
FROM LAMENT TO

ACTION

Dedication & Glossary

Dedication

“But God has put the body together...so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it”

1 Corinthians 12:24-26

This report is dedicated to the loving memory of Nicole Smallman and Bibaa Henry and to their families. “Let justice roll down like waters and righteousness like an ever-flowing stream.”
Amos 5:24

The Members of the Archbishops’ Anti-Racism Taskforce

22 April 2021

Stephen Lawrence Day

Glossary

CBAC – Committee on Black Anglican Concerns

CMEAC – Committee for Minority Ethnic Anglican Concerns

CNC – Crown Nominations Commission

DDO – Diocesan Director of Ordinands

GMH – Global Majority Heritage

IME 1 – Initial Ministerial Education Phase 1

IME 2 – Initial Ministerial Education Phase 2

NCIs – National Church Institutions

NMT – National Ministry Team

PCC – Parochial Church Council

PTOs – Individuals with Permission to Officiate

TEIs – Theological Education Institutions

UKME – United Kingdom Minority Ethnic

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PART 1

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In June 2020 the Church of England’s House of Bishops agreed to the creation of an Archbishops’ Taskforce, which would lead to a Commission. They mandated these groups to implement “significant cultural and structural change” on issues of racial justice within the Church of England. In their statement announcing the Taskforce and the Commission, the House of Bishops stated: “For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change.”¹

¹ <https://www.churchofengland.org/news-and-media/news-and-statements/new-task-force-ensure-action-over-racism-church-england> [accessed 19 April 2021].

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Introduction

This report is submitted to the Archbishops of Canterbury and York following their invitation to members of the Taskforce in September 2020.

The remit given to the Taskforce by the Archbishops was:

- To review recommendations made in previous Committee for Minority Ethnic Anglican Concerns (CMEAC) reports, noting actions taken or omitted, and to identify previous recommendations which could be implemented swiftly
- To advise the Archbishops on the composition and remit of the Racial Justice Commission, including terms of reference and membership

The Taskforce drew on expertise largely from within the Church of England itself, and its membership and remit was announced on 13th October 2020 following its initial meetings.²

Following discussions by the House of Bishops the membership and purposes of the Taskforce and the Commission are quite different. The Taskforce had a specific reporting and analysis role, which is reflected in the backgrounds and expertise of its membership, and was not intended to be a broad representation of different church contexts. The Commission will be expected to bring in expertise from across the Church of England and from external sources, over a longer period of time.

The Taskforce met online fortnightly or more between October 2020 and March 2021. Due to coronavirus restrictions, they never met together physically. They were supported in their work by a staff support group from the Church of England’s National Church Institutions (NCIs).

When reviewing previous recommendations made to and within the Church of England, the Taskforce scrutinised 25 previous reports presented to the General Synod of the Church of England during the past 36 years. We held a short public consultation in November 2020, inviting groups and individuals to suggest actions which might be taken by the Church of England. There were 75 responses to the consultation from a range of individuals, groups, Theological Education Institutions (TEIs) and dioceses. The Taskforce are grateful to all of those who made contributions and for the many messages of encouragement which accompanied the submissions. Plans to run a series of focus groups were frustrated by administrative hurdles and short timescales.

Conversations and discussions have also taken place with a number of those groups and individuals referenced in the report including: CMEAC, the Chief Executives of the Archbishops’ Council & Church Commissioners, the Church of England Education Office, the National Ministry Team, the BAME staff network, Archbishops’ Advisers for Appointments & Development and others. An early draft of our report was presented to both the House of Bishops and Archbishops’ Council. The Taskforce are grateful to all our conversation partners for their comments and insights.

² <https://www.churchofengland.org/news-and-media/news-and-statements/church-englands-anti-racism-taskforce-launches> [accessed 19 April 2021]

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Reporting Timeline

The original timeline given to the Taskforce in October 2020 was to finalise and submit our report to the Archbishops by February 2021. This timeline was subsequently extended to April 2021, due in part to the unexpected pressures caused by the Covid-19 pandemic and national lockdowns.

In February 2021, ahead of Racial Justice Sunday, the Taskforce issued a prayer and also a statement highlighting our concern over the online abuse and threats directed at Jarel Robinson-Brown.³

At the end of February 2021 the Taskforce issued an update on the progress of our work.⁴

³ <https://www.churchofengland.org/news-and-media/news-and-statements/statement-anti-racism-taskforce> [accessed 19 April 2021]

⁴ <https://www.churchofengland.org/news-and-media/news-releases/update-anti-racism-taskforce> [accessed 19 April 2021]

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The Taskforce’s Approach

In our February update, the Taskforce stated: “As a Taskforce, we understand that racism is a sin. In seeking to address the sin of racism in our church we do so seeking to follow a biblical imperative which we share with all followers of Christ. Our work is not a battle in a culture war but rather a call to arms against the evil and pernicious sin of racism. Our mandate flows not from identity politics but from our identity in Christ. This is our primary identity and it is in the character and being of Christ that we find the reason and motivation to combat racism.”⁵

The theological rationale for our work stems from the foundational commitment that we are all wonderfully and fearfully created in the image of God (Psalm 139:14 and Genesis 1:27). This requires us to emphasise the intrinsic value in each and every human being, making mutuality and responsibility towards one another a theological mandate.

Throughout the Old Testament, this striving for mutual care echoes with the unambiguous call to justice and righteousness expressed in the disavowal of the oppressor, and a stated bias in favour of the marginalised (Exodus 23:9; Amos 5:24). At its core, this biblical demand for justice is predicated on the ideal that God’s people are to flourish in a justly ordered society, in harmony with God and within itself. This quest for a reconciled world culminates in the life, ministry, death, and resurrection of Jesus Christ. Jesus offers

a vision of life that is not driven by a quest for mastery, but is instead animated by grace and love; a life so committed to the flourishing of the other that it is willing to engage the ultimate gift (John 3:16). The pursuit of justice and equity are central markers of Christian discipleship.

We recognise that the image of God, present in humanity at creation, is disfigured by sin. Sin leads to estrangement from God, self, and others, furthering fractured relationships. We share together the understanding that racism is a sin. Racial sin disfigures God’s image in each one of us. Racial sin dehumanises people by taking away their fundamental God-given human dignity. Wherever racial sin flourishes systematically, either in society or in our church, we must challenge it together. We must repent of racial sin, turn away from racism and be reconciled, so that we may all experience the love of God.

From a Christian perspective, sin is not the ultimate definer of human experience. The central claim of Christianity is that Jesus offers full restoration of the image of God in humanity through his life, death and resurrection. To follow Christ, as the body of Christ (1 Corinthians 12:27) implies a commitment to this quest for wholeness in humanity at personal and collective levels. Whether we focus on Galatians 3:28, Colossians 3:11, Ephesians 2:14-16 or 1 Peter 2:9-11, we share together the understanding that we are one in Christ. Where our behaviour treats people as lesser, or other, our theology fails to celebrate the dramatic nature

⁵ <https://www.churchofengland.org/news-and-media/news-releases/update-anti-racism-taskforce> [accessed 19 April 2021]

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The Taskforce's Approach

of our transformation as people who find their primary identity in Christ. In Christ, our differences are not simply erased but rather embraced, valuing the unique ways we each reflect the image of God.

The Gospel calls Christians to confront the evils in our society, proclaim the good news of justice and live according to the social order modelled by Jesus, which specifically honours those who are marginalised (Luke 4: 16-21).

Addressing systemic and institutional racism and racial sin in the church is not a theological addendum. It is a missional imperative of the Church of England as set out in the Anglican Communion's fourth mark of mission, 'to transform unjust structures of society'⁶: to restore the equal dignity of each person as holding the image of God. The Christian narrative of reconciliation offers us an invitation to confess the sin of racism, and to acknowledge our past and present complicity in various forms of ethnic discrimination and racial prejudice, so that we may truthfully and honestly work together to build the kingdom of God here and now. These recommendations from the Anti-Racism Taskforce are offered as a practical outworking of these theological convictions, working towards a forgiven and reconciled community of grace.

⁶ The Five Marks of Mission were adopted by the Church of England's General Synod in 1996, having been developed by the Anglican Consultative Council (ACC) since 1984. They are widely used to express an understanding of what contemporary mission is about. <https://www.anglicancommunion.org/mission/marks-of-mission.aspx> [accessed 19 April 2021]

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Priority Areas

In background research, the Taskforce identified 25 previous reports relating to racial justice which had been presented to the General Synod of the Church of England in the past 36 years. Starting with *Faith in the City* published in 1985, these reports together identified 161 formal recommendations made to the Church related to racial justice, and many more informal ones besides. A list of the reports and the recommendations can be found in the Appendices to this report. The vast majority of these reports were produced by the Committee for Minority Ethnic Anglican Concerns (CMEAC) or its predecessor the Committee on Black Anglican Concerns (CBAC).

We have not had access to previous reports published by the Board for Social Responsibility of Church of England from 1977. These included reports and recommendations from a consultation on the Church of England and Racism held in Leicester in 1981, and the Balsall Heath Consultation on Anglicans & Racism held in 1986, which were conducted while the Revd. Kenneth Leech was Race Relations field officer for the Board for Social Responsibility.

What has become clear is that the Church of England has been discussing this issue for 44 years. Reflecting on his own contribution Kenneth Leech wrote: “Whatever happens in the future, it seemed clear that a central focus of any work must be that of confronting racism within the thinking and structures of the Church. Judgement must begin in the House of God”⁷

Informed by the previous recommendations, the Taskforce identified five priority areas for action based on themes which appeared repeatedly in previous reports:

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

We offer a detailed implementation action timetable for each of these priority areas. In advocating these specific actions, we seek to implement either the detail or spirit of previous recommendations. Recognising the time that has passed since they were originally made, we have updated them to fit today’s requirements.

⁷ As quoted by Glynne Gordon-Carter in *An Amazing Journey: The Church of England’s Response to Institutional Racism, 2003*

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The Commission

The forthcoming Archbishops’ Racial Justice Commission will explore in more detail the particular ways the Church of England can best respond to the issues we raise here. Our conversations during this process, both through the written consultation and various discussions, highlighted a number of areas which required more consideration and work than could be achieved within the Taskforce’s relatively short lifespan.

During the period of our work a number of churches and cathedrals were discussing the presence of memorials and issues arising from the transatlantic slave trade. We also identified wider issues relating to understandings of mission; the ways colonialism has affected the church; internal church mechanisms and processes in relation to dealing with complaints of racial discrimination (specific matters relating to patrons, as well as the church patronage system more broadly); and direct examples of racial sin. Many more matters were raised with us, and not all of them are covered in this report.

We have suggested seven workstreams for the Archbishops’ Racial Justice Commission, recognising that the Chair and members of the Commission will shape and modify the precise content of their three-year workplan, in discussion with the Archbishops to whom they will report. In addition to delivering these workstreams, the Commission will help to monitor the progress of our recommendations as outlined in the Implementation Action Timetable. As requested we have also provided to the Archbishops nominees for the Chair and members of the Commission.

