culture where supplying data is seen as beneficial and number of ‘prefer not to say’ responses reduces. Provide positive reasons for people to give data.*

The Chief Officers have already approved work to begin on improving the consistency and quality of diversity data across the Church. This will feed into work to improve diversity in senior appointments. Human Resources have already begun on a data collection pilot, focusing on best practice for both categorisation and communications, underpinned by a suitable model privacy notice, which will be offered as a toolkit to dioceses, and could be expanded to monitor recruitment data. The People System will hold diversity data for clergy, NCIs staff, and trustees. From a more robust base of data, action can be more effectively targeted and progress monitored over time.

HR is piloting diversity data collection with Pensions Board Trustees and a cathedral: evaluation from this pilot will enable the development of a toolkit of guidance and advice (including model Privacy Notice) that Dioceses can use. NCI HR will also use this toolkit to expand our HR Diversity Data (currently limited to gender, disability, age and ethnicity). NCI HR does not handle trustee diversity data, this is owned by the secretariats for each governing body. This does not match the intention or ambition of this recommendation, but is the most that can be achieved from a practical point of view given current resources.

Action 4; projected AC lead

“Any future cohorts of the Strategic Leadership Development Programme to have a minimum of 30% UKME/GMH participation in order to build up pipe-line supply for Senior Leadership in the Church. The total number within an annual cohort is around 60 so this would translate into 20 participants annually. Diocesan bishops nominating to SLDP or similar leadership development programmes to nominate at least 1 UKME/GMH candidate for consideration for participation in the SLDP. The 30% figure recognises the urgency of the current situation, the time-lag between participation in the SLDP and appointment to strategic leadership, and seeks to redress historical under-representation.”

This recommendation will be considered as part of the design of any future SLDP cohort. Under present plans this is unlikely to be before 2023. It may be that a different ‘feeder programme’ is established to help bring people into these development programmes; this would need to be reflected in the 2023 budget.

Action 5; dependent on resource allocation. AC lead. But implementation optional unless mandate at parish level

“PCC Reps and/or appointment panels for clergy posts to undertake online learning programme. Develop online module for anti-racism learning programme (akin to C1 safeguarding training ahead of interviews for incumbents and staff roles.)

The development of these online modules are dependent on appropriate resource allocations. This recommendation should be considered alongside others assigned to Ministry Division in Education, Training and Mentoring. Whilst it is possible to develop an introductory online module (as has been done with Safeguarding), it is not feasible in the timescale proposed. This module would need theological rigour, alongside capacity to engage hearts and minds. This module should be intersectional with other diversity training, and the rollout recommended is larger than the basic safeguarding awareness module. There are also considerations around timescale, implementation and ownership. A projected collective cost of £483,000 for Ministry Division has been included in the Racial Justice Triennium Funding application, which includes costs for this online module.

Action 6; partly dependent on resource allocation. AC lead, with others

“Build recruitment processes for every level and context (employed and non-executive, PCC to NCIs) which improve racial diversity.

- *Create with recruitment owners roadmaps appropriate to every sort of recruitment undertaken in executive and non-executive Church roles e.g. what does this look like from a CEO role in the NCIs to a finance assistant at a Diocesan Church House? This should be done collaboratively to encourage people to take ownership and to share learning.*
- *Within this, establish goals at the start of each recruitment process to attract greater participation e.g. identifying search partners, volume recruitment providers – so we never hear ‘we put out an advert but we didn’t get much UKME/GMH response’.*
- *Create consultation and trial as necessary with Diocesan Secretaries, HR professionals, Diocesan Board of Finance Chairs to ensure systems are robust and realistic.*
- *Hold recruitment owners accountable, to ensure they take ownership of increasing diversity, think creatively about how to widen their fields, and create a culture of improvement.*
- *Prior to each recruitment process, review role design, and identify and remove any obstacles which prevent widening of candidate fields to include UKME/GMH candidates.*
- *Ensure commitment to diversity is visible in the values and strategic priorities of each Diocese and Diocesan Church House (DCH) operation. This makes the role more attractive to a wide range of candidates.*
- *Review nomination processes for elected roles (Synods, Diocesan Boards of Education etc) to ensure these are welcoming and not biased in favour of those with existing networks.*

This is a broad ranging recommendation which the NCIs have already adopted to some extent, as a part of the project mentioned in Participation 3 above. The project aspires to systematise good diversity practice in senior recruitment (equating to the roadmap referred to above). It aspires to encompass role design which ensures unnecessary ORs and other requirements are challenged. It is also designed to create effective outreach and marketing of roles, effective management of search consultants, using challenge groups at key stages, enhanced bias training for selection panels, and

training UKME/GMH and disabled people to participate in selection panels. This work, if it were adopted by dioceses, could be used as a best practice toolkit that would largely meet the aspirations of this recommendation.

Action 7; under consideration. Not AC lead. For CNC, bishops, cathedrals etc.

“Shortlists for Senior Clergy Appointments (Archdeacon, Residentiary Canon, Dean, Bishops) to include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.”

Currently under discussion across the Senior Appointments Team and HR, to attempt to develop a collaborative approach in operationalising this strategy. This will be discussed by the Central CNC members in 2022, but it is unlikely that the CNC will commit to one candidate in each list, instead going on a case-by-case basis to ensure candidates meet the essential criteria before their inclusion on a shortlist.

Action 8; partly in development, partly recommended against. AC / NCIs lead

“Shortlists for all NCI senior appointments of Band 2 or above, including trustee appointments, to include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist. Annual data to be published as part of annual reports, showing breakdown by seniority of role.”

Annual data on NCIs appointments could be integrated and published assuming numbers were not too small to give information about individuals. However, the recommendation of including at least one appointable UKME candidate for every senior appointment, with the need to provide publishable reasons where this does not happen, is not currently planned within our HR strategy . This is because research suggests that while ensuring greater accountability of panels can lead to improvement, it also runs the risk of including “token” candidates who are not truly appointable. This can lead to frustration amongst these candidates and runs the risk of alienation from those on the panel. . Instead, panels should be supported both to push hard to find good quality diverse candidates and to be confident in explaining those occasions where they could not. The AC will need to consider how far to go in this direction in trustee appointments.

It is also worth noting that we can report good practice on this in recent appointments to the Church Commissioner trustee board; for example in the appointment of Alan Smith & Busola Sodeninde.

Action 9; not for AC.

“Shortlists for members of Bishops & Diocesan Senior Leadership Teams must include at least one appointable UKME/GMH candidate. Where this does not occur, the recruiter must provide valid, publishable reasons for failure to include UKME/GMH candidates on shortlist.”

This recommendation is not covered by the work of the Archbishops’ Council.

It is worth noting that there has been an increase of UKME/GMH appointments; in 2020, 94.5% of ‘senior staff’, a category which includes bishops, archdeacons and cathedral clergy, described themselves being ‘White British’, compared to the 96% in 2012. There are eight bishops from UKME backgrounds (including the two to be consecrated in January 2022) or 13 senior clergy overall (that includes the six bishops plus one cathedral Dean, two residentiary canons and two archdeacons).

Action 10; Not for AC

“Shortlists for All Dioceses to produce annual reports on recruitment of clergy and lay appointments each year, recording number of UKME/GMH appointments made and number of UKME/GMH applicants shortlisted for interview, using information from Diversity monitoring forms or other methods. Report to be sent to Racial Justice Directorate for annual publication.

This recommendation is not covered by the work of the Archbishops’ Council.

However, a diversity monitoring form that can be adopted or adapted in dioceses who wish to use it, is currently being developed by the Archbishops Advisor for Minority Anglican Concerns (AAMEAC). This is a part of a wider toolkit being developed for the dioceses who wish to engage in equality, diversity and inclusion endeavours and racial justice strategies, but lack the expertise and resources to engage in this work.

Action 11; partly dependent on resource allocation.

“Those responsible for senior appointments (e.g. Archbishops, Bishops, CNC Members, NCI Directors, Bishop’s Senior Leadership Teams, Vacancy in See members etc) to undertake anti-racism recruitment focused learning programme using external provision with budget for commissioning and delivery.”

There are some plans in hand for reviewing training for senior panels. This could contain an anti-racism component with an intersectional framework. Staff would need to join this work up with work on other training recommendations affecting Ministry and Education to ensure consistency and value for money.

High quality diversity awareness training reinforced by a broader programme of culture change is likely to have a positive impact. A poor quality online, self-directed learning approach to training in this area is unlikely to be effective. The resource requirements for this has been included in the Racial Justice Triennium Funding application.

Action 12; not for AC

“15% of members of Bishops’ Councils should be UKME/GMH, in all areas where the UKME/GMH proportion of the population is average or above, with Bishops’ Councils to use co-opting powers where necessary. Every Bishops Council, whatever the local population data, to include a minimum of three UKME/GMH members of clergy/laity.”

This recommendation is not covered by the work of the Archbishops’ Council.

While this might not be possible for us to mandate, an audit of EDI & Racial Justice Strategy in dioceses is being carried out on behalf of CMEAC, as a part of diocesan engagement work.