The Taskforce recommend the following areas as workstreams for the Commission:

- Theology
- Slavery (including Monuments)
- History and Memory
- Culture and Liturgy
- Complaints Handling
- Participation
- Patronage

The purpose and rationale for each of these streams of work are set out in more detail later in this report.

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Context & Culture Change

During the Windrush debate at General Synod in February 2020,⁸ the Archbishop of Canterbury said: “There is no doubt when we look at our own Church that we are still deeply institutionally racist. Let’s just be clear about that. I said it to the College of Bishops a couple of years ago and it’s true.”

More than twenty years earlier, in February 1999, the Stephen Lawrence Inquiry, chaired by William Macpherson, defined institutional racism as: “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.”⁹

In considering why so little progress has been made in many areas of church life after more than 40 years of reports, debates, study courses, discussions, motions and resolutions, the Taskforce supports the Archbishop of Canterbury’s contention that there is institutional racism in the church’s practices and structures. This can be seen clearly in a number of areas of church life, most strikingly in the areas of participation and representation as well as in areas of structures and governance.

The Church of England has recognised this need for many years. As Bishop of Stepney, John Sentamu was one of the advisers to the Macpherson report. In the summer of 1999 he tabled a “Draft Agenda for Action in the Church

of England” which was presented to the House of Bishops, Archbishops’ Council and General Synod. As a result, the Council prepared a plan which recognised “these issues are critical not only as a matter of justice but also for the growth and development of the church’s life.” The plan covered areas such as education, training and a commitment to set out future targets and objectives for increased participation of United Kingdom Minority Ethnic/Global Majority Heritage (UKME/GMH)¹⁰ people in the Church.

It is telling that, more than 20 years later, the Taskforce found itself tabling a draft of its own action implementation timetable to the House of Bishops and Archbishops’ Council identifying strikingly similar areas to those identified by Bishop Sentamu and the Archbishops’ Council in 1999.

In his speech during the Windrush debate, the Archbishop of Canterbury noted that people of colour were usually missing from positions of responsibility in all areas in the life of the church:

⁸ <https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-justin-welbys-remarks-during-windrush-debate-general-synod> [accessed 19 April 2021]

⁹ The Stephen Lawrence Inquiry, 1999, p.6.34 https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/277111/4262.pdf [accessed 19 April 2021]

¹⁰ In this report the Taskforce has chosen to use this collective term UKME/GMH for people of colour in preference to employing the term BAME (Black, Asian and Minority Ethnic) recognising that BAME and other acronyms are contested terms and that many individuals will not describe themselves using these terms

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“I get loads of lists to approve. I get shortlists and longlists and lists of panels for interviews. We’ve just about got past the point in the last two or three years where they’re not all male. But they very, very seldom have minority ethnic people on them, either in applications for lay or clergy posts, senior clergy posts. I’ve been trying to play nice. I send them back with a more or less polite note saying I’m not absolutely sure this is what we want. But we cannot go on playing nice really, can we, I don’t think? ..I think we need some basic rules like, an appointment panel doesn’t work if it has no minority ethnic representation, or other discriminated against minorities. It just doesn’t work. It doesn’t work on the CNC [Crown Nominations Commission]. It doesn’t work at any level at all in our Church. It doesn’t work when long lists are simply one colour. It does not work.

“Injustice. We did not do justice in the past. We do not do justice now. And unless we are radical and decisive in this area in the future, we will still be having this conversation in 20 years’ time and still doing injustice, the few of us that remain, deservedly. We’ve damaged the Church. We’ve damaged the image of God. Most of all, we’ve damaged those we victimised, unconsciously very often.”¹¹

It is estimated that people from United Kingdom Minority Ethnic /Global Majority Heritage (UKME/GMH) backgrounds make up 15% of those who worship in the Church of England.¹²

In terms of participation, the most senior level of leadership in the Church of England reveals an alarmingly retrograde trend. Michael Nazir-Ali, who served as the bishop of Rochester, was the church’s first UKME/GMH diocesan bishop when he was appointed in 1994. Following John Sentamu’s appointment

as bishop of Birmingham in 2002, and then his time as Archbishop of York from 2005, the church enjoyed the zenith of its ethnic diversity in leadership with two UKME/GMH senior bishops until Nazir-Ali’s retirement in 2009. For the last decade, Sentamu alone represented that diversity. His retirement in June 2020 meant that for the first time in over a quarter of a century, there was no UKME/GMH diocesan bishop serving in the Church of England. In terms of ethnic diversity amongst diocesan bishops, when the new Bishop of Chelmsford takes up office later this year the Church of England will be back where it was 27 years ago.

At the time of writing (March 2021), the number of UKME/GMH bishops can together be counted on one hand (5 out of 111). The number of UKME/GMH deans, archdeacons, and senior staff in the National Church Institutions only adds up to a further nine people. There are no UKME/GMH Diocesan Secretaries (the most senior staff role in each diocese) or Principals of Theological Educational Institutions at all.

The picture is not entirely bleak. In recent years, there has been much rejoicing at the appointment of UKME/GMH women and men as assistant or suffragan bishops in the Church of England. Rose Hudson-Wilkin as bishop of Dover, John Perumbalath as the bishop of Bradwell, Guli Francis-Dehqani as bishop of Loughborough (and subsequently Chelmsford)

¹¹ <https://www.archbishopofcanterbury.org/speaking-writing/speeches/archbishop-justin-welbys-remarks-during-windrush-debate-general-synod> [accessed 19 April 2021]

¹² As quoted in GS 2156B *Windrush Commitment & Legacy: A Background Note from the Secretary General*, January 2020.

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and Karowei Dorgu as bishop of Woolwich, all joined the long serving bishop David Hamid from the diocese of Europe.¹³

This situation has set the context for the work of the Taskforce. It underlines the need to bring about a change to the current culture, custom and practices of the Church where not all God's people are seen to be treated equally. In the life of the early church, when one group pointed out they were being overlooked in favour of another, the church took action to remedy it (Acts 6:1-7).

The Taskforce have considered how best to make sure the work of racial justice is reflected in the work of the whole Church, rather than being seen as a minority concern.

This is reflected in a number of our recommended actions such as:

- Increased participation in the life of the Church's governance through the co-option of ten UKME/GMH people (the maximum number allowed under current legislation) onto General Synod for the life of the next Quinquennium.
- UKME/GMH participant observers at the House of Bishops, following equivalent steps taken previously when women were introduced to the House ahead of legislation enabling women to be members of the episcopate.
- The replacement of CMEAC in its current form, replacing it with a body which acts as a standing committee of the Archbishops' Council, whose Chair is co-opted on to the Council by the Archbishops.

- The creation of posts of Racial Justice Officers in every diocese, with half of the work of these posts to be church-facing and the other half to be external-facing, engaging with and leading on the wider work of racial justice in our dioceses and communities. These posts are to be funded centrally (and not from Diocesan funds) for a period of 5 years.
- The creation of a Racial Justice Directorate operating as part of the NCIs for a 5 year period to ensure delivery, monitoring and accountability for the actions outlined in this report.
- New approaches to shortlisting and interviewing which change the emphasis for increasing participation to the employer/recruiter
- 30% of nominees to the Strategic Leadership Development Programme (SLDP: a national programme to support clergy identified as having potential for taking on significantly wider responsibilities in the future)¹⁴ to come

¹³ Number of UKME bishops (diocesan and suffragan): 5 of 111 (this includes Bishop to the Armed Forces as a diocesan bishop).
– Number of UKME deans and archdeacons: 6 of 163.
– Number of UKME senior staff in the National Church Institutions (Band 1 and Above – the most senior roles): 3 of 78 (4 of 82 were undeclared).
– Number of UKME ordinands: 125 of 1373.
– Number of UKME principals of Theological Education Institutions: 0 of 23.
– As at March 2021; data sourced from the Church of England on request.

¹⁴ <https://www.churchofengland.org/resources/diocesan-resources/archbishops-advisers-appointments-and-development/senior-leadership> [accessed 19 April 2021]

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from UKME/GMH backgrounds, recognising that the time between starting the programme and serving in senior leadership is substantial and so significant recruitment must begin now in order to stimulate a thriving mixed group of future leaders

Some of these actions seek to redress the substantially under-representative nature of the Church's governance bodies, whether at Diocesan or national level. It is in these places that decisions, planning, and influencing happen and it is critical to inclusion, belonging, representation and growth that there is a diversity of thought, understanding and contribution in these processes. Others seek to enable the Church to be missional and to shift the approach from one of remedial action to missional opportunity, recognising that this is not relevant only to people of colour but to every Anglican. Each of us has a stake in the flourishing of the Church and in its mandate of justice for all. Taken together, these actions provide a platform for the Church of England to lead the nation not only in the ordering of its own life but also in modelling and engaging with justice in wider society as part of our commitment to the Common Good.

This is the culture change that is required if the Church is to live up to its mandate of being a body where all the gifts of *all* its people flourish to the full, for the benefit of the church as a whole, the nation of England and the greater glory of God.

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How to Change

Why were so many of the recommendations of previous reports left unimplemented? *Faith in the City*, published in 1985, described the situation faced by Black Anglicans at that time:

“...there is a great deal of evidence that black people felt themselves unwelcome in British churches just as in many other parts of English society.....Many black Christians found in the black-led churches the thing they needed most: immediate acceptance and pastoral care, participation on equal terms, solidarity with their fellow Christians, and opportunities for their cultural and spiritual development...”

Faith in the City – A Call for Action by Church and Nation: Report of the Archbishop of Canterbury’s Commission on Urban Priority Areas, 1985, Church House Publishing.

In 1986, when General Synod debated *Faith in the City*, it adopted almost all of the report’s 63 recommendations, with the exception of one which was rejected by Synod’s Standing Committee and consequently by Synod itself. That recommendation was to establish a Standing Commission on Black Anglican Concerns with associated funding. This was followed three years later in 1999 with a rejected proposal to create a reserved number of places on General Synod for UKME/GMH Anglicans, along the lines of those reserved (both then and now) for groups such as Archdeacons, Academic Institutions and others. A report on that debate in the Church Times entitled “Rebuff to the Blacks” noted the scarcely veiled racism of some of those who spoke in the debate and that “once more the Church in action seems to have slapped [blacks] in the face”.¹⁵

In subsequent debates over decades that followed, this theme of rejection was replaced by one of acceptance followed by inaction. The issue of racial justice did not disappear exactly. Reports and debates took place with regularity over the next twenty years. But now, motions were no longer defeated. Instead, they were noted or accepted but the accompanying recommendations or action plans were left largely unattended.

In seeking to ensure the Church breaks out of this rut of inaction, this report has replaced recommendations with an implementation action timetable allocating specific actions to people responsible for delivery, with a time-frame. We also advocate new structures and approaches where we believe they will help to make sure change actually happens.

A key action is the creation of a Racial Justice Directorate based in the NCIs, incorporating a Director Level post, Senior Post and administration post. Having explored many different models of operational accountability and learnt from the Church of England’s past experience, we believe this will ensure a senior voice at the heart of the Church, specifically to challenge racial sin and take action along the lines of those recommended by the Taskforce and the Commission. Co-ordinating and working with Racial Justice Officers in the Dioceses, the Directorate would provide not just a theory of change but will be an engine of change, reversing the Church of England’s track record of inaction.