Action 13; not for AC

“Dioceses with UKME/GMH populations of national average or above to make sure that, among the Non-Residentiary Canon candidates in a given year, there must be at least one who is UKME/GMH.”

This recommendation is not covered by the work of the Archbishops’ Council. But see action 12.

Action 14; not for AC

“Cathedral Chapters to use their co-opting power to actively recruit at least one UKME/GMH member of chapter.

This recommendation is not covered by the work of the Archbishops’ Council.

Action 15; not for AC

“Archbishops of Canterbury & York to host annual provincial events for UKME/GMH clergy & ordinands for the purposes of support, networking and discussion.”

This recommendation is not covered by the work of the Archbishops’ Council.

Nevertheless, the Archbishops have communicated that, ‘Those recommendations which specifically call on the both Archbishops will be considered by the Archbishops’ staff during the first quarter of 2022.’

Further to this the Archbishops’ Advisor on Minority Ethnic Anglican Concerns and CMEAC has run a number of national events to discuss EDI & Racial justice issues ranging from theological conferences (for e.g. the CMEAC theology conference held in collaboration with the British & Irish Association for Practical Theology) to networking events (for e.g. the Persian & Parsi Speaking Ministry roundtable) to Migration and Inclusion Support events (for e.g. the CMEAC roundtable discussion on how the Church of England can welcome and support people arriving from Hong Kong).

Action 16; not for AC

“Work with higher education institutions to actively and intentionally increase the number of UKME/GMH Chaplains serving in Higher Education institutions, with particular reference to those Universities operating collegiate systems.

While this recommendation is not within the authority of the Archbishops’ Council, the Education Office (EO) has some limited ability to influence universities. It is worth noting that Anglican chaplains (particularly in collegiate systems) require a license to be in active ministry. Bishops, involved in appointment and licensing processes, could use their influence to ensure greater diversity in appointments. The lead bishop for Higher Education, working with the EO, could advocate for this.

Further to this, the AAMEAC is giving the keynote address on the subject of racial justice strategy in HEIs, in the spring of 2022, to the Vice Chancellors conference of the Cathedrals’ Group Universities (formerly known as the Council of Church Universities and Colleges). Further work on this is currently being discussed collaborating with the Education Office (EO).

EDUCATION

Action 1; Significant progress but requires funding.

“Develop programmes for school leaders that ensure theological concepts drive curriculum design across the whole curriculum in a way that promotes equity and racial justice.”

The Education Office has no direct control of school curriculum, so the emphasis is on engaging leaders to think differently.

Significant progress has been made on this and a clear strategy, with operational plans was launched in Autumn 2021 . The pedagogical development and curriculum design work include curriculum targets such as (but not limited to);

- Resources and training being developed for curriculum review (by July 2022)
- Curriculum examples collected and QAed (by July 2022)
- Curriculum theological framework training rolled out (by July 2023)
- Theological Framework report ready for publishing to all schools (by July 2023)
- Evidence of Theological Framework in use in 50% dioceses nationally (by July 2024) etc

The continuation of this programme requires significant resources. A bid for £0.7 million has been built into the Racial Justice Triennium Funding application, which will include support for this among other recommendations.

Action 2; significant progress but requires funding.

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

This is an ambitious recommendation with a wide range of sub-recommendations, some of which would be costly to implement. The Education Office has no direct control on mandating school staff development or recruitment. But it, can offer materials and resources, which can fulfil the recommendations at least in part by encouraging Church schools, academies and diocesan teams to engage in celebrating diversity, and plan to achieve diverse educational leadership.

Significant progress has been made on this and a clear strategy and operational plan have been launched in the Autumn of 2021 These include:

- Education Office DEI policies, practices and procedures review cycle created (by Feb 2022)
- Diversity Network cohorts 1&2 underway (by July 2022)
- Diocesan network/ ILM participants surveyed for impact (by July 2022)
- Monitoring in place for Education Office DEI practices (by July 2023)
- Examples of celebrating diversity published (by July 2023)
- Progression networks for UKME/GMH leaders (by July 2024)

The continuation of this programme requires significant resources, A bid has been built into the Racial Justice Triennium Funding application.

Action 3; some progress.

“TEIs and other Church based training/formation institutions to promote intercultural (including international) placements and mark Black History Month, celebrating diverse saints and models (modern Anglican Saints/Martyrs).

There is significant progress here and some resources were made available in the summer 2021 but others will take until the summer of 2022 to be introduced. These could be fruitfully enhanced with marginal additional costs and will be absorbed within current budgets. There are good practice to report from most TEIs in relation to these goals.

Action 4; some progress, but dependent on resources to complete.

“Facilitate national standards of training for TEIs staff on mandatory antiracism learning programme, equivalent to the national standards set for Safeguarding Training: Participation in an introductory Black Theology module (e.g. TMM1657 of Common Awards) or module on Theologies in Global Perspective (TMM42620) to be a requirement for all ordinands. For TEIs and other Church based training institutions to diversify the curriculum (including church history, Global Theologies) and to diversify their biographies (include authors of UKME/GMH background). This process should be monitored annually by the Quality Assurance Panel.”

The new, ‘Formation Framework’ has had explicit references added to engaging with diverse and marginalised perspectives. The Common Awards team and ‘Quality in Formation Panel’ have adopted a ‘statement of intent’ of what should characterise all training within Common Awards or for licensed ministry, even if outside Common Awards. The cost of this has been built into the Racial Justice Triennium Funding application. Further to this, a national provision of online books has continued to expand the resources to prioritise diversification of the curriculum.

Action 5; not for AC

“Audit school discipline, exclusions and attainment for UKME/GMH students in all C of E primary and secondary schools. On the basis of the data, develop a process to mitigate possible negative outcomes on UKME/GMH students and offer improved learning environments.”

This recommendation is not covered by the work of the Archbishops’ Council and was a recommendation that was rejected.

While DBEs analyse existing government data in relation to performance in their schools and they work with schools to improve performance, but that is not possible at national level. The EO is aiming to publish a report highlighting some good practice in addressing negative impact of exclusion on UKME children. The CofE Education Office Diversity, Equity and Inclusion Plan 2021 – 2026 aspires to proactively engage with exclusion related issues in Church of England schools and address issues of cultural competency and racial justice.

Action 6; significant progress but dependent on resources to complete.

“Audit ethnic diversity among teaching staff and headteachers in all of C of E primary and secondary schools. Build recruitment process for every level of leadership in all C of E primary and secondary schools (teaching assistants, Teachers, Heads of Departments and Head teachers) in order to increase representation and participation of UKME/GMH people (as in point 6 of Participation and point 3 of Structures and Governance). Identify and disseminate historic and ongoing attrition rates among UKME/GMH staff members”.

Significant progress has been made on this in strategized data gathering. A clear strategy, has been launched in the Autumn of 2021 to operationalise this. As above, staff development and recruitment include developmental targets such as (but not limited to);

- Active diverse recruitment to DELP (by Feb 2022)
- Enrolment of +250 more aspiring leaders from UKME backgrounds in NPQ programmes (by July 2023)
- Enrolment of +500 NPQ UKME participants (by July 2024)
- +500 UKME school leaders (cf 2021) (by July 2026)
- +10 senior diocesan UKME/GMH staff (by July 2026)

- +500 UKME/GMH senior leaders (by July 2026)

And as above, the continuation of this programme requires significant resources and has been built into the Racial Justice Triennium Funding application.

Action 7; dependent on resources to complete.

“Develop resources for school assemblies that address questions of racial justice, to be delivered in all C of E primary and secondary schools.”

‘Faith At Home’ has already produced some excellent resource in this area. A suite of resources that could be used for schools would be welcomed and can be commissioned once current vacancies in the education office are filled. Many schools would welcome and use such resources, but they cannot be compelled to do so. And as above, the significant resource requirements have been built into the Racial Justice Triennium Funding application.

Action 8; significant progress.

“All TEIs to carry out a demographic audit of tutors, lecturers and governing board members and to produce a workable plan for increasing racial diversity and inclusion of UKME/GMH members. To be submitted to National Ministry Team, alongside their annual returns.”

A working group drawn from the National Ministry Team and the Common Awards Team is working with TEIs to ensure that this recommendation is fulfilled. Some resources were made available in the summer of 2021, but others will take until the summer of 2022 to be introduced with responses returned with Annual Self Evaluation forms in Autumn 2022. Further to this, a TEI principal has developed a model on diversifying staffing which have been circulated to all TEIs as a good practice model.

Action 9; significant progress.

“Produce a study course and/or materials on racial justice and anti-racism work within Christian Discipleship to be made available to churches and small groups, actively endorsed by the Archbishops of Canterbury and York.”

A series of CMEAC books and resources with SCM press, which is projected to be in print by Autumn 2021 is currently being developed.

The first of these books will include chapters from the Archbishop of York, among other prominent theologians and practitioners. These will include material on language and lexicon, racial justice programmes, EDI strategy, racialised issues in climate crisis, Mission and ministry, to liturgical resources and devotional materials. A similar second book is being developed on how the Church of England can welcome and support people arriving from Hong Kong.

Further to this there has been collaborative work (or smaller contributions) undertaken with a number of dioceses & TEIs to create Lent, Advent or Black History Month courses/ podcasts or other materials. A catalogued link to these will be catalogued in the new Race & Ethnicity page for easy access.