¹⁵ ‘Rebuff to the Blacks,’ Church Times, 10 February 1989.

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How to Change

In our action plan we have, wherever possible, tried to work with the grain of where actions are already happening. There is already work going on within the NCIs to improve participation at trustee and senior levels. Some dioceses are already investing in work on racial justice. Both the National Ministry Team and the Church of England Education Office are already taking steps in some of the areas we have identified. But the Church of England’s lack of progress over the past decades means that some of our recommendations go further than those plans currently in place, recognising both the historical lack of progress and the potentially devastating effects of further future inaction.

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The Urgency of Now

The Church of England has been formally talking about racism for more than forty years. In our work as the Taskforce, we have considered more than 20 reports from the mid-80s onwards with a total of more than 160 recommendations. Since then, the Church of England has considered motion after motion, debate after debate, yet we still find ourselves in the position where – throughout our life as a church – the flourishing of UKME/GMH Anglicans is hard to discern.

This report is intentionally different in our focus on action. With 47 recommendations, some of which require funding and investment, there will inevitably be suggestions that this work is too big an ask or unrealistic in its aims and ambitions. While there will be a cost to implementing these recommendations, there will be a greater cost in failing to do so.

The Taskforce recognises the apologies and lament witnessed in the Church over racial sin, but repentance requires more than apology. As our Ash Wednesday liturgy reminds us, we have but a short time to act; to turn away from sin and to turn to Christ.

Decades of inaction carry consequences, and this inaction must be owned by the whole Church. A failure to act now will be seen as another indication, potentially a last straw for many, that the Church is not serious about racial sin. Disregarding a significant part of the population, and thus denying the gifts they bring for the service of the Church, is a loss to us all. As previous reports have noted, this lack of UKME/GMH visibility and participation amounts to a ‘negation of relation’, which unwittingly plays into notions of separation.

As Martin Luther King observed:

“We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history, there “is” such a thing as being too late. This is no time for apathy or complacency. This is a time for vigorous and positive action.”

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 - The Urgency of Now
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Commendation

In submitting this report to the Archbishops, the Taskforce recognises that not all of its recommendations can be acted upon immediately. The timetable explicitly recognises this, and we are aware that this report comes at a time when the Church faces enormous challenges in response to Covid-19 and acute financial pressures.

We also recognise that failure to implement these recommendations will lead to the inescapable conclusion that the Church does not consider this a priority and is content to continue a record of benign neglect – a record which past failures to act have come to represent.

We urge the Archbishops and the whole Church of which we are a part to act now to address the causes and consequences of racial sin in our Church, and to seize the missional opportunities offered in our report to both the benefit of the body of Christ and the mission of God.

This report is published on April 22nd, which is Stephen Lawrence Day, and on the eve of St George’s Day when England celebrates its patron saint. It is our hope that the time will come when the celebration of a life of a young black British teenager, living in England, whose life was cut brutally short by racial sin, and the celebration of all that is good about

being English will be a combined celebration of joy; where the absence of dissonance between these days will become a matter of rejoicing for us all.

We end where we began – rooted in theology – with the words of the Apostle Paul to churches in Galatia and Colossae about the transformative identity we all share, in which we are all made new through our common baptism into a new life in Christ and our shared discipleship:

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”
Galatians 3:28

“Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.”
Colossians 3:11

- Rev Arun Arora (Co-Chair)
- Rev Sonia Barron (Co-Chair)
- Rev Dr Anderson Jeremiah
- Canon Dr Addy Lazz-Onyenobi
- Annika Mathews
- Joanna Moriarty
- Ben Nicholls
- Rev Lusa Nsenga-Ngoy
- Ven Neil Warwick

PART 2

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PRIORITY AREA:

Participation (including appointments)

There has been no legal or theological bar to full participation of UKME/GMH Anglicans in the life of the Church of England. Time and again, recommendations have been made but it has not yet happened. We believe a lack of intent or prioritisation, and the presence of (now acknowledged) institutional racism, have left the Church poorer for the lack of presence of all of its people at all levels of its life together. As the UKME/GMH population in England has grown, the participation rate in senior leadership and other areas of the Church has in fact decreased from already low levels.

In recommending the actions below, we seek to remedy this situation with a degree of urgency and immediacy. As well as increasing participation through the use of co-opted powers in governance bodies, we also advise introducing new requirements around appointments. This would shift the responsibility for achieving diverse appointments. In the Church of England, recruiting and appointing bodies currently tend to offer bland encouragements for under-represented groups to apply. In the future, the impetus for increasing participation, and demonstrating that they have honoured this, should lie with those bodies.

In addition to this shift, we set out fundamental changes to data gathering, targets and reporting. The processes of data gathering and diversity monitoring must be seen not so much as the choice of the individual, but as the task of the whole Church, if we are to make genuine progress with participation. If we are to stop failing UKME/GMH candidates, we must embrace targets for recruitment and appointment as an opportunity to identify, nurture and develop gifting and we must rethink our systems and practices. Introducing annual reporting systems shifts the balance so that appointing and recruiting bodies need to ‘action or explain’: they must provide diverse shortlists and appointments, or provide reasonable explanation to show why this has not been possible.

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PRIORITY AREA:

Participation (including appointments)

1

Action

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.

By when?

Officers of the House of Laity and House of Clergy to enable and schedule necessary meetings for co-option to occur at first meeting of the new Quinquennium in November 2021.

Who responsible?

- General Synod
- Officers of Synod
- Chairs of House of Laity
- Prolocutors of House of Clergy

Who to monitor?

- Archbishops of Canterbury & York

2

Action

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.

By when?

Elections to occur Autumn 2021

Who responsible?

- Diocesan Bishops

Who to monitor?

- Archbishops of Canterbury & York
- Racial Justice Commission

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PRIORITY AREA:

Participation (including appointments)

3 Action

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.

By when?

Implement Diversity Monitoring forms immediately. First data exercise end of next financial year as part of Annual Report process (31st March 2022).

Who responsible?

- CEOs of NCIs
- All governance leads
- HR professionals national and diocesan
- Diocesan Secretaries
- Senior Appointments Team

Who to monitor?

- Secretary General
- Diocesan Bishops
- Diocesan Secretaries
- Racial Justice Commission
- Racial Justice Directorate

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PRIORITY AREA:

Participation (including appointments)

4 Action

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.

By when?

Next SLDP intake

Who responsible?

- Diocesan Bishop & Archbishops' Advisers for Appointment & Development

Who to monitor?

- Archbishops
- Racial Justice Directorate

5 Action

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.)

By when?

Online learning programme to be developed (commissioned if necessary) by end of 2022.

Who responsible?

- Senior officer in Racial Justice Directorate, to work with Racial Justice Officers in Dioceses

Who to monitor?

- Racial Justice Commission
- Diocesan Bishops & Senior Leadership Teams.

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PRIORITY AREA:

Participation (including appointments)

6 Action

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.

By when?

- Work to begin on processes October 2021
- Procedures in place Easter 2022

Who responsible?

- CEOs of NCIs
- All governance leads
- HR professionals
- Diocesan Secretaries
- This action will draw on work already being done within the Appointments Office and Central Secretariat HR teams

Who to monitor?

- NCI CEOs
- Diocesan Bishops
- Diocesan Board of Finance Chairs
- Other Chairs as appropriate
- Racial Justice Commission
- Racial Justice Directorate

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PRIORITY AREA:

Participation (including appointments)

- Develop outreach events and projects to position Church of England institutions as attractive, values-based places to work, to help build up recruitment pipeline.
- Hold the expectation that every shortlist will include at least one appointable UKME/GMH candidate. Within NCIs, Dioceses and Strategic Programmes all new appointments at Director level to include at least one UKME/GMH candidate with appointment/recruitment committees having to provide written reasons to Director of HR for failure to do so.
- Ensure all recruitment panels are as diverse as possible. Explore options e.g. remuneration to ensure burden of compliance here does not adversely impact existing UKME/GMH leaders.

7 Action

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.

By when?

September 2021

Who responsible?

- Archbishops of Canterbury & York
- CNC
- Bishops
- Deans
- Vacancy in See Committees
- Archbishops' Adviser on Senior Appointments

Who to monitor?

- Racial Justice Directorate
- Racial Justice Commission

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PRIORITY AREA:

Participation (including appointments)

8 Action

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.

By when?

September 2021

Who responsible?

- Chief Executives of NCIs
- NCI HR Dept

Who to monitor?

- Archbishops
- Racial Justice Directorate
- Racial Justice Commission

9 Action

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.

By when?

September 2021

Who responsible?

- Bishops & Diocesan Secretaries

Who to monitor?

- Racial Justice Directorate
- Racial Justice Commission

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PRIORITY AREA:

Participation (including appointments)

10 Action

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.

By when?

From December 2021

Who responsible?

- Bishops
- Archdeacons and Diocesan Secretaries/Diocesan HR

Who to monitor?

- Racial Justice Directorate
- Racial Justice Commission

11 Action

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.

By when?

July 2022

Who responsible?

- Archbishops
- Bishops
- NCI HR Dept

Who to monitor?

- Racial Justice Commission
- Racial Justice Directorate

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PRIORITY AREA:

Participation (including appointments)

12 Action

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.

By when?

December 2021

Who responsible?

- Diocesan Bishops

Who to monitor?

- Racial Justice Commission
- Racial Justice Directorate

13 Action

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.

By when?

From 2022 appointments to non-residentiary canons.

Who responsible?

- Diocesan Bishops & Cathedral Chapters

Who to monitor?

- Racial Justice Commission
- Racial Justice Directorate

14 Action

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

By when?

By May 2022

Who responsible?

- Bishops
- Deans
- Cathedral Chapters

Who to monitor?

- Racial Justice Commission
- Racial Justice Directorate

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PRIORITY AREA:

Participation (including appointments)

15 Action

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

By when?

By June 2022

Who responsible?

- Archbishops of Canterbury & York

Who to monitor?

- Racial Justice Directorate
- Racial Justice Commission

16 Action

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.

By when?

Work to begin by October 2021

Who responsible?

- Patrons
- Universities and Colleges
- Church of England Education Office

Who to monitor?

- Racial Justice Commission
- Racial Justice Directorate

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PRIORITY AREA:

Education

Education is one of the mainstays of human development. As one of the nation's significant education providers, the Church of England, through its vast network of primary, secondary and higher education institutions, plays a vital role in imparting knowledge and contributes towards holistic human development in the British society. Despite various affirmative steps and developing a comprehensive vision for education, various groups have repeatedly pointed out its lack of robust initiatives to highlight racial diversity and anti-racism work. With this in mind, the Taskforce would like to recommend certain critical steps to foster a healthy environment within the Church's educational institutions, where honest conversations and formative learning could take place. Taking education in its broadest context, the recommendations in this report cover not only schools and academies, but also Theological Education Institutions (TEIs).