Action 10; significant progress.

“Produce Request the TEIs to use resources in training liturgies, prayers and other worship which reflect the breadth and diversity of the Anglican Communion.”

A working group drawn from the National Ministry Team (NMT) and the Common Awards Team is working collaboratively with TEIs to ensure that this recommendation fulfilled. While some resources were made available in the summer 2021, others will take until the summer of 2022 to be introduced with responses returned with Annual Self Evaluation forms in Autumn 2022.

Meanwhile, the Liturgical Commission has created a volume of resources for Racial Justice Sunday and for Black History Month which was published in the autumn of 2021 and currently available online. Collaborative engagement with CTBI, has produced further resources made available on the CTBI's *Racial Justice Advocacy Forum* page.

Action 11; significant progress.

“Church of England Liturgical Commission to adopt formally Racial Justice Sunday in February of each year, in co-ordination with Churches Together in Britain and Ireland (CTBI), and to produce liturgies and prayers to accompany its commemoration. Archbishops’ Adviser on Minority Ethnic Affairs to co-ordinate production of materials to mark Racial Justice Sunday each year.”

The Liturgical Commission has already assembled a working party to work on racial justice resources which are now available online. The collaborative work with CTBI is also now complete.

The recommendation seem to suggests Synodical business to amend the Church’s calendar. Scoping discussions suggest that a preferable approach would be to develop materials for a Racial Justice Sunday and help to promote its use. The racial Justice Commission Liturgy stream, is doing further work on this.

TRAINING AND MENTORING

Action 1; not for AC

“All Diocesan Bishops, as part of their ongoing training, to participate in ‘reverse mentoring’ with member of UKME/GMH clergy/lay person from a different diocese who already serves as a mentor.

This recommendation is not covered by the work of the Archbishops’ Council.

DAG continues to explore whether there is a way to deliver some of the aspirations behind this. The onus would be on diocesan bishops to implement and engage with this. Work is also underway to review opportunities for mentoring for those in the senior appointments pipeline and a good practice guide for reverse mentoring will be developed as part of this work in 2022.

Action 2; completed.

“All Identify lead person for embedding anti-racism practices within the work of the National Ministry Team (NMT), who will report quarterly to the Director of NMT.”

Helen Fraser, Head of Vocations in the National Ministry Team currently holds this role. This has created budgetary implications with regard to other work; the cost of the work currently being undertaken have been absorbed to the NMT budget but will need to be increased to ensure continued delivery.

Action 3; some progress but dependent on resources to complete.

“Develop a mandatory three-stage learning programme: a) Unconscious bias b) Intercultural awareness c) Anti-racism to promote and embed racial diversity for all National Ministry Team staff

including BAP Advisers. (This can build on/make use of existing resources such as the Difference Course, and courses being developed in Birmingham, Leicester and Manchester Dioceses)”

A form of ‘bias training’ which is currently in a development phase is proposed as the basis of a wider piece of training which may contribute towards the meeting of this recommendation. This would be an evaluated pilot package to test the longer term possibilities for a “level 2” module within the whole training package. Longer term work to develop a package for all staff does not yet have a timescale to it, but cost requirements have been included in the Racial Justice Triennium Funding application.

Action 4; some progress but dependent on resources to complete.

“National Ministry team to provide every Diocesan Ministry Officer (Diocesan Director of Ordinands (DDO), IME1, IME2, Director of Ministry etc) and all TEI staff with clear guidelines of best anti-racism practice to follow throughout the process of discernment and formation.”

This recommendation requires further work in synchrony with others recommendations. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

Action 5; some progress but dependent on resources to complete.

“National Ministry Team to produce a handbook providing guidance for DDOs to help embed anti-racism practices within the new discernment framework, and provide a template for recording the candidate’s development and progress in their understanding of these practices (this could go alongside the traffic light document or a model similar that of safeguarding training).”

This recommendation requires resources to be completed and should considered in synchrony with others and within a wider discussion about how guidelines and best practice might be received in the DDO community who are also adjusting to new discernment frameworks. It is important to avoid returning to top-down culture which NMT has worked assiduously in these last years to rectify. Cost requirements for this have also been included in the Racial Justice Triennium Funding application.

Action 6; some progress but dependent on resources to complete.

“Develop guidance on good practice and a template for use by TEIs setting out the NMTs outcomes and expectations of anti-racism practice.”

This recommendation requires resources to be completed and should considered in synchrony with others. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

Action 7; awaiting completion of other recommendations to be put into motion.

“Develop and implement a system for TEIs to make an annual return to the NMT of all anti-racism learning programmes provided for staff and students. Both NMT and TEIs to evaluate and demonstrate the impact of this programme.”

This would be better achieved after the work on Education 3, 4b, 4c, 8 and 10 has been completed and also after decisions about Training 3 have been made. Annual Self Evaluation returns are made each Autumn.

Action 8; needs further work.

“Develop Using the guidance provided from the NMT, each Diocesan officer (DDO, IME1, IME2 etc) to provide a copy of their written policy for embedding anti-racism practice within their diocesan

context at all levels.”

This work, along with Training 4,5 and 6 needs further work within the NMT and wider discussion about how guidelines and best practice might be received . Our experience is that ‘toolkits’ are welcomed and would avoid returning to the command and control culture which the NMT has work assiduously in these last years to rectify. Delivering this work before the end of 2022 will be very difficult and any work needs to link into the Training 3 recommendation above.

Action 9; dependent on resources to complete

“Every diocese to deliver the mandatory anti-racism learning programme (in a range from online to in-person/in-depth) for all diocesan staff, clergy, Readers, and church officers, to be delivered over a two-year period with a triennial refresher. This training programme should be available to all volunteers.

As with Participation 5, Education 4a and Training 3, the roll out of such a programme cannot be achieved by 2022. This recommendation has been held up due to lack of resources. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

YOUNG PEOPLE

Action 1; not for AC

“Dioceses to host regular networking days, on a termly basis, encouraging UKME/GMH majority churches and churches that have a minority of UKME/GMH members to find ways to partner with each other, sharing knowledge and resources to make youth groups more inclusive and equal in opportunities.”

This recommendation is not covered by the work of the Archbishops’ Council.

Some work is currently in development in discussion with CMEAC, the Archbishop of York’s Youth Trust and the National Children and Youth Adviser to develop a series of racial justice themed national youth resources and events. Cost requirements for this have been included in the Racial Justice Triennium Funding application.

Action 2; not for AC

“Review existing youth/schools racial justice resources used in dioceses, and commission new ones as required.”

This recommendation is not covered by the work of the Archbishops’ Council.

The current collaborative work between the CMEAC, Education Office, the National Children & Youth Adviser and the Archbishop of York’s Youth Trust hope to develop and commission various resources which will be accessible on the ‘Race and Ethnicity’ page and the Everyday faith portal.

Action 3; not for AC

“Build a referral platform on the national CofE website, where youth workers/clergy/lay ministers can refer UKME/GMH young people to be mentored by a UKME/GMH clergy/lay minister, to encourage and equip young person in their leadership journey. UKME/GMH clergy/lay ministers to be contacted to take part in releasing emerging leaders”

This recommendation has been risk assessed and rejected by the Archbishops' Council, due to significant safeguarding risks this would pose.

Instead this could be achieved in a more informal way at a local/diocesan level with proper safeguards in place.

Action 4; significant and continued progress

“Strategic Investment Board to give preference to bids from dioceses which prioritise youth work in parishes with large UKME/GMH populations.”

This was approved by the Strategic Investment Board in June 2021 to expand the current priority funding areas to include UKME/GMH populations, so that applications are sought focusing on one or more of younger generations, UKME/GMH populations and deprived communities. The first Stage of SDF applications under the revised funding criteria were submitted to the Strategic Investment Board in October, for Innovation funding in December, and the Board was encouraged to see that proposals included a strong focus on UKME/GMH populations. Assuming the Board approves the detailed proposals yet to be submitted, the first awards under the revised criteria will be made next year.

Action 5; not for AC

“Create a global majority youth forum to reflect on issues of identity, anti-racism, racial justice and a celebration of diversity from a faith perspective.”

The Education Office is currently engaging this aspiration in better ways through their National younger leadership groups. Schools ensure that a diverse range of voices are heard and engage with these issues with carefully thought through pedagogical models which have been risk assessed, piloted and rolled out across schools. These projects also have the benefit of the expertise and careful scrutiny of diversity challenge partners forum who are experts in racial justice pedagogy, Black theology and Cognitive developmental psychology/ecclesiology, as well as Black Head teachers and education specialists.

As above, there are a number of collaborative projects in development across the NCIs that aspire to engage young people on issues of racial justice, belonging and inclusion.

Action 6; not for AC

“Deliver a racial awareness learning programme for leaders and volunteers of youth groups, youth clubs, holiday clubs and other intergenerational activities.”

This recommendation has been rejected by the Archbishops' Council.

The purpose of this recommendation is not self-evident. Instead a possible approach could be to incorporate this within safeguarding training that all volunteers and leaders already receive.

STRUCTURES AND GOVERNANCE

Action 1; in progress.