Our recommendations are threefold:

Firstly, we propose content and curriculum development that speaks to the concerns regarding racial justice;

Secondly, we recommend equipping teachers, tutors and other educators with appropriate training for this work;

Thirdly, we advise the Church of England make governing boards, teaching staff and student population more inclusive to reflect racial diversity.

Many of our proposals are not new, but distil and clarify previous unimplemented recommendations. Since knowledge is power and access to knowledge is often through educational opportunities, the following proposals are made with two key objectives in mind: achieving societal change, and transformation within the church towards racial justice and equity.

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PRIORITY AREA:

Education

1

Action

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.

By when?

Preliminary work by Summer 2021 ready for implementation for 2022

Who responsible?

- Church of England Education Office
- Diocesan Boards of Education

Who to monitor?

- Lead Bishop in the Diocese for Education

2

Action

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.

By when?

By September 2022

Who responsible?

- Church of England Education Office
- Diocesan Boards of Education
- Diocesan Multi-Academy Trusts

Who to monitor?

- Chair of Diocesan Board of Education
- Racial Justice Directorate
- Diocesan Bishops

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PRIORITY AREA:

Education

3

Action

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).

By when?

Summer 2021

Who responsible?

- TEIs and authorised lay training pathways
- Ministry Division
- Deans and Principals of TEIs
- Bishops responsible for Theological Education
- Diocesan Directors of Theological Education
- Quality Assurance Panel and Common Award Programme

Who to monitor?

- National Advisors
- Diocesan Bishops
- Chairs of Board of Education

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PRIORITY AREA:

Education

4 Action

Facilitate national standards of training for TEIs staff on mandatory anti-racism 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.

By when?

September 2022

Who responsible?

- TEIs and authorised lay training pathways
- Ministry Division
- Deans and Principals of TEIs
- Quality Assurance Panel and Common Award Programme

Who to monitor?

- Bishops responsible for Theological Education
- TEIs Trustees and Governance Bodies
- Ministry Council
- Quality Assurance Panel

5 Action

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.

By when?

Process to start September 2021

Who responsible?

- Church of England Education Office
- Headteachers
- Research and Statistics Division

Who to monitor?

- Racial Justice Directorate

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PRIORITY AREA:

Education

6

Action

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.

By when?

Process to start September 2021

Who responsible?

- Diocesan Boards of Education
- Research and Statistics

Who to monitor?

- Church of England Education Office
- (Later joined by Racial Justice Directorate)
- Chairs of Diocesan Boards of Education

7

Action

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

By when?

September 2021

Who responsible?

- Church of England Education Office

Who to monitor?

- Headteachers
- Diocesan Board of Education

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PRIORITY AREA:

Education

8

Action

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.

By when?

October-December 2021

Who responsible?

- Deans and Principals of TEIs
- Head of Ministry Division

Who to monitor?

- National Ministry Team
- Quality Assurance Panel
- Common Award Programme

9

Action

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.

By when?

Work to begin in Autumn 2021

Who responsible?

- Archbishops' Adviser on Minority Ethnic Anglican Concerns

Who to monitor?

- Archbishops

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PRIORITY AREA:

Education

10 Action

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

By when?

Summer 2021

Who responsible?

- TEIs
- Directors of Lay Theological Education

Who to monitor?

- Ministry Division, Quality Assurance Panel and Common Award Programme
- Diocesan Bishops

11 Action

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 (CBTI), 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.

By when?

By February 2022

Who responsible?

- Chair Liturgical Commission
- Archbishops' Adviser on Minority Ethnic Concerns

Who to monitor?

- Racial Justice Directorate

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PRIORITY AREA:

Training and Mentoring

There is a parable told of a group of campers camping on a river bank. On seeing a child in the water one of them jumped in, braving the strong currents, to rescue the child. No sooner had this child been rescued than other campers spotted another child in the river in need of help. Then another, and another, until they were overwhelmed by the sheer numbers and more and more rescuers were needed but not all of the children could be saved. The rescuers decided to walk upstream to find out what was causing the children to end up in the river.

We propose mandatory facilitated learning programmes to embed anti-racism practice because we believe it will help to address the underlying causes of racism. Racial justice must become a mainstream priority for the Church of England, and we advise that the National Ministry Team should take the lead in providing resources for all involved in discernment and formation processes, with the Ministry Council holding them accountable.

For dioceses, providing both online and in-person/in-depth facilitated learning programmes is foundational in effecting lasting change and embedding anti-racism practice at all levels.

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PRIORITY AREA:

Training and Mentoring

1

Action

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.

By when?

Mentors appointed by November 2021

Who responsible?

- Head of Senior Leadership Development
- Diocesan Advisory Group
- Archbishops’ Adviser on Minority Ethnic Anglican Concerns

Who to monitor?

- Archbishops of Canterbury and York

2

Action

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.

By when?

June 2021

Who responsible?

- Director of National Ministry Team (NMT)
- Lead Bishop for Ministry

Who to monitor?

- Secretary General
- Ministry Council

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PRIORITY AREA:

Training and Mentoring

3

Action

Develop a mandatory three-stage learning programme:

- Unconscious bias
- Intercultural awareness
- 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).

By when?

Learning programme for BAP Advisers to be delivered alongside the training for the new discernment framework in Autumn 2021. All other staff by July 2022

Who responsible?

- Director of NMT

Who to monitor?

- Ministry Council
- Secretary General
- Racial Justice Directorate

4

Action

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.

By when?

October 2021

Who responsible?

- Director of NMT
- Head of Formation
- Diversity lead for NMT

Who to monitor?

- Racial Justice Directorate
- Ministry Council

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PRIORITY AREA:

Training and Mentoring

5

Action

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).

By when?

January 2022

Who responsible?

- Director of NMT
- Head of Discernment
- Head of Vocations

Who to monitor?

- Diversity lead for NMT
- Ministry Council

6

Action

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

By when?

July 2022

Who responsible?

- Diversity lead for NMT
- Head of Formation

Who to monitor?

- Director of NMT
- Ministry Council
- TEI principals

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PRIORITY AREA:

Training and Mentoring

7 Action

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.

By when?

Information to TEIs by December 2021 with first returns from TEIs June/July 2022

Who responsible?

- Head of Discernment
- Diversity lead for NMT

Who to monitor?

- TEI principals.
- Director NMT
- Ministry Council
- Common Awards
- Quality Assurance Panel

8 Action

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.

By when?

April 2022

Who responsible?

- DDOs
- IME1 and IME2 officers etc
- Diocesan Secretaries

Who to monitor?

- Ministry Council
- Director of NMT
- Diocesan Bishops

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PRIORITY AREA:

Training and Mentoring

9

Action

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.

By when?

Design of programme by February 2022, roll out of training to begin April 2022 with all diocesan staff and licensed clergy. All others – church officers, Readers, PTOs etc by September 2023.

Who responsible?

- Area/Rural Deans
- Archdeacons
- HR Officers

Who to monitor?

- Diocesan Secretaries
- Diocesan Bishops
- Racial Justice Directorate

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PRIORITY AREA:

Young People

There are two foundations for the recommendations surrounding young people in the Church of England. The first has been the phrase “participation instead of representation” which has been important in our discussions as a Taskforce. The second comes from Bonhoeffer, who claimed that a Church cannot be a Church if it does not care for a child and does not see the child at the heart of the congregation.

Therefore in light of the Gospel, that unifies and brings all “tribes, tongues and nations” together in Christ, the following recommendations set out to create opportunities for UKME/GMH young people to participate within the Church both locally and systematically, while also seeking to see UKME/GMH young people at the heart of the congregation, which the Church of England historically has not done.

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PRIORITY AREA:

Young People

1

Action

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.

By when?

Start by end of 2021/start of 2022
(Covid dependent)

Who responsible?

- Diocesan youth officers
- Diocesan Bishops
- Church youth workers
- Diocesan Racial Justice Officers

Who to monitor?

- Diocesan Bishops
- Diocesan youth officers
- Racial Justice Commission

2

Action

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

By when?

Early 2022

Who responsible?

- National youth officers
- Team of youth workers that are brought together by youth officers
- Diocesan Boards of Education

Who to monitor?

- Church of England Education Office
- Racial Justice Commission

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PRIORITY AREA:

Young People

3

Action

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.

By when?

December 2021 (to collect data of clergy/lay ministers, reach out and form referral platform.)

Who responsible?

- Youth workers
- Clergy
- Lay ministers – Diocesan Mission and Ministry departments
- Diocesan youth officers
- Needs to be done within safeguarding protocols and guidelines

Who to monitor?

- National youth officers
- Diocesan Bishops
- Racial Justice Commission

4

Action

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

By when?

July 2021

Who responsible?

- Strategic Investment Board

Who to monitor?

- Archbishops' Council
- Church Commissioners

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PRIORITY AREA:

Young People

5

Action

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.

By when?

October 2021

Who responsible?

- Head of Youth Evangelism
- Senior Officer in Racial Justice Unit
- National Going for Growth (Children and Youth) Adviser

Who to monitor?

- Director of Education
- Director of Evangelism and Discipleship

6

Action

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

By when?

Summer 2022

Who responsible?

- Diocesan postholders with responsibility for children and young people
- Children's/Youth ministers
- Parish clergy

Who to monitor?

- Diocesan Director of Mission and Ministry
- PCCs

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PRIORITY AREA:

Structures and Governance

We as a Taskforce want to see change, support and resources mobilised so that every part of the Church of England becomes a positive and life-giving place for all people.

Institutional racism may be embedded in the normal practice of an organisation or culture and be less overt than individual racism, as it is maintained in the normal structures and behaviours of organisational life.

Once institutional racism is identified, the imperative is to act decisively and boldly within the fabric of an organisation to eradicate it.

Any initiatives to change this embedded racism must include consciously modifying the structures and governance of the C of E to allow for the effective participation of UKME/GMH people at every level and in every part of our church. We must also amend the practices, processes and behaviours within our governance that amount to discrimination against UKME/GMH people.

This change will need support, resourcing and understanding so that, from PCCs to General Synod, any embedded racism is acknowledged and positively addressed. We outline here actions and targets which are designed to make big strides and lasting change as we work together in countering any racism that is inherent in the C of E's structures and governance.

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PRIORITY AREA:

Structures and Governance

1 Action

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.

By when?

Recruitment to begin Summer 2021

Who responsible?

- Archbishops of Canterbury and York
- Three Chief Executives of NCIs

Who to monitor?

- Racial Justice Commission

2 Action

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.

By when?

November 2021

Who responsible?

- Archbishops' Council
- Secretary General

Who to monitor?

- Archbishops of Canterbury & York

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PRIORITY AREA:

Structures and Governance

3

Action

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.

By when?

Work to begin Spring 2021

Outcome to be published by Spring 2022

Who responsible?

- Research and Statistics Division
- Ministry Division
- DDOs
- TEIs

Who to monitor?

- Secretary General
- Diocesan Bishops
- Archbishops' Council
- Racial Justice Directorate

4

Action

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.

These roles should be centrally funded.

By when?

Where such roles are not yet in place, role description and recruitment process to begin in Autumn 2021

Who responsible?

- Diocesan Bishops
- Diocesan Secretaries

Who to monitor?