“Create a Racial Justice Directorate within the NCIs consisting of a minimum of three full time posts of Director, Senior Officer and administrative support. This unit should be funded for a five-year fixed term basis in the first instance. The role of the Directorate will be to implement the

recommendations of the Taskforce and the Commission, and to support regional racial justice officers in their work with dioceses and parishes.

Job descriptions for the three posts in the new Racial Justice Unit have been drafted and are being finalised so that the details tally with the new structures being put together under Transforming Effectiveness/Simpler NCIs. The RJU has been incorporated into the budget and structure plan for the new Faith and Public Life team. Those plans were signed off by the TE Board when it met on 16th December.

Action 2; for AC to discuss.

“Replace CMEAC with a new standing committee of the Archbishops’ Council to oversee the work of the Racial Justice Directorate. Chair of Committee to sit as a member of Archbishops’ Council with membership to include (but not limited to): Suffragan Bishop, Principal of TEI, Dean, Archdeacon, Synod Member Diocesan Secretary”

This recommendation to be discussed and a course of action decided on by the AC.

The current Chair of CMEAC, elected by the Archbishops, has only completed the 2nd year of his 5 year term. However, if the Chair is to be upgraded to be a full member of the AC, the Chair must be selected from the current membership. Alternatively, if they only attend as an observer, they can do (as is currently done by +Huddersfield in his role as Safeguarding Lead Bishop).

Action 3; significant progress.

“Carry out an audit of Governance Structures and examine existing and newly gathered data relating to ethnic diversity at all levels of governance. Alongside, complete qualitative research to explore structural, institutional and systemic blockers and barriers towards greater representation and participation of UKME/GMH people in the governance structures of the CofE. This should pay particular attention to the ethnic diversity of Lay and Ordained ministry nationally, highlighting historic and ongoing attrition rates through the discernment process.”

This recommendation has been operationalised in a two part process.

In the National Ministry Team, work can be carried out with Vocations and Research; various teams are exploring the attrition rates through the discernment and formation processes in the Church of England. A spin off project on UKME clergy wellbeing has been launched as part of the Living Ministry Research.

The Senior Appointments team has developed a questionnaire and sent out to senior trustee boards (Pensions boards, Church Commissioners and Archbishops’ Council). These various activities have been absorbed within various current budgets.

Action 4; not for AC

“Appoint full time diocesan Racial Justice Officers (RJO) in every diocese for a fixed five year term. The role of the RJO will be to implement the recommendations of the Taskforce and the Commission at a local level, and to support the diocese and parishes in devising and implementing diocesan racial justice strategies. RJOs should participate in Bishop Staff meetings. In addition to church facing work RJOs should take up the work vacated by the abolition of Race Equality Councils in seeking to serve local communities with regard to racial justice.”

This recommendation was rejected by the Archbishops’ Council in the above form.

Nevertheless, the Racial Justice Triennium Funding application takes into account a £7.6 million resource allocation for dioceses for the next triennium. This will allow dioceses who can show investment, theory of change and a significant commitment to racial justice endeavours, to successfully apply for funds to create such roles, if they so wish.

Action 5; Further work needed

“Draw up a plan, noting process, procedures, and policies, to increase representation and participation of UKME/GMH people to at least 15% at all levels of governance structures by 2030 (from General Synod to PCCs). Those dioceses with higher proportions of UKME/GMH people within their populations should set more ambitious targets, based on local population data.”

This work is currently being developed, but the onus is on dioceses to adopt and implement these processes, procedures and policies. The NCIs cannot impose policies and processes in diocese; it can only encourage good practice, share strategic resources, and encourage dioceses to take this forward supporting transformative change.



The Archbishops' Commission for Racial Justice Terms of Reference

Introduction

The Church of England Racial justice Commission is appointed by the Archbishops of Canterbury and York in response to the Anti-racism Taskforce report, [*'From Lament to Action'*](#), for a period of three years. It follows a series of commitments made by the archbishops to take interventionist action that might identify, respond to, and root out systemic racism in the Church. The commission is an independent body that is representative of complex interests and expertise, within and beyond the church. This collective of clergy and laity brings rich experience, that meets the needs of the tasks ahead, and represent expertise and activism in Racial justice & Black theology, Ecclesiology & Liturgy, Formation & Theological education, History & Politics and a variety of areas and experiences that the Church might draw on, as it attempts to discern an agenda for ecclesial transformation.

Purpose

The purpose of the Commission will be to set out a compelling agenda for change, in careful gospel driven discernment, balancing the needs of individuals, communities, and society, maximising opportunities, and ensuring fairness for all. In order to understand why disparities exist, what works and what does not, the Commission will listen and learn from the process of participative engagement, and consider detailed quantitative data and qualitative evidence, commissioning new research and inviting submissions where necessary and engaging with stakeholders and conversation partners across and beyond the Church.

We further hope its work will improve the quality of data and evidence about the types of barriers faced by minority ethnic people from different backgrounds. Building on the forty-seven recommendations of the Anti-racism Taskforce report, [*'From Lament to Action'*](#), the commission will help inform actions and drive effective and lasting change, within the Church of England.

Accountability & Authority

While the Commission's deliberations are formed independently, it has been appointed by the Archbishops in full consultation with the House of Bishops and the Archbishops Council. The bi-



annual reports that the Commission will produce will be considered, examined, and discussed by both these ecclesial bodies. And while the deliberations are independent of the Church of England and bring necessary challenge to the National Church Institutions and allied bodies, the processes which facilitate the Commission are delivered by NCIs staff and must comply with legal requirements and best practice.

Remit & Configuration

The remit of the Commission is limited to the three years it is appointed for, and its mandate is to hold the Church of England to account on the progress and commitment to antiracism efforts, working collaboratively with the Racial Justice Unit and other stakeholders. The Commission will build on the five key areas identified by the Anti-racism taskforce and develop frameworks of change in the work streams identified within this period.

The Commission will be Chaired by Lord Paul Yaw Boateng and will consist of 12 members who have been carefully selected according to particular experience and expertise necessary to meet the challenges ahead. The work of the Commission will be supported by a staff team, which will include a researcher/coordinator and a communications officer, and will be led by Dr. Sanjee Perera, the Archbishops' Advisor for Minority Ethnic Anglican Concerns, who will be the institutional liaison for the Commission. The Commission's conduct will be further bound by the conduct and compliance requirements outlined in the information pack for Commission members which will accompany this document, during this three-year period.

Objectives & Work Streams

The objectives of the Commission include the advocating for the five priority areas for action and the seven work streams, identified by the taskforce, based on themes which appeared repeatedly in previous CMEAC reports. These include:

Five priority areas

- Participation (including Appointments)
- Education
- Training and Mentoring
- Young People
- Structures and Governance

The Commission will further build on these priority areas in developing a changemaking model that captures the aspirations of the 47 recommendations, and develop work streams which will be each



co-led by members of the Commission. These streams, based on the [‘From Lament to Action’](#), report include;

Seven work streams

- Theology
- Slavery
- History & Memory
- Culture & Liturgy
- Complaints Handling
- Participation
- Patronage

The rationale and purpose of this work can be found in Annex A of the *‘From Lament to Action’*. It is expected that the commission will build on these workstreams and develop this paradigm further.

Engagement and Participation

Given the wide range of experiences, approaches and opinions held in the Church of England, the Racial Justice Commission will take a highly participative approach to gathering evidence and finding common ground. Within every workstream and at regular intervals throughout the three-year period of the Commission, it should carry out activities such as:

- Interlocutor sessions, filmed and livestreamed with opportunity for remote audience Q&A.
- Field trip: when restrictions allow, locating at least one meeting in a place in England with specific relevance to the topic, with a walking tour or similar.
- Roundtables with key stakeholders, to discuss and share different approaches.
- Individual depth interviews (IDIs) to be analysed and written up for inclusion in meeting papers and in published report to be delivered by the Researcher for discussion in Commission meetings.
- Desk research delivered by the Researcher, with priorities and methods relevant to each workstream, depending on requirements.
- Calls for submissions of methodologically rigorous evidence, that is mediated in accessible and inclusive formats.

Launch Dates & Reporting

The Commission will be launched in the Autumn of 2021 and reach its full term in the Autumn of 2024. It will aim to produce reports twice a year, on the progress made over the next three years, which will be considered, examined and discussed by the [House of Bishops](#) and the [Archbishops Council](#). Each Commission member will promote a particular stream of work, co-leading an area



according to their particular expertise, advocating on evidence gathering exercises and focus groups, media and public engagement events and other appropriate efforts which will enhance the policy and culture change in the Church of England in tackling racism.

Meeting Arrangements

The Commission will meet regularly and while our preference is to hold meetings in person where possible, we recognise some meetings will be held online both during Covid-19 but also for other logistical reasons from time to time. Agendas, notes and minutes will be normally sent out electronically at least two weeks prior to the next meeting.

Staff support

Primary Staff Lead; *Dr. Sanjee Perera*, Archbishops Advisor for Minority Ethnic Anglican Concerns

Research Support: *Venetia Iga*, Researcher & Project Coordinator

Comms Support: *Clare Williams*, Commissions Communications Officer