- Racial Justice Directorate

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PRIORITY AREA:

Structures and Governance

5 Action

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.

By when?

Process and plan of action should begin in Spring of 2021 and be ready by Spring of 2022

Who responsible?

- Archbishops' Adviser on Minority Ethnic Anglican Concerns
- Diocesan Secretaries

Who to monitor?

- Archbishops
- Archbishops' Council
- General Secretary

PART 3

Suggested terms of reference for the Racial Justice Commission

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 - Theology
 - Slavery
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We as the Anti-Racism Taskforce have identified seven areas of work for the Commission.

These proposed terms of reference serve to provide some initial background information on each of these. We hope the Commission will use this as they begin to address the changes needed in the Church of England's structures, systems and processes in order to tackle institutional racism.

Suggested terms of reference for the Racial Justice Commission

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Theology

Purpose of this work:

When considering theology, we not only recollect what God has done in the past, but actively seek to understand what God is doing now. More broadly, we see theology as not just faith seeking understanding, but life seeking faith in the context of racial prejudice, discrimination and exclusion.

Our theology, in terms of our perceptions of God, functions as a foundation of ecclesiastical structures. As we move together towards shalom (*fullness of life*), we embrace justice and mercy in order to reach reconciliation, healing and solidarity within the body of Christ.

Rationale:

The theology strand of the Racial Justice Commission will review the foundations and principal theological frameworks which entrench racial prejudice across the Church of England's traditions and doctrines. This will help the Commission to address wider issues relating to systemic and structural racism within the Church of England, exploring the ways certain theological foundations have legitimised racism in order to redress them.

To understand why theological disparities exist which support a graded worldview within the Church, the Commission will consider initiating detailed analysis and commission new research if necessary, to shed light on the Church of England's theological foundations of prejudice and discrimination. We hope this will lead to the Commission offering alternative theological paradigms which facilitate diversity, inclusion and equity among all members of the body of Christ.

Suggested terms of reference for the Racial Justice Commission

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Slavery (including Monuments)¹⁶

Purpose of this work:

This work stream concentrates on the built environment and contested heritage relating to the transatlantic slave trade. This focus will help galvanise a broader understanding in the Church of England, and our communities of contested heritage, of its ongoing negative impact. To take decisive action to address the history and legacy of the Church of England's involvement in the historic transatlantic slave trade, the Commission will need to work in partnership with the places and people most affected.

The work stream will assess the continued cataloguing of monuments and buildings related to the transatlantic slave trade or paid for from the profits of the slave trade. The scope and manner of this cataloguing needs discernment as the number of transatlantic slave trade objects held by various parts of the Church of England are many and varied.

This work stream should also relate to the History and Memory work stream in noting that the built environment contributes to understanding of the slave trade and the Church's part in it. The Commission will need to explore the ways that the built environment can positively contribute to the actions suggested above in the area of Education. They will want to identify ways to use the built environment for repentance, reconciliation and as a spur for social action in the present.

Rationale:

The protests following the killing of George Floyd, and in particular the tearing down of the Colston statue in Bristol, highlighted issues surrounding the Church of England's consideration of its own contested heritage. The Church of England has taken little action in addressing the historic slave trade and its legacy since it made an apology at General Synod in 2006 for its involvement in the trade.

Regarding monuments and the built environment, deciding what to do with contested heritage is not easy. While history should not be hidden, we also do not want to unconditionally celebrate or commemorate people who contributed to or benefitted from the tragedy that was the slave trade.

¹⁶ This work stream focuses on historical slavery. The Taskforce acknowledge the existence of modern day slavery and there is already work within the National Church Institutions to respond to this injustice <https://www.churchofengland.org/about/leadership-and-governance/slavery-and-human-trafficking-statement> [accessed 19 April 2021]

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History and Memory

Purpose of this work:

In this work stream, the Commission will want to examine the way in which history and memory are attended to within the Church of England through its structures and institutions. In doing so, they will aim to address and redress the legacy of a fractured past, noting the way that racism has influenced the process in which we remember and retell our shared history. This will help to shape positively a future in which all people belong fully, and their stories are shared and heard.

Rationale:

History and memory are not always experienced and shared equally among the different constituencies in British society in general, and the Church of England in particular. In the process, we often fail to highlight the legacy and ongoing impact that transatlantic slave trade and the British Empire have had in shaping the identity and destiny of the Church of England.

This work stream will allow the Commission to attend to the erasure and repression of memory, and move towards a healthy revision of memory and history in a way that will provide scope for education and formation. Equally, a healthier focus on memory and history will open new avenues for catharsis, especially for those of UKME/GMH communities still wrestling with the wounds and trauma inflicted by aspects of a past that is not experienced or understood as shared.

Finally, this has the potential to inform conversations and processes towards greater inclusion and participation of people of UKME/GMH communities in the life and structures of the Church of England. It also offers an avenue for creating a future where mutual flourishing is a lived reality.

Suggested terms of reference for the Racial Justice Commission

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Culture and Liturgy

Purpose of this work:

The Racial Justice Commission should consider the ways that the culture of the Church of England acts as a barrier for full participation of UKME/GMH communities within the Church, and identify cultural barriers in worship and liturgical culture which act as disincentives to participation.

Rationale:

One of the barriers to inclusion or continued participation in the Church of England for those from UKME/GMH and other backgrounds has been the challenge of “cultural assimilation” into the Church, where there is perceived to be little or no room for cultural expression outside of a predominant culture which is predominantly white and middle class.

More widely in society, there has been an ongoing debate about integration, assimilation and the expectations upon UKME/GMH communities to abandon their own cultural heritage and current expression in favour of traditional host approaches. Outside of the Church of England, UKME/GMH communities have enriched and influenced culture in a way that has not been apparent in the Church, where there seems to be little if any room for cultural development or enrichment due to hierarchical structures where UKME/GMH people are absent.

Suggested terms of reference for the Racial Justice Commission

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Complaints Handling

Purpose of this work:

This work stream is particularly important, to make sure that incidents of overt racism within the Church are handled fairly, and in a way that enables reconciliation. The Racial Justice Commission will want to build confidence in both formal and informal processes, including the Clergy Discipline Measure.

Rationale:

While procedures and policies dealing with racist incidents exist for those working in dioceses, there are currently no formal disciplinary codes, charters, policies or procedures that exist for dealing with racist incidents outside of general considerations within the Clergy Discipline Measure. Such considerations leave little room for reconciliation or restitution. We believe the Church of England must develop processes which provide confidence in a system that addresses issues appropriately and without fear of retribution.

Suggested terms of reference for the Racial Justice Commission

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Participation

Purpose of this work:

The Racial Justice Commission will need to ensure increased participation from UKME/GMH individuals in the life of the Church of England at all levels – in its leadership, in its governance and in its ministry in its widest sense.

They will need to challenge the Church of England to embed new processes which lead to better participation. These processes must be perceived as positive and proactive, not passive or compliance-based, moving the emphasis from bland statements of inclusion to intentional action by all those involved in recruitment and appointment, to all posts and position in the Church at all levels.

Rationale:

The Church is poorer and less equipped for its mission without the full gifts of all its people being present in its leadership. This creates a lack of diversity of voice in decision-making, a lack of role models, and a lack of welcome. We make poorer decisions if we do not hear from and include people of many backgrounds and disciplines in our leadership structures.

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Patronage

Purpose of this work:

We advise the Racial Justice Commission to review and assess the impact of the power of the institutional patrons of parishes, with a view to fostering greater ethnic diversity in appointments and preferment to senior roles within the Church of England.

Rationale:

The patronage system within the Church of England is often understood as that of guardian of the breadth of belief and practice within the Church, helping to safeguard Anglican identity. The chief impact of the patronage system is through appointment processes and endowments. While it is fair to note that appointment processes have become more transparent and open, and endowments are less significant today, it is worth testing these stated assumptions about the exercise of patronage, paying particular attention to their effect on ethnic diversity.

In the process, we want to ask whether an institution that still openly exercises the power of patronage in its affairs is capable of initiating and enabling a process of cultural change that would radically alter the ethnic makeup and landscape of licensed ministry across the Church.

This institution is inextricably bound up in the practice of the Church of England and in the laws that govern the institution (Ecclesiastical Law, Law of Real Property, Employment Law), most of which is enshrined in statutes, government regulations, and Pastoral Measures. How might the application of these law help promote or hinder greater ethnic diversity?

Appendix 1: Previous reports

A summary of some previous reports related to racial justice which we as the Anti-Racism Taskforce looked at as part of our work. The reports were produced by the Committee for Minority Ethnic Anglican Concerns (CMEAC) and other bodies, between 1985 and 2020.

- *Faith in the City – A Call for Action by Church and Nation: Report of the Archbishop of Canterbury’s Commission on Urban Priority Areas, 1985*
- *Seeds of Hope: Report of a Survey on Combatting Racism in the Dioceses of the Church of England, 1991*
- *Roots and Wings: Report of the Black Anglican Celebration of the Decade of Evangelism, 1994*
- *The Passing Winter: A Sequel to ‘Seeds of Hope’, 1996*
- *How We Stand: A Report on Black Anglican Membership of the C of E in the 1990s, 1994*
- *Seeds of Hope in the Parish, 1996*
- *Valuing Cultural Diversity in Rural Primary Schools, 1999*
- *Agenda for Action for the Church of England, 1999*
- *Called to Lead: a Challenge to Include Minority Ethnic People, 2000*
- *Serving God in Church and Community: Vocations or Minority Ethnic Anglicans, 2000*
- *Simply Value Us: Meeting the Needs of Young Minority Ethnic Anglicans, 2000*
- *A Good Practice Paper for Dioceses: Report from CMEAC, 2001*
- *An Amazing Journey: the C of E’s Response to Institutional Racism, 2003*
- *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003*
- *Called to Act Justly – Follow-up Report by the MPAC, 2006*
- *Present and Participating: a Place at the Table: Report from CMEAC, 2007*
- *Talent and Calling: A Review of the Law and Practice Regarding Appointments to the Offices of Suffragan Bishop, Dean, Archdeacon and Residentiary Canon, 2007*
- *Called to Participate, CMEAC guide to General Synod Elections and Practices, 2010*
- *Diversity in Dialogue: Building Bridges for the Future, 2010*
- *Everyday People: God’s Gift to the Church of England – Minority Ethnic Vocations, 2015*
- *Unfinished Business: A Pastoral and Missional Approach for the Next Decade, 2011*
- *I Too Am C of E: Follow up to Unfinished Business – Matching Words with Action, 2015*
- *Centuries of Marginalization; Visions of Hope – Mission and Ministry among Gypsy, Roma and Traveller Communities, 2019*
- *No Easy Answer; Responding to Serious Youth Violence, 2019*
- *Windrush Commitment and Legacy, 2020*

Appendix 2: Previous recommendations

A summary of various recommendations made in 25 previous reports relating to racial justice which we as the Anti-Racism Taskforce looked at as part of our work, published between 1985 and 2020.

1. *Faith in the City, 1985* – A national system for designating Urban Priority Area (UPA) parishes should be developed.
2. *Faith in the City, 1985* – Dioceses should devote greater attention to the effective collection and presentation of accurate statistics.
3. *Faith in the City, 1985* – The internal distribution of clergy by dioceses should be adjusted where necessary to ensure that UPA parishes receive a fair share, and particular attention should be paid in this respect to parishes on large outer estates.
4. *Faith in the City, 1985* – Dioceses should explore the possibilities of fresh stipendiary lay ministries, not necessarily tied to one parish.
5. *Faith in the City, 1985* – The ‘Audit for the Local Church’ which we propose should be further developed, and adopted by local UPA Churches.
6. *Faith in the City, 1985* – In urban areas the deanery should have an important support and pastoral planning function.
7. *Faith in the City, 1985* – Each parish should review, preferably annually, what progress in cooperation has been made between clergy and laity, between Churches, and ecumenically, with the aim of developing partnership in ministry.
8. *Faith in the City, 1985* – Appointments should be made to the Boards and Councils of the General Synod, and a new Commission on Black Anglican Concerns established, to enable the Church to make a more effective response to racial discrimination and disadvantage, and to the alienation experienced by many black people in relation to the Church of England.
9. *Faith in the City, 1985* – The General Synod should consider how a more appropriate system of representation which pays due regard to minority interests can be implemented for the Synod elections of 1990.
10. *Faith in the City, 1985* – The appropriate Church voluntary bodies should consider how schemes for voluntary service in UPAs could be extended to widen the age range of those eligible, and to allow for part-time as well as full-time volunteering.
11. *Faith in the City, 1985* – Dioceses with significant concentrations of UPAs should initiate Church Leadership Development Programmes.
12. *Faith in the City, 1985* – Our proposals for an extension of Local Non-Stipendiary Ministry, including those relating to selection, training and funding should be tested in dioceses, and monitored over a ten-year period.
13. *Faith in the City, 1985* – All dioceses should manifest a commitment to post-ordination training and continued ministerial education in UPAs to the extent at least of regular day-release courses.
14. *Faith in the City, 1985* – Urgent attention should be given to appropriate training for teachers and supervisors in all areas of theological education, particularly those concerned with ministry in UPAs, and to the provision of theological and educational resources in urban centres.
15. *Faith in the City, 1985* – Advisory Council for the Church’s Ministry (ACCM) should be adequately funded to promote and monitor officially sanctioned experiments in theological education.
16. *Faith in the City, 1985* – ACCM should be given power, in certain defined cases, to direct candidates to specific courses of training, and bishops should endorse such direction.
17. *Faith in the City, 1985* – The role of non-residential training courses similar to the Aston Scheme should be further developed.
18. *Faith in the City, 1985* – Dioceses and deaneries should undertake a reappraisal of their support systems for UPA clergy.
19. *Faith in the City, 1985* – The Liturgical Commission should pay close attention to the liturgical needs of Churches in the urban priority areas.
20. *Faith in the City, 1985* – A reassessment of the traditional patterns of the Church’s work of nurture of young people in UPAs is required at parish, deanery and diocesan level.

Appendix 2: Previous recommendations

21. *Faith in the City, 1985* – Sharing agreements with other denominations should be adopted more widely, as should the informal sharing of church buildings (other than the church itself) with those of other faiths.
22. *Faith in the City, 1985* – In cases of the sale of redundant churches, there should be earlier and more open consultation with community organizations and bodies such as housing associations when future uses are being considered.
23. *Faith in the City, 1985* – The historic resources of the Church should be redistributed between dioceses to equalize the capital and income resources behind each clergyman, deaconess, and licensed lay worker in the stipendiary ministry. The redistribution formula should take account of potential giving.
24. *Faith in the City, 1985* – Within dioceses, the acute financial needs of the urban priority area Churches require a clear response.
25. *Faith in the City, 1985* – A Church Urban Fund should be established to strengthen the Church’s presence and promote the Christian witness in the urban priority areas.
26. *Faith in the City, 1985* – The Church of England should continue to question the morality of economic policies in the light of their effects.
27. *Faith in the City, 1985* – Churches should take part in initiatives to engage unemployed people in UPAs in job-creating projects. The use of Church premises for this purpose must be encouraged.
28. *Faith in the City, 1985* – The Church should build in good practice in ministry to unemployed people: Industrial Mission has an important role to play here.
29. *Faith in the City, 1985* – We commend the use of properly-trained social workers working with local Churches and neighbourhood groups as an important part of the total ministry of the Church in the urban priority areas.
30. *Faith in the City, 1985* – Church social workers should be trained within the mainstream of social work, but with particular attention paid to the character and needs of social work in the church context. The Church should initiate discussion with social work training agencies to this end.
31. *Faith in the City, 1985* – Dioceses should, through their Boards for Social Responsibility, develop and support community work, and should exercise a strategic role in support of local programmes in their urban priority areas.
32. *Faith in the City, 1985* – Discussions should be held between the General Synod Board for Social Responsibility and the British Council of Churches Community Work Advisory Committee with a view to strengthening the national support networks for community work. The Church of England should be prepared to devote central resources to this end.
33. *Faith in the City, 1985* – Additional Church-sponsored urban studies centres for teacher training should be established.
34. *Faith in the City, 1985* – All diocesan Boards and Councils of Education should give special priority to the needs of the UPA schools for which they are responsible.
35. *Faith in the City, 1985* – The governors and managers of Church schools should consider whether the composition of foundation governors in the school adequately reflects the ethnic constituency of its catchment area.
36. *Faith in the City, 1985* – Consideration should be given to a further exploration of the ecumenical dimension at secondary level, including the possibility of establishing Church of England/Roman Catholic schools in urban priority areas, which would offer a significant proportion of places to children of other faiths.
37. *Faith in the City, 1985* – A review of the Diocesan Education Committee measures should be undertaken, to allow the formulation of diocesan policies for Church schools on admission criteria and other issues, such as religious education and worship, equal opportunities and community education.
38. *Faith in the City, 1985* – The General Synod’s Board of Education, in consultation with Diocesan Youth Officers, should move towards a national strategy for the Church’s work with young people in UPAs, and initiate and support work specifically within these areas.
39. *Seeds of Hope, 1991* – The Church’s mission must include combatting racism among its members and within its structures at every level. This is important for its witness in contemporary life in a multi-ethnic, multi-cultural British society.

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40. *Seeds of Hope, 1991* – There are seven areas of work that need to be identified as separate issues: a) The diocese and its commitment to combatting racism through its structures; b) The role of the Diocesan Board of Education in combatting racism; c) The participation of black people within the life of the Church; d) The Church as an employer – its commitment to Equal Opportunity; e) Relationships with other black Christians; f) Relationships with people of other faiths; g) Racial justice issues within the wider society.
41. *Seeds of Hope, 1991* – a) The Diocese: Diocesan structures: Work on combating racism should be emphasized strongly by diocesan leadership so that the issue features on agendas at diocesan, deanery and parish levels. The Bishop’s Council should ensure that each of the seven key areas is identified as a task of a particular board or committee. In most cases, there should be a Committee on Black Anglican Concerns with direct access to the Bishop’s Council.
42. *Seeds of Hope, 1991* – a) The Diocese: Diocesan and deanery synods: Action must be taken to encourage black members to stand for election to various synodical bodies, to ensure that the strength of the black presence is reflected in decision-making bodies throughout the Church.
43. *Seeds of Hope, 1991* – a) The Diocese: Resources: An officer responsible to the Committee should be appointed in dioceses where this is appropriate. In dioceses where clergy undertake this work as part of their parochial duties, every effort should be made to provide at least secretarial support.
44. *Seeds of Hope, 1991* – a) The Diocese: Resources: The Committee’s work should be included in diocesan budgets.
45. *Seeds of Hope, 1991* – a) The Diocese: Support for White Clergy: Clergy need to be educated on race issues, and properly informed on the nature of our plural society, e.g. racism awareness day as part of post-ordination training. Clergy have a responsibility to raise awareness of racism and racial justice issues through preaching.
46. *Seeds of Hope, 1991* – a) The Diocese: Training: Training programmes of the Ministry and Training programmes of dioceses must include awareness of racism and racial justice issues. All theological colleges should be equipped to provide training for ordinands preparing for ministry in a multi-ethnic, multi-cultural society, including appropriate placements in parishes. Racial justice issues should be part of the Post-Ordination and Clergy In-Service Training curricula. Clergy in urban, multi-ethnic parishes should have the opportunity to share their experiences with other clergy from rural areas.
47. *Seeds of Hope, 1991* – a) The Diocese: Support for Black Clergy: Every effort should be made to increase the number of black clergy through encouraging vocations to ordained ministry among black Christians. Dioceses should be consciously attracting black clergy for work in parishes of all types. Patrons, including Bishops, should make a point of considering black clergy for senior positions. Exchange of ministers with developing countries is not an effective way of educating people on racism, or of increasing black leadership, rather indigenous people need to be encouraged and supported.
48. *Seeds of Hope, 1991* – a) The Diocese: Education: Communications officers and departments have a role to play in ensuring black people are seen as a natural part of the community. Publications, videos, informational packs and visual aids should all be used to educate people in this area.
49. *Seeds of Hope, 1991* – b) Diocesan Board of Education: There should be greater emphasis on the educating children about our multi-ethnic, multi-cultural and multi-faith society. All Diocesan councils and Boards of Educations should formulate policies which illustrate commitment to multi-cultural education and equal opportunity. These policies should be monitored by all primary and secondary schools. Diocesan Boards of Education should consider how seriously Church of England Institutes or Colleges of Higher Education are addressing racism in their training programmes. Best practice should be shared.
50. *Seeds of Hope, 1991* – b) Diocesan Board of Education: The Board should assist governing bodies and head teachers in developing strategies which help teachers deal with the racial harassment of children more effectively.
51. *Seeds of Hope, 1991* – b) Diocesan Board of Education: Parish priests should be on the look-out for suitable black people to serve as governors of church schools and other schools, and invite them to serve in this way.
52. *Seeds of Hope, 1991* – c) Participation of Black People: As Dr Wilfred Wood, Bishop of Croydon, said in General Synod in November 1988, the word ‘participation’ should be used in preference to ‘representation.’
53. *Seeds of Hope, 1991* – c) Participation of Black People: Research: Dioceses should endeavour to find out the number of black Anglicans worshipping in parishes, the numbers on the electoral roll and on the PCC.

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54. *Seeds of Hope, 1991* – c) Participation of Black People: Support for Lay Black Anglicans: Lay people with potential should be identified and offered lay leadership training, which emphasises their welcome, enhances their skills and develops their confidence. Training days for churchwardens should be developed more widely. Parish clergy have a key role to play in encouraging black Anglicans to participate and to make them feel valued, and particularly in enabling and encouraging young people to be involved and to consider ministry as a vocation. Special concerns of Asian Anglicans should be identified and addressed.
55. *Seeds of Hope, 1991* – c) Participation of Black People: Accredited Lay Ministry: Where there are black Anglicans within a parish/congregation, every effort should be made to foster and encourage vocations to accredited lay ministries, both stipendiary and non-stipendiary. Where black Anglicans are already serving/training, appropriate support should be offered.
56. *Seeds of Hope, 1991* – d) Church as Employer: All dioceses should publicly commit themselves to an Equal Opportunities Policy, provide training for those charged with implementing it, and have in place thorough procedures for monitoring its operation.
57. *Seeds of Hope, 1991* – e) Relationships with Other Black Christians: Information should be gathered about predominantly black independent churches in the diocese, with a view to developing relations with them. Dioceses should be willing to share their resources, like church buildings, with other Christians.
58. *Seeds of Hope, 1991* – f) Relationships with People of Other Faiths: Dioceses with considerable numbers of adherents of other faiths must have channels of communication with their religious leaders in order to discuss issues and identify areas of common ground where work can be done together.
59. *Seeds of Hope, 1991* – g) Racial Justice Issues in Wider Society: Theological reflection, concentration and research are needed to understand racial justice issues in society and their effect upon the various people who comprise society. Racial justice should be a focus in all areas, not only those with a concentration of minority ethnic people.
60. *Seeds of Hope, 1991* – g) Racial Justice in Wider Society: Examples of good practice should be emulated, such as churches working with the police to create a better climate of understanding with minority ethnic communities, and standing beside people in their communities facing deportation or detention.
61. *The Passing Winter, 1996* – It should be the task of every diocese to be engaged with these issues whether or not there are any minority ethnic people living within that diocese.
62. *The Passing Winter, 1996* – Dioceses should strive to set up strategies which would integrate this work throughout diocesan Boards/Councils/Committees. These matters should not be the sole responsibility of the CMEAC diocesan Link Person, or the Committee/group responsible for these issues.
63. *The Passing Winter, 1996* – All bishops should be fully committed to this work as the level of importance which Boards/Councils/Committees/diocesan staff/deaneries and parishes attach to these issues will depend to a large extent on the lead which is given at the diocesan level.
64. *The Passing Winter, 1996* – In dioceses where race relations officers have been appointed, whether in part-time or full-time capacity, the diocese should ensure that the officer concerned has direct access to the bishop and his staff. Proper status should be given to the officer and he/she should not be deemed to be of lesser importance than other heads of departments. Also every effort should be made to provide adequate resources, especially secretarial support.
65. *The Passing Winter, 1996* – Dioceses that have not debated *Seeds of Hope* yet should do so at all levels of the diocese within the next year.
66. *The Passing Winter, 1996* – Dioceses with equal opportunity policies should work at implementing their policies, as well as carrying out training of staff, providing others with an understanding of the policy, and monitoring and evaluation of the policy. Dioceses with a longer standing policy, say one of several years, should seek to evaluate its effectiveness within the next twelve months.
67. *The Passing Winter, 1996* – Dioceses with inadequate equal opportunity policies, such as those which only make reference to race and gender should seek to formulate a comprehensive policy.
68. *The Passing Winter, 1996* – Dioceses without equal opportunity policies should undertake to formulate policies.

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69. *The Passing Winter, 1996* – Dioceses should put structures in place for monitoring, assessment and evaluation of the equal opportunity policy on a regular basis.
70. *The Passing Winter, 1996* – All dioceses need to do a great deal more with respect to training. Training should be committed to in all dioceses for raising awareness of race and racial justice issues at all levels among clergy and laity, through post-ordination, in-service and lay training. Parishes also need to be encouraged about their role in training.
71. *The Passing Winter, 1996* – Board of Education should continue to identify good practice and communicate these principles to church schools. Rural schools should take advantage of the resources on ‘Valuing Cultural Diversity’ which will be produced by CMEAC in collaboration with the General Synod Board of Education.
72. *The Passing Winter, 1996* – Both diocesan youth and children’s officers should seek to work with minority and majority ethnic youth as part of their affirmation of all young people.
73. *The Passing Winter, 1996* – The General Synod Board of Education should find out the extent to which Institutes or Colleges of Higher Education are addressing the issue of areas in school life where racism may be present. Where it is identified that help is needed, appropriate advice and assistance should be offered.
74. *The Passing Winter, 1996* – Every effort should be made by the Church to represent positive images of minority ethnic people, instead of the usual stereotypical images.
75. *The Passing Winter, 1996* – The Communications departments should strive to reflect the diversity of the Church of England in materials published where appropriate.
76. *The Passing Winter, 1996* – Diocesan Resource Centres, where they exist, should play an important educational role and should therefore be equipped with appropriate materials.
77. *The Passing Winter, 1996* – Training in racism awareness should be offered to all clergy through post-ordination, as well as in-service training.
78. *The Passing Winter, 1996* – With respect to minority ethnic clergy and Readers, better efforts should be made to offer pastoral support and training in identified areas of need.
79. *The Passing Winter, 1996* – The resources of the Simon of Cyrene Theological Institute should be utilized in lay leadership training.
80. *The Passing Winter, 1996* – Clergy should be just as supportive of minority ethnic as well as majority ethnic parishioners.
81. *The Passing Winter, 1996* – Determined efforts should be made to encourage and support minority ethnic Anglicans at all levels. Parishes should utilize Seeds of Hope in the Parish resource pack.
82. *The Passing Winter, 1996* – CMEAC in collaboration with Partnership for World Mission (PWM) should seek to address the concerns of Asian Anglicans.
83. *The Passing Winter, 1996* – In the spirit of ecumenism, parishes continue to build on relationships which exist and those looking to build relationships can draw on the good practice of other parishes. Both the guest church and the host church can benefit from such an arrangement.
84. *The Passing Winter, 1996* – Parishes located in multi-faith areas should consider ways and means to promote mutual understanding of those from different cultures and faith communities. Diocesan inter-faith advisers can be consulted on this matter. Where there is no adviser, the General Synod Board of Mission’s Inter-Faith Relations Secretary can be contacted.
85. *The Passing Winter, 1996* – Parishes should embark on a programme of education about racial justice issues and identify ways of standing alongside people and assisting where there is racial injustice, whether in housing, education, health, employment, or immigration matters. The study pack Seeds of Hope in the Parish can be used, as well as the 1994 Pre-Celebration study pack published for the 1994 Black Anglican Celebration for the Decade of Evangelism.
86. *The Passing Winter, 1996* – Parishes should commemorate the annual Racial Justice Sunday.
87. *The Passing Winter, 1996* – Within the work of Boards/Councils/Committees, equal opportunity and an awareness of racial justice issues should form an important criteria for policy formulation and implementation. We refer especially to the composition of Boards/Councils and their Committees/working parties, as well as publications and other materials which are produced by them. They should reflect the ethnic make-up of the C of E.

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- 88.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – Each Diocesan Board of Education should, as a priority, carry out an audit of the competences and confidence of all staff working in rural church primary schools in delivering an effective multicultural anti-racist curriculum.
- 89.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – In each diocese, groups should be formed among teachers with relevant expertise, charged with setting priorities, identifying local resources and supporting in-service training. Representatives of these groups would be nominated to a national forum that would provide advice to the National Society and help draw up guidelines for ‘good practice’ in rural church primary schools.
- 90.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – In-service training should be specifically targeted according to the stage of development reached by participants and not as part of a general awareness-raising strategy. We envisage three stages of development designed to help rural church primary schools value cultural diversity in a variety of contexts and settings.
- 91.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – For schools at the initial stage of development we suggest specific courses designed to improve confidence and competence in a multi-faith approach to the teaching of RE including the celebration of cultural diversity in those areas of the Literacy Hour and the National Curriculum where specific reference is made to multicultural activities within programmes of study.
- 92.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – For schools which already offer a sound well established multi-faith approach to RE, we suggest an in-service programme designed to ensure that cultural diversity is celebrated across the whole curriculum, including anti-racist education, based upon clear policy statements. The programme should make use of case studies of existing good practice and also offer mentoring support through links with Diocesan advisers and other local teachers in schools where practice is more advanced.
- 93.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – For schools which already offer a ‘whole curriculum’ approach, the in-service should concentrate on all eliminating all aspects of institutional racism. Staff should be helped to confront their own prejudices and with the support of a consultant be encouraged to reflect on ways of improving their own and colleagues’ classroom practice.
- 94.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – The National Society should investigate the possibility of extending its own website to include a section devoted to promoting cultural diversity in rural church primary schools with the three-fold objective of identifying useful resources, providing a partner search service and evaluating ‘good practice.’
- 95.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – Wherever feasible, activities such as visits by performing groups or trips to neighbouring towns and cities to visit schools and non-Christian places of worship should be organized by cluster. To encourage this, as part of phase two, any financial support for developing new initiatives should be allocated by cluster.
- 96.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – Attention should be given to providing training for clergy, local church leaders and diocesan visitors with a view to greater involvement in rural church primary schools’ efforts to promote cultural diversity across the whole curriculum.
- 97.** *Valuing Cultural Diversity in Rural Primary Schools, 1999* – All initiatives designed to promote cultural diversity in rural church primary schools should be carefully coordinated and should be accompanied by a national launch involving parallel programmes of events at diocesan level. Preferably such programmes would involve teachers in the planning and be headed by a senior bishop who should also chair the proposed national forum.
- 98.** *Serving God in Church and Community, 2000* – Bishops should show clear support for any minority ethnic Anglicans’ vocations to accredited ministries, and for those already exercising these ministries.
- 99.** *Serving God in Church and Community, 2000* – Recognising the significance of role-models, diocesan bishops should actively encourage minority ethnic Anglicans in accredited ministries to their dioceses.
- 100.** *Serving God in Church and Community, 2000* – The British scene is different from Africa, Asia, or the Caribbean. The Church should encourage and support indigenous people rather than go for the easy option of looking for the overseas Church to provide leaders. This reinforces the notion that minority ethnic people are essentially foreign and transitory.

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- 101.** *Serving God in Church and Community, 2000* – DDOs should acknowledge and value cultural diversity and not seek to impose a cultural norm on all. In assuming a cultural norm it is too easy to reject those who do not fit the stereotype.
- 102.** *Serving God in Church and Community, 2000* – DDOs and vocations advisers should undergo training in racism awareness and cultural diversity, in order to equip themselves better to serve God’s Church and people.
- 103.** *Serving God in Church and Community, 2000* – Parish clergy are often the first point of reference for those seeking to offer themselves for accredited ministry. Clergy need to be more aware that we are all made in the image of God, and are all his children. They need to be particularly sensitive in dealing with the sometimes fragile ‘flower’ of vocation which emerges. Parish clergy should seek to raise their own understanding of these issues.
- 104.** *Serving God in Church and Community, 2000* – Parish clergy and chaplains in places of education should be alerted to the importance of affirming God not only to one particular group, but to all God’s people. Clergy should be encouraged to seek out minority ethnic Anglicans, particularly young people, and explore with them where there might be a calling to a vocation in the Church.
- 105.** *Serving God in Church and Community, 2000* – Many minority ethnic Anglicans have been brought up to have a high regard for the office of priest. Parish clergy should be aware of the responsibility which they have in this regard.
- 106.** *Simply Value Us, 2000* – Ethos and Structure actively promoting inclusion and diversity: The Church should explore and develop positive ways of working which unite its members by supporting diversity, and promoting opportunities for young people.
- 107.** *Simply Value Us, 2000* – Ethos and Structure actively promoting inclusion and diversity: The C of E needs to set out a national policy of inclusiveness, whereby all young people’s gifts, including those of minority ethnic young people, are valued and used.
- 108.** *Simply Value Us, 2000* – Aim to be a role model: Work should be undertaken to develop the skills of both lay and ordained people so that they can confidently address the fundamental responsibility the Church has to work with and for all its members, in all their richness and diversity.
- 109.** *Simply Value Us, 2000* – Aim to be a role model: The Church should intensify its efforts to actively challenge institutional racism by establishing programmes at diocesan and parish levels which develop and promote positive strategies towards valuing cultural diversity.
- 110.** *Simply Value Us, 2000* – Aim to be a role model: Encourage partnerships between Christians from different denominations and with other faith groups, in order to support and promote opportunities for young people.
- 111.** *Simply Value Us, 2000* – Aim to be a role model: Training in anti-racism and awareness of cultural diversity should be offered to youth officers/workers so that they will have the confidence and understanding needed to work with young people from minority ethnic communities.
- 112.** *Simply Value Us, 2000* – Aim to be a role model: Provide training for ordained and lay Church workers in skills that give them confidence to work with young people from culturally diverse environments. This can be done by organizing and promoting a network of people with appropriate experience who are prepared to provide training.
- 113.** *Simply Value Us, 2000* – Aim to be a role model: Support and encourage young adults to accept leadership roles, providing positive role models for others in the future.
- 114.** *Simply Value Us, 2000* – Aim to be a role model: Enable young minority ethnic Anglicans to fulfil their vocations as youth workers/Youth Officers, Church and community leaders.
- 115.** *Simply Value Us, 2000* – Encourage supportive links across bodies: Develop the work begun during this research project of identifying, encouraging and networking with projects involved in work with young Anglicans from minority ethnic backgrounds, by exploring the possibility of establishing a central resource which can act as a catalyst for the development of a supportive network.
- 116.** *Simply Value Us, 2000* – Encourage supportive links across bodies: Appoint a full-time worker to implement an effective programme (national bodies).
- 117.** *Simply Value Us, 2000* – Encourage supportive links across bodies: CMEAC to develop an action plan to encourage supportive links between Christians from a wide range of backgrounds, also to facilitate and promote the exchange of spiritual, social and cultural experiences. Develop strategies which encourage shared worship events, partnership in tackling social issues and community needs, joint outreach work, exchange programmes, shared involvement in arts, recreational and sport activities.
- 118.** *Simply Value Us, 2000* – Encourage supportive links across bodies: Dioceses and parishes should organize local training in approaches to developing partnerships in youth work.

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119. *Simply Value Us, 2000* – Encourage supportive links across bodies: Promote information about initiatives at parish and national levels through the media, for example, Christian publications, parish magazines, websites.
120. *Simply Value Us, 2000* – Encourage supportive links across bodies: Ensure that the resource and training materials developed for young people in the Church of England are representative of all communities.
121. *Simply Value Us, 2000* – Stimulate self-worth in young Anglicans: Develop inclusive structures within the Church which create an environment in which young Christians can learn skills and gain confidence in developing their social and spiritual potential.
122. *Simply Value Us, 2000* – Stimulate self-worth in young Anglicans: Take an active role in promoting understanding of the social and spiritual qualities of Christians whose lives have been shaped by different cultures.
123. *Simply Value Us, 2000* – Stimulate self-worth in young Anglicans: Establish a forum at the national level which encourages young Christians from different community backgrounds to participate in the decision-making structures of the Church.
124. *Simply Value Us, 2000* – Stimulate self-worth in young Anglicans: Organize a range of experiences at diocesan level in order to find effective ways of involving minority ethnic young people in the decision-making structures of the Church.
125. *Simply Value Us, 2000* – Stimulate self-worth in young Anglicans: Develop further the work of the Young Adult Network and the Young Synod Observer Group by encouraging minority ethnic Anglicans to participate.
126. *Simply Value Us, 2000* – Allocation of Resources: Progressing beyond add-on approaches to meeting the needs of young Anglicans from different cultural backgrounds will require allocation of human and financial resources as integral elements of mainstream planning. Commitment to this needs to be owned and addressed at the very highest level of the Church.
127. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – 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.
128. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – Renewed effort be invested in enhancing the participation of minority ethnic people within all aspects of the life of the C of E, in view of their continued under-representation and unjust treatment in spite of the steps taken since the report *Called to Lead* and its acknowledgement of the challenge of institutional racism.
129. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – The Research and Statistics Unit should undertake regular and reliable statistical ethnic monitoring of dioceses, deaneries and parishes including information on gender, age, and offices held.
130. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – Bishops, in consultation with the Ministry Division, should introduce racial awareness/cultural diversity training as a standard component within CME 1-4 (Continuing Ministerial Education) and in training for others in leadership positions in dioceses.
131. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – CMEAC and Education division should 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.
132. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – The Ministry division, in partnership with CMEAC and dioceses, should 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. They should also undertake 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.
133. *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – The NCIs should 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.

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- 134.** *Called to Act Justly: a Challenge to Include Minority Ethnic People in the Life of the Church of England, 2003* – Dioceses should 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.
- 135.** *Talent and Calling, 2007* – The ethnic background of those on the Preferment List should be recorded. Bishops should be asked to indicate which (if any) of those currently on the List from their dioceses are from a minority ethnic background.
- 136.** *Talent and Calling, 2007* – If it proves to be the case that the proportion of minority ethnic clergy on the Preferment List is less than the proportion among clergy overall, diocesan bishops should be asked positively to look for minority ethnic clergy who might either be qualified for inclusion on the Preferment List or might be developed in such a way that they might be qualified later on.
- 137.** *Talent and Calling, 2007* – In respect of each post, bishops should be asked to complete and return to the ASA a form detailing the gender and ethnicity of candidates considered, so as to make monitoring possible.
- 138.** *Unfinished Business, 2011* – The General Synod (GS) Appointments Committee should consider how it might increase representation of minority ethnic Anglicans on GS Boards, Councils and Committees.
- 139.** *Unfinished Business, 2011* – House of Bishops should agree to take the necessary steps to ensure appropriate minority ethnic membership on all Bishops’ Councils, and Diocesan and Deanery Synods.
- 140.** *Unfinished Business, 2011* – In order to realize the desire expressed in Talent and Calling (GS 1650) “that holders of senior appointments in the Church of England should broadly reflect the diversity of the clergy from whom they are drawn”, all diocesan bishops should undertake to positively to look for minority ethnic clergy who are qualified for inclusion or who could be developed that they might be qualified for inclusion on the Preferment List.
- 141.** *Unfinished Business, 2011* – House of Bishops should reaffirm that all sponsoring bishops accept their responsibility to support CMEAC in promoting minority ethnic vocations.
- 142.** *Unfinished Business, 2011* – The Archbishops’ Council should be requested to commission a report, for submission to the General Synod by July 2014, on the effectiveness of these recommendations, such a report to include figures on the number of appointments and co-options in each category.
- 143.** *Centuries of Marginalization; Visions of Hope, 2019* – The Church should speak out publicly against racism and hate crimes directed against Gypsies, Irish Travellers and Roma.
- 144.** *Centuries of Marginalization; Visions of Hope, 2019* – The Church should urge the media to stop denigrating and victimizing Gypsy, Roma and Traveller communities.
- 145.** *Centuries of Marginalization; Visions of Hope, 2019* – The Church should instigate a Commission on Sites for Gypsies and Travellers and encourage the local and national Church to make land available for new sites managed by Housing Associations.
- 146.** *Centuries of Marginalization; Visions of Hope, 2019* – Bishops in the House of Lords should continue to speak out boldly against legislation that seeks to further marginalize Gypsies, Irish travellers and Roma.
- 147.** *Centuries of Marginalization; Visions of Hope, 2019* – Bishops should call on central government to address the extreme distress of those Roma who have migrated to the UK in recent times and are anxious about their ongoing status in light of Brexit negotiations.
- 148.** *Centuries of Marginalization; Visions of Hope, 2019* – Each diocese should appoint a Chaplain to Gypsies and Travellers, to harness the potential for Church growth here, and to work to combat racism in the Church and wider community.
- 149.** *No Easy Answer: Responding to Serious Youth Violence, 2019* – Serious Youth Violence: Church of England schools should monitor, measure and report on exclusions. Strategy should be developed with the aim of keeping exclusions to an absolute minimum.
- 150.** *No Easy Answer: Responding to Serious Youth Violence, 2019* – Serious Youth Violence: There should be training and education in best practice for the whole school community.
- 151.** *No Easy Answer: Responding to Serious Youth Violence, 2019* – Serious Youth Violence: Dioceses should resource education, training and support for clergy and church communities, for example, in participating as members of community initiatives, providing pastoral care and support, working in partnership on prevention and response, understanding and using the ‘teachable moments.’

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- 152.** *No Easy Answer: Responding to Serious Youth Violence, 2019* – Serious Youth Violence: Recognizing, supporting and equipping the key roles of chaplains in all sectors and all those involved in church-based youth work.
- 153.** *No Easy Answer: Responding to Serious Youth Violence, 2019* – Serious Youth Violence: Churches generally have space that should be used/offered for convening community meetings and events. Churches should be ‘safe spaces’ for young people, providing spaces for programmes and activities.
- 154.** *No Easy Answer: Responding to Serious Youth Violence, 2019* – Serious Youth Violence: Churches should work with secular organizations such as Word 4 Weapons to install knife amnesty bins.
- 155.** *Windrush Commitment and Legacy, 2020* – Show support for bishops in speaking prophetically on issues of racial justice (in this case) in the Church and the world, and to encourage all preachers and teachers in the Church to do the same locally.
- 156.** *Windrush Commitment and Legacy, 2020* – Shine a light on the work of CMEAC which has often gone under-noticed.
- 157.** *Windrush Commitment and Legacy, 2020* – Request Diocesan Boards of Education to engage schools to fully engage not just with Black History Month, but with the histories, achievements and cultures of all pupils in diocesan schools in a sustained way in the overall curriculum.
- 158.** *Windrush Commitment and Legacy, 2020* – Commit to a realistic, strategic, planned, urgent programme of unconscious bias training, using the train the trainer model, focussing especially on current parish clergy, key people (lay and ordained) in diocesan structures who hold positions of influence, and everyone training for lay and ordained ministry.
- 159.** *Windrush Commitment and Legacy, 2020* – Explicitly recognize the ‘I cannot be what I cannot see’ phenomenon, due to which many BAME people in churches are not having their gifts recognized and fostered.
- 160.** *Windrush Commitment and Legacy, 2020* – Heed Bishop Stephen Cottrell’s recent call for bishops to be more imaginative and strategic in making appointments that will bring greater diversity and better BAME representation (with all of the Archbishops’ Council Article 9 factors in mind).
- 161.** *Windrush Commitment and Legacy, 2020* – Find ways of genuinely celebrating black history, and the many cultures of the Church with sustained and deep engagement in our Church life and the life of our Church schools.

Thanks

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You have not laboured in vain.



